



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



314
Dixon



LIBRARY
OF THE
DIVINITY SCHOOL.





A
General Introduction
TO
The Sacred Scriptures;
BY THE
REV. JOSEPH DIXON, D. D.

I

ΕΙΘΥΝΕΓΩΣΝΙΨΑ
ΥΜΩΝΤΟΥΣΠΟΔΑΣΟΚ
ΚΑΙΟΔΙΔΑΣΚΑΛΟΣ
ΜΙΣΘΟΣΟΥΛΟΓΙΖΕΤΑΙ
ΚΑΤΑΧΑΡΙΝΑΛΛΑΚΑΤΑ
ΟΦΕΙΛΗΜΑ

Jo. 13, 14, 1st Clause

Rom. 4. 4

E. Cod *Iat* n. 1209

II

ΠΕΡΙΔΕΤΗΣΗΜΕ
ΡΑΣΕΚΕΙΝΗΣΗΩΡΑΣΟΥΔΕΙΣΟΙΔΕ
ΟΥΔΕΟΙΓΓΕΛΟΙΟΙΕΝΟΥΝΩΟΥΔΕ
ΟΥΣΕΙΜΗΟΤΤΗΡ

Mark, xiii 32 Cod *Alex*

III

ΠΕΡΙΔΕΤΗΣΗΜΕΡΑΣΕΚΕΙΝΗΣ
ΚΑΙΤΗΣΩΡΑΣΟΥΔΕΙΣΟΙΔΕΝ
ΟΥΔΕΟΙΓΓΕΛΟΙΕΝΤΩΟΥΡΑΝΩ
ΟΥΔΕΟΪΟΣΕΙΜΗΟΤΤΑΤΗΡ

Mark xlii 32 Cod *Beza*

A
GENERAL INTRODUCTION
TO THE
Sacred Scriptures;
IN A SERIES OF DISSERTATIONS,
Critical, Hermeneutical, and Historical.

BY THE **REV. JOSEPH DXON, D. D.**
Professor of Sacred Scripture and Hebrew in the Royal College of St. Patrick, Maynooth:
NOW ARCHBISHOP OF ARMAGH, AND PRIMATE OF ALL IRELAND.

“Ego ipse qui loquebar.”—ISAIAH, lii. 6.

TWO VOLUMES IN ONE.
VOL. I.

First American, Carefully Revised, from the Dublin Edition.

BALTIMORE:
JOHN TOWN AND COMPANY,
No. 178 Market Street.
PUBLISHED BY GEORGE QUIGLEY.
MDCCLIII.

PREFACE TO THE AMERICAN EDITION.

IN offering to the American public a cheap edition of a work, whose principal object in the words of its Reverend Author has been “to present to the intelligent Catholic in plain, simple and clear language facts and doctrines highly interesting to a Christian,” we do not intend to enhance the importance of our labor by any studied words of commendation. That labor has been very simple and easy, nothing more than to present as accurate a copy of the original, as it was possible. The work besides needs no recommendation from us. Coming from one, whose merit has since raised him to the highest dignity in the Church of Ireland, it would be superfluous in us to praise it. Apart even from the subject of which it treats, the name of the Most Reverend Archbishop of Armagh is a sufficient guarantee of its value, and will weigh more with the Christian reader than any praise from an inferior mind.

The necessity for a work like this in our country has been severely felt. Nowhere else perhaps is our holy Church so much represented to be the enemy of the open bible—nowhere certainly is the accusation of keeping the laity in ignorance of its sacred contents, so frequently repeated and so strenuously insisted on. The want of similar works to this might have given some color to these misrepresentations, and although they have been so often and so triumphantly refuted by our theologians, the continued repetition has at last gained such weight even among conscientious Protestants, that it is not uncommon to find some minds so impressed with their truth, as scarcely to believe us worthy of common charity. And even in the unanswerable writings of our controversialists the state of the question too often required an abundance of other matter to be mixed in with the refutation of these calumnies, so that this particular question was too often overlooked in the general interest that was felt in the whole discussion. In those controversies also which were particularly devoted to the defence of the Church’s conduct in watching over and guarding the Sacred Scriptures, much was necessarily left untouched, and the general result of her solicitude only brought before the reader. Add to this, the manner of their publication, and it will easily be granted that these controversies partook too much of the ephemeral nature of the

mediums through which they were given to the public, and were thus hidden amidst the immense mass of journals, where it was next to impossible to find them. Many of them too were of such a character, that none but the learned could profit by them, or made their appearance in a language unintelligible to the common reader. In this work however all these difficulties are obviated, and the substance is presented in a plain and simple narrative, whilst all that heresy could invent of falsehood to defame the Church, is triumphantly stamped with the reprobation it deserves. The enemies of truth can no longer boast that in our language they have the field free to themselves.

Nor should it be imagined that the book is intended only for students of theology, who, preparing for the priesthood, are by it introduced to that divine source of doctrine and morals, which is to form the daily matter of their readings and meditations. It will indeed be of very great service to them, as it presents in a compact form, that for which they are often obliged to search through many and rare volumes, and their precious time is thus secured for the other no less necessary occupations of their holy calling. Yet those who have not this grace of vocation, and are desirous of giving a reason for the faith, that is in them, will derive no less advantage from the perusal of this introduction. There are many things with which it is of importance that they should be acquainted, as well for their own private satisfaction as for the necessity to which many of them will be subjected, of hearing the malignant or ignorant accusations of those who differ in religious belief. These will almost always be silent before a priest, whose very training and education they instinctively dread, while before the lay Catholic they are not so reserved or guarded. The Bible, as is known from experience, is the common topic, on which they begin their web of false insinuations against her, who was appointed "the pillar and ground of truth," the treasurer of the sacred deposit of revelation. It is well then that they should learn that truth, which the prejudice of their education and the blindness with which they admit the teachings of their ministers, contrary even to their own principles, have hidden from them. All that they can say and much more than they know, is here amply recorded and irrefutably answered. They must be reminded that they have no right to the Bible; that on their own principles they cannot even assert that they have the Word of God; and more still, they are unjust prevaricators against the law of that God, if they attempt to use, in any way, that, which belongs of right only to the Church. The law of prescription gives it to her: she received it from her Divine Spouse, the Holy Spirit, that is "to teach her all truth and abide with her forever;" and from the beginning she has jealously guarded it from the profane and sacrilegious robber, who would "scatter its pearls before swine" or "wrest it to his own and others' perdition." If they use it without her authority, they are robbers, and robbers too of sacred things. They "adore that which they know not;" for they *know* not that it is the Word of God, and must be made to feel, that as long as they take it either from their private judgment or from the mouth of those, who

have no claim and prefer none to infallibility, they have nothing more than an uncertain, human word, worthy of no more respect or credit than the individuals, from whom it proceeds. How can they know it, unless the Apostle, she who is sent by the Spirit, shew it? If they interpret it, they are not only guilty of folly, in speaking of what they know not, but worse, they appropriate to themselves what belongs to another and thus render themselves guilty of breaking that commandment of God, which forbids stealing. With this forcible reasoning, in many places, so conclusively drawn and generally insinuated by the Reverend Doctor Dixon throughout the work, the lay Catholic may be able to convince, if not persuade, them of the injustice of their opposition, and the silence, to which they will be reduced, will have at least the advantage of removing from others the danger of being dazzled or shaken by the specious arguments of the heterodox. It must not however be forgotten that this is only an introduction, and only such matters as belong to an introduction, ought to have place in it. Other questions, which regard particular books or particular parts of books, belong to a more recondite theology, and may be found answered in all of our writers on the dogmas of the Church.

The preface of the author precludes all necessity for an analysis, such as editors are accustomed to place before the works they introduce to the public. Nothing then remains for us but to present this, with the full confidence, that our labors in preparing it for this hemisphere will be duly appreciated.

AUTHOR'S PREFACE.

THE Catholic reader will readily admit the necessity, which existed, for some such work, as I have here ventured to offer to the Catholic public. So that, whatever apology may be required of me, for the manner in which I have executed the task, that I imposed upon myself, at least none shall be demanded on the ground, of my having engaged in a superfluous undertaking. Other countries have their Catholic works—in the language of the country—on these subjects, which are introductory to the reading and study of the scripture: whereas, with us, this field—as far as English works are concerned—has been left almost entirely to Protestants. And, to show that the Protestant press of these countries, has not been idle in the department of literature of which we speak, it is sufficient to refer to that bulky compilation by the Rev. T. H. Horne, which has now gone through eight or nine editions. It is at the same time, without doubt, a striking proof of the interest, which attaches to these subjects, that this work should have found so many purchasers; for, it is by no means such, as would impress one with a high idea of the abilities of the compiler. No doubt, this author, who knows the peculiar taste of that class of readers, for whom he labored, was fully aware, that many defects would be passed over in a work, which contains such brilliant specimens of Protestant zeal as the following. Treating of the proofs of the inspiration of scripture, in particular of the proof contained in the fulfilment of scripture prophecies, he sets down, as one of the most convincing arguments under this head, the fulfilment in the person of the Roman pontiff, of the apocalyptic prophecies respecting Antichrist. Thus he writes: “We see the characters of *the beast*, and *the false prophet*, and *the harlot of Babylon*, now exemplified in every particular, and in a city that is seated upon seven mountains: so that, if the pontiff of Rome had sat for his picture, a more accurate likeness could not have been drawn.” (*Vol. 1, p. 328, seventh edition.*) However Protestants may relish this kind of writing, it is unnecessary to tell Catholic readers, that they could not, without pain and disgust, seek information in a work of this kind, even upon those subjects that may be treated in an inoffensive style. And, indeed, Protestant works upon theological subjects, must, we may say, of necessity, be offensive to a Catholic reader. For, should they even be free from such stupid bigotry, as Horne exhibits in the passage just quoted, still the disregard which their authors, as a matter of course, entertain for that authority which Catholics revere, will break out

occasionally in a form very revolting to Catholic feelings. In short, the state of the case is this: we find on one hand, a great desire of knowledge of a certain kind, whilst on the other hand, there is no proper means provided, whereby this desire may be gratified. For, it is laudable to seek knowledge of this sort; but it is *not* laudable to seek it in all sorts of books. Water from the pure fountain, is delicious to the weary traveller; but it is better to endure thirst, than to drink of the poisonous stream. Seeing, then, that the want, which it is the object of the following work to supply, is so very pressing, it is to be hoped, that a generous public will kindly overlook its imperfections. Of these I am fully conscious. But lest I might be held responsible for defects, which, in my opinion, are not fairly imputable to the work, I must declare, that my principal object has not been, to provide a book for the learned reader: because, his knowledge of Latin, would enable *him* to draw from other sources the information which this work supplies. But my principal aim has been, to present to the intelligent Catholic public generally, a book, wherein they might read, in plain, and simple, and clear language, facts and doctrines highly interesting to a Christian. Hence, I have, for the most part, given the titles of works in English; and, in general, wherever it was necessary to introduce a quotation in any other language, I have either subjoined a translation of it, or embodied its meaning, substantially, in the preceding or subsequent part of the context, in which it is inserted. For the same reason, I have not, in the course of the work, delayed to make erudite observations on my authorities. Such observations break up, more or less, the continuity of a work; and how much soever they may contribute to procure for the writer, the praise of learning, they are sure rather to repel, than attract, the general reader. At the same time, I should hope, that the book will not be without its advantages, to the learned student also; forasmuch as, he may find here in a condensed form, information on several subjects, which it might require much time and pains to collect from other sources.* Nor can it be said, that the work contains no account of the authorities, from which it has been compiled: for, the concluding dissertation gives a full account of these, and shows that there is no lack of materials for a book of the kind. How these materials have been used, it is for others to say.

In the first dissertation—on the canon of scripture—I have not delayed, precisely, on the questions regarding the genuineness, integrity, and veracity of the scripture. In our Catholic schools at present, these questions form an important part of the theological treatise *on the true Religion*; and happily, the state of our country does not render it necessary for me, to intrude here upon the department of others. Neither have I dwelt upon the history of *the formation* of the canon: because, where so many subjects were to be discussed, and brevity was therefore to be consulted, I thought it better to

* Indeed the dissertation on *Hermeneutics*, and some others, are intended in a very special manner for the benefit of the theological student.

content myself with setting forth clearly, that broad and sure foundation—the authority of the church—upon which, and upon which alone, the canon of scripture, at least adequately taken, rests immoveably. And, treating the question of the canon thus, I did not think it advisable, to follow the usual course, of separating the question of *inspiration* from that of *the canon*. These questions, from their very nature, are intimately united; and I trust that no obscurity upon the mind of the reader about either question, will be the result of having treated them conjointly.

The reader will perceive, that in the concluding part of the work, I have not confined myself to a notice of the authors, who have written on *the introduction to the scriptures*: but that, without omitting these, I have devoted much more space to *the commentators on scripture*. I flatter myself, that the Catholic reader will be grateful to me, for introducing him to so many of our illustrious commentators. Having devoted so many years of my life, to the reading of the works of these truly great men—the Catholic commentators—I could not but feel happy, at having the opportunity of, even thus briefly, commemorating them; the more particularly, when I see, how modern English Protestant publications are never tired of parading before the public, flimsy sciolists, whom they have dignified with the name of learned expounders of the scriptures.

For the few particulars of the biography of the writers on scripture, which the limits of this work permitted me to insert, I consulted Dupin, Simon, Moreri, Feller, Klein, and various other sources; and I feel confident, that I have said nothing, either in praise or dispraise of any author, that shall not be fully borne out by a reference to his works.

Some perhaps will find fault with the title of this work; in defence of which, I can only say, that it would be very hard to find any title, which, without being turned somewhat from its strict signification, could be fitly used to designate *all* those miscellaneous treatises, that are comprised in an introduction to the Bible.

I trust that the work is free from any typographical error worth notice. There may be some slight mistakes in punctuation, which the intelligent reader will correct for himself.

Finally, as I have devoted much time to the study of theology, and have been particularly careful not to allow myself, in the composition of this work, to be guided by the unsupported assertion of any author, in whose orthodoxy I had not full confidence, I therefore trust that nothing shall be found in this book, that does not fully harmonize with the teaching of the Catholic Church: but, if, notwithstanding all the pains which I have taken, any expression should have unconsciously dropt from me, which is not in perfect accordance with that teaching, I hereby recall it; and when such mistake shall be pointed out to me, I shall do all in my power to repair it publicly.

JOSEPH DIXON.

ST. PATRICK'S COLLEGE, MAYNOOTH,
31st May, 1852.

CONTENTS OF VOL. I.

DISSERTATION I.

	Page.
<i>On the Canon of Scripture,</i>	17
CHAPTER I.— <i>Preliminary Observations—State of the question,</i>	ib.
CHAPTER II.— <i>Nature and extent of Inspiration,</i>	19
CHAPTER III.— <i>How is the inspiration of the Scriptures proved,</i>	21
CHAPTER IV.— <i>What are called the deuterocanonical portions of the Old Testament, are properly placed on the Canon of Scripture, and are of equal authority with the protocanonical parts of the Canon,</i>	32
CHAPTER V.— <i>Reply to the objections of Protestants against our Canon.</i>	36

DISSERTATION II.

<i>Historical notice of the form of the Sacred Books,</i>	45
SECTION.— <i>Of the Divisions and Marks of Distinction occurring in the Scripture,</i>	50

DISSERTATION III.

<i>On the present state of the original texts of the Sacred Scripture,</i>	56
--	----

DISSERTATION IV.

<i>Of the Hebrew manuscripts of the Bible,</i>	61
SECTION.— <i>On the antiquity of the Hebrew Vowel Points,</i>	63

DISSERTATION V.

<i>Of the principal printed Editions of the Hebrew Bible.</i>	68
---	----

DISSERTATION VI.

	Page.
<i>Of the Greek Manuscripts of the New Testament.</i>	72

DISSERTATION VII.

<i>Of the Printed Editions of the Greek Testament.</i>	78
--	----

DISSERTATION VIII.

<i>Of the Ancient Versions of the Sacred Scriptures.</i>	85
CHAPTER I.— <i>Of the Targums, or Chaldaic Paraphrases.</i>	ib.
CHAPTER II.— <i>Of the Samaritan Pentateuch, and of the Samaritan Version.</i>	88
CHAPTER III.— <i>Of the Septuagint Version.</i>	93
CHAPTER IV.— <i>Of the other Ancient Greek Versions.</i>	102
CHAPTER V.— <i>Of the Latin Vulgate.</i>	105
CHAPTER VI.— <i>Of the Syriac Versions of the Scriptures.</i>	115
CHAPTER VII.— <i>Of the Egyptian Versions.</i>	118
CHAPTER VIII.— <i>Of the Arabic Versions—the Ethiopian Version—the Persian Versions—and the Armenian Version.</i>	120
CHAPTER IX.— <i>Of the Gothic and Slavonic Versions.</i>	123

DISSERTATION IX.

<i>Of the Principal modern Versions of the Sacred Scripture.</i>	125
CHAPTER I.— <i>Of the Modern Latin Versions.</i>	ib.
CHAPTER II.— <i>Of the English Versions.</i>	128
CHAPTER III.— <i>Of the German and French Versions.</i>	134
CHAPTER IV.— <i>Of the Belgian, Italian, Spanish, and Portuguese Versions.</i> .	138
CHAPTER V.— <i>Of the Polish, Bohemian, Slavonic, Icelandic, and other modern Versions.</i>	140

DISSERTATION X.

<i>Of the Reading of the Scriptures in the Vulgar Tongue.</i>	142
---	-----

DISSERTATION XI.

<i>Of Biblical Criticism.</i>	159
<i>Example.</i>	167

DISSERTATION XII.

	Page.
<i>Of Biblical Hermeneutics.</i>	169
CHAPTER I.— <i>Statement and division of the Subject.—History of Biblical Hermeneutics.</i>	ib.
CHAPTER II.— <i>Of the various Senses of Scripture,</i>	174
CHAPTER III.— <i>Of the Hermeneutical Criteria of the Literal Sense of Scripture,</i>	180
CHAPTER IV.— <i>Of the Dogmatical Laws of Interpretation,</i>	195
CHAPTER V.— <i>Criteria of the Mystical Sense.—On Facts or Actions of a Symbolical character, that are related in Scripture,</i>	200
CHAPTER VI.— <i>Of the New Exegesis, or the Rationalistic Systems of Hermeneutics.</i>	201
CHAPTER VII.— <i>Some observations upon the foregoing chapter.—Of the System of Hermeneutics taught in the New Testament,</i>	206
CHAPTER VIII.— <i>On the manner of setting forth to others the Sense of the Scripture,</i>	213
<i>Example.—The Division of the Commandments,</i>	217

DISSERTATION XIII.

<i>Of the Historical Geography of the Holy Land; and of the principal countries about it, of which mention is made in the Scripture,</i>	225
--	-----

DISSERTATION FIRST.

On the Canon of Scripture.

CHAPTER I.

PRELIMINARY OBSERVATIONS—STATE OF THE QUESTION.

CATHOLIC theologians commonly treat of *the inspiration* and the *canon* of scripture under distinct heads. We shall take leave to follow a different plan; for by combining the notice of inspiration with that of the canon, the object which we have in view in the following dissertation, and which has been explained in the introduction, shall be equally well attained, whilst unnecessary repetitions shall be avoided. And, in truth, the two questions are most intimately connected; for, what is meant by the canon of scripture? The Greek word *κανων* signifies a *rule* or *standard*. The name is applied to the book which has been declared by competent authority to be inspired—that is the bible—because this book is an authoritative rule or standard, although not the sole rule of faith and morals. And inasmuch as the bible is made up of several distinct books, not all written at the same time, hence, the word canon, as applied to the scripture, has come to convey the peculiar idea of a *list* or *catalogue*. The canon of scripture, therefore, is that list or catalogue of *inspired* books which has been made by competent authority. Any book or part of a book, holding a place on it, is termed canonical scripture. We see, then, from the very definition of the canon, how intimately connected with it is the question of inspiration.

All Catholics, of course, hold that the Christian canon is truly set forth in the following statement of the Council of Trent, sess. 4:—

“The books of sacred scripture are the following:—Of the Old Testament, the five books of Moses: that is, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Josue, Judges, Ruth, the four books of Kings, two of Paralipomenon, of Esdras the first book, and the second which is called Nehemias, Tobias, Judith, Esther, Job, the psalter of David of a hundred and fifty psalms, Proverbs, Ecclesiastes, the Canticle of Canticles, Wisdom, Ecclesiasticus, Isaias, Jeremias, with Baruch, Ezechiel, Daniel, the twelve minor prophets, that is Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, Malachias, two books of Machabees, the first and second. Of the New Testament, the four Gospels according to Matthew, Mark, Luke and John; the Acts of the Apostles,

written by Luke the Evangelist ; fourteen Epistles of Paul, to the Romans, two to the Corinthians, to the Galatians, to the Ephesians, to the Philip-pians, to the Colossians, two to the Thessalonians, two to Timothy, to Titus, to Philemon, to the Hebrews ; of Peter the Apostle, two epistles ; of John the Apostle, three ; of James the Apostle, one ; of Jude the Apostle, one ; and the Apocalypse of John the Apostle." The Council then proceeds to define and decree solemnly, that the entire of these books, with all their parts, are to be received as sacred and canonical.

Observe here, that according to a common manner of speaking of our theologians, the books of scripture, although all having now the same authority, are divided into two classes—the protocanonical and deuterocanonical ; the protocanonical are those of whose authority there was never any doubt entertained in the church ; the deuterocanonical are those of whose canonicalness some in the church, at one period, entertained doubts. The deuterocanonical portions of the scripture are the following :—In the Old Testament, the books of Esther, Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, the two books of Machabees, and some portions of the book of Daniel, viz. ; the history of Susanna, of Bel and the dragon, and the Canticle of the Three Children ; in the New Testament, the Epistle of St. Paul to the Hebrews, Epistle of St. James, Epistle of St. Jude, Second Epistle of St. Peter, Second and Third Epistles of St. John, the Apocalypse ; and besides these books the last twelve verses of the Gospel of St. Mark, and in the Gospel of St. Luke the passage found in the 22nd chapter regarding the bloody sweat of our Redeemer, and the angel coming to comfort Him ; in the Gospel of St. John, the history of the woman taken in adultery, contained in the beginning of the 8th chapter. Such are the deuterocanonical portions of the scripture—of course the remainder of our canon comes under the denomination of protocanonical. The canon of scripture admitted by the Anglican church is given in the sixth of the thirty-nine articles. The article says—"In the name of the Holy Scripture we do understand those canonical books of the Old and New Testaments, of whose authority was never any doubt in the church." Then is added a list of the books of the Old Testament, which the Anglican church receives as canonical. The article continues—"And the other books (as Hierom saith) the church doth read for example of life, and instruction of manners ; but yet it doth not apply them to establish any doctrine. Such are these following." Here follow the books not admitted by them into the canon, all of which we admit, except the 3rd and 4th of Esdras, and the prayer of Manasses. We find that the article excludes from the canon all the deuterocanonical portions of the Old Testament with the exception of the book of Esther, and that of this book also it excludes the seven last chapters. As to the New Testament the article says—"All the books of the New Testament as they are commonly received, we do receive and account them canonical." In the New Testament the Anglican canon is the same as ours. The Westminster or Presbyterian confession receives the same books as the church of England ; but of those portions of the Old Testament which it does not admit into the canon, it says—"The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the

scripture ; and therefore are of no authority in the church of God ; nor to be any otherwise approved or made use of than other human writings.”—

Westminster Confession, chap. i. sect. 3. Consistently with what has been already said in the introduction, our principal scope in the following observations upon the canon, will be to vindicate the Catholic church in the matter of admitting into the canon those deuterocanonical parts of the Old Testament which the Protestants of these countries exclude from the rank of canonical scripture. The canon being *the approved catalogue of inspired books*, we proceed, in the first place, to dispose of the question of *inspiration*.

CHAPTER II.

NATURE AND EXTENT OF INSPIRATION.

INSPIRATION, as understood in this matter, means, *a certain influence of the Divine Spirit upon the mind of a writer, moving him to write, and so acting upon him whilst he writes, that his work or writing is truly the word of God.* Inspiration does not always imply revelation, for inspiration extends even to those things which were previously known to the writer.

As to the extent of inspiration, there have been and still are, various opinions even among Catholics : neither are the Protestants, who admit the inspiration of scripture, agreed among themselves as to its extent. The very unsettled views of Protestants upon this matter shall be referred to afterwards, in confirmation of the necessity of having recourse to the Catholic method of proving the inspiration of the scriptures. As to Catholics, we may say that all are agreed thus far—that it cannot be admitted that the sacred writers fell into any, the least, mistake or error in their writings. We may well lay this down as the teaching of all Catholic theologians, for the singular opinion of Henry Holden (*De Analyo Fidei*, 1—5,) as Father Perrone justly observes, would lead to conclusions altogether foreign from the sense of the Catholic church.—*Perrone, de locis Theologicis, part ii. Cap. ii. No. 29.* Holden was of opinion that inspiration did not secure the sacred writers from slight errors, such as might proceed from a defect in memory in matters which did not regard doctrine. But of such an opinion it is enough to say, in conformity with St. Augustine’s line of argument in various places—(*Epistol. viii. ad Hieronymum and L. xi. contra Faustum*,)—that if it be once admitted that any error could proceed from the sacred writers, what portion of scripture will be secure from doubt and cavil ?* There is another opinion which has been at one time advocated by certain Catholic writers, which we also unhesitatingly reject, viz., that a book, which in its origin was the production merely of human industry, might become sacred scripture in consequence of some subsequent testimony of the Holy Spirit to the effect that the book contained

* It is but fair to state here, that some have denied, that Holden intended to convey the meaning which has been imputed to him, as to the nature of inspiration.

nothing false. Such an opinion can neither be reconciled with the notions which the faithful have always entertained regarding *sacred scripture*, nor with the express and clear texts of the fathers, as may be seen by the subsequent references to some of the fathers contained in this dissertation. Hence it is not wonderful that the divines of Louvain and Doway, in the year 1588, should have condemned the following proposition:—"Liber aliquis, qualis forte est secundus Machabæorum humana industria sine assistentia Spiritus Sancti scriptus, si Spiritus Sanctus postea testetur ibi nihil esse falsum efficitur scriptura sacra."

Again, the opinion put forward by Cornelius a Lapide, writing on the text of St. Paul to Timothy: "All scripture divinely inspired," &c. (2 Tim. iii. 16,) appears still to fall short of what inspiration requires in the writer of scripture. According to him, in those historical portions of the sacred text in which the writer details facts already known to him, either by his having been a witness of them himself, or his having learned them from the testimony of others—in all such portions of scripture, according to this learned commentator, inspiration merely requires a simple superintendence of the Spirit, by which the writer is guarded against any mistake in the relation of these facts. This opinion, we say, (although embraced by many,) falls short of what is required for *inspiration*: for, in the first place, it would be difficult to understand what better title, in this case, such portions of scripture would have to the character of inspired writings than the written decrees in matters of faith, made by general councils: yet these decrees, although accurately expressing divine truth, in consequence of the infallible *assistance* of the Holy Ghost, are not considered to come under the head of inspired writings. Again, it does not appear that the language of the fathers, in reference to the inspiration of the scriptures, can be at all reconciled with this opinion. We must here beg of the reader to examine for himself the quotations from the fathers, which we shall afterwards adduce when we come to *the proof* of the doctrine of inspiration. He will find that the language of the fathers perfectly harmonizes with what has been the persuasion of the faithful at all times, viz., that what *we read* in the scripture *has been said* by the Holy Ghost, in the sense, that the whole subject matter of the scriptures has been suggested by the Spirit, even where the subject was already known to the writer. And such is our opinion as to the *extent* of inspiration. Of course where the matter was already known to the writer, a simple suggestion of what he should write was sufficient; revelation being only required when there was question of something previously unknown to him.

Many have considered even the *verbal inspiration* of scripture clearly proved both by the manner in which the holy fathers express themselves regarding inspiration, and by the way in which the scriptures have been ever viewed in the church, viz., as containing the inspired *language* of the Holy Ghost; nor does it appear that any insuperable difficulty can be brought against this opinion. Yet with St. Alphonsus Liguori—(*Exposition of Council of Trent on Session IV.*) we consider it more probable that, generally speaking, the very words have not been inspired. In the first place, neither the authority of the scripture, nor its dignity as an inspired

work, requires of us to carry inspiration so far as this; neither, if we carefully examine them, do the expressions of the fathers, or the persuasion of the faithful, as to the nature of inspiration, demand of us to admit the inspiration of the very words. Indeed this opinion of ours, which is opposed to the admission of verbal inspiration, appears clearly to coincide with the doctrine of some of the fathers at least, as St. Jerome, (*Epist. ad Algas*), and St. Augustine, (*Lib. ii. De consensu Evangelist. cap. xii.*) Moreover, in this opinion difficulties are removed, which must appear very considerable if it be necessary to defend *verbal inspiration*. Thus we see why the sacred writers express themselves sometimes as persons would, who were convinced of the necessity under which they lay of using care and diligence in the work they had undertaken. We see why the author of the 2nd book of Machabees could even ask pardon for his defects, meaning the defects in his style of writing: "I will," he says, "here make an end of my narration; which if I have done well, and as it becometh the history, it is what I desired; but if not so perfectly, it must be pardoned me."—2 *Machab. xv.* 39. Again, it is easily explained, in this opinion, why the same sentiments and the same events are found expressed or related by the different evangelists in different words.

But although, in our opinion, it is not necessary to admit *verbal inspiration*, generally speaking, yet we must hold that there was such a superintendence with regard to the words, as would not permit the use of any words other than those which would express accurately the sentiment or fact that was to be committed to writing. Again, it is more probable that in some places the very words were inspired, particularly in some of the prophecies: thus Jeremias appears to have had the very words suggested to him, when, as Baruch testifies, he dictated to him (Baruch) as one reading out of a book—*Jeremias, xxxvi.* 18. But, above all, we are to admit this verbal inspiration in those portions of the scripture in which mysteries of faith are written; for here the doctrine itself was, of its own nature, so obscure to the mind of the writer, that there is a manifest incongruity in supposing that the Holy Spirit would have left to him (the writer) the selection of the words in which he was to express that doctrine.

CHAPTER III.

HOW IS THE INSPIRATION OF THE SCRIPTURES PROVED.

OUR object in the following chapter is not only—nor so much—to prove the inspiration of the scripture against those who deny it, but still more to probe *the method* of proving inspiration, which *they* adopt who reject the authority of the Catholic church; to see if this method is sufficient to attain its object, or if it be not necessary to abandon it, and adopt another at variance with their own principles, and confirmatory of the doctrine of Catholics regarding tradition and the infallibility of the church.

When it is asked, *How is the inspiration of scripture proved?* the question may be viewed in a twofold aspect. First, it may mean, *How is it proved that there is any book in the world which has been written under that influence of the Holy Spirit, which is called inspiration;* and secondly, it may mean, *How is it proved that a certain book in particular, consisting of such and such component parts, has been written under the influence of inspiration?* And it is to be observed that, whether we consider the question in one point of view or the other, the proof to be adduced must be a sufficient one upon which to rest a doctrine that is to be held as of faith, for such is the doctrine that it is required to establish in either case.

First, then, if it be asked, *How is it proved that there is any book in the world which has been written under the influence of inspiration?* We admit that this question presents comparatively but little difficulty. It does not belong to our scope to enter upon it here; for, in truth, it does not present the subject of our enquiry in a practical point of view at all, and our only motive for drawing attention to it is, to guard the reader against imagining that we are disposed to exaggerate the difficulties that lie in the way of proving inspiration on Protestant principles. We do admit that if the question were to be treated in this abstract form, several, although not all, of these difficulties would be removed. But the great and practical question, which all who hold the inspiration of the scriptures *must* entertain is this, *How is it proved that a certain book in particular, called the Bible, made up of such and such component parts, is inspired?* A satisfactory reply to this question will involve the proof of the canon, as well as the proof of *the inspiration*, because it will show how the inspiration of all the parts which go to make up the Bible, is proved. But in examining the method which Protestants follow in proving inspiration, we shall consider it with reference to their own canon; that is to say, we shall examine how far such or such proofs of inspiration, advanced by Protestants, avail to establish the inspiration of their own canon.

The Protestants of these countries admit with us the great importance of this question. A high Anglican authority has thus expressed himself lately upon this matter:—"To deny the inspiration of scripture is one step towards the rejection of the gospel as a revelation from God. Against this fatal heresy I would earnestly caution my younger brethren, as being one from which, in the present state of the human mind, we have much more to fear than from the encroachments of popery."* We are here told, and truly, that to deny inspiration is to embrace a *fatal heresy*. On the other hand, the church of England, in her sixth article, declares that "holy scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith or to be thought requisite or necessary to salvation." We shall see just now, how, by adhering to the doctrine of *this article*, any one can be convicted of *fatal heresy* for denying the inspiration of scripture.

* Extract from the *Pastoral Charge* of the Protestant Bishop of London, delivered in St. Paul's Cathedral, 2nd November, 1850, and published in the *Times* of about the same date.

But first, a word or two on the Presbyterian method of proving inspiration. According to this class of Protestants, men may be moved to a high veneration of the scriptures by the testimony of the church; they say, moreover, that these scriptures show themselves forth as the word of God by the heavenly nature of their subject matter, the efficacy of their doctrine, majesty of their style, agreement of their parts, scope of the whole, and their other perfections; yet, they contend that the *full persuasion* of the divine authority of the scripture must proceed from the testimony of the Holy Ghost in the heart of the Christian, and not from the testimony of man or any church whatever.—*Westminster Confession, chap. i. sects. 4, 5.* We see that according to this mode of proving inspiration, the force of the proof is made to rest upon the testimony of the Spirit in the heart of the Christian; and they adduce the same proof for both *inspiration* and the *canon*. Now, whosoever would deny the inspiration of scripture or the canonical authority of any of its parts, would, most certainly, deny the existence of such testimony in the heart of the Christian as is here appealed to, and thus the point at issue would remain as unsettled as it was before. On this kind of proof the Protestant Burnet observes:—"This is only an argument to him that feels it, if it is one at all; and, therefore, it proves nothing to another person."—*Burnet's Exposition of the XXXIX Articles—on Article 6.*

Anglicans generally rest their proof of this doctrine of *inspiration* on the miracles and prophecies recorded in scripture, and, in addition to these, on what are called the internal evidences, viz., *sublime doctrine, harmony of parts, preservation, effects.* Such is the proof set forth in Horne's *Introduction*. It is not unusual, however, with Anglicans, to refer here to the tradition of the early church; and this is done by those particularly, who combine together the proof of inspiration and that of the canon of scripture, as Burnet, in the work above-mentioned.

We proceed now to prove, firstly—that mere scriptural arguments are insufficient to establish *the inspiration of the bible*; secondly—we shall then show how this doctrine is fully and adequately proved.

Firstly. The question here is between Catholics and such Protestants as admit the inspiration of the scriptures: consequently, it is admitted on both sides that the scripture is the word of God; not only because it contains truths revealed by God, but, because the writers of scripture were so influenced by God in the writing of it, that God is the *principal author* of the work or *writing* which they have produced. The scripture, therefore, is the word of God, not only because it contains divine truth, but, because it was *divinely written*, or written under such an influence of God as we have just now mentioned. This is a point most carefully to be kept in view in this matter; for, a writing may contain divine proof, and yet not be sacred scripture. This is a truth so obvious that few will hesitate to admit it. It will be rendered still more clear by an example: Let us suppose that Nicodemus, after returning to his house, had faithfully committed to writing that discourse of our Redeemer which is recorded in the third chapter of St. John's Gospel, he would, in that case, have written divine truth—sacred doctrine; but, in order that his record of the discourse should

have been moreover, *sacred scripture*, as the record of this same discourse is in St. John's Gospel, he should have had from God a commission to write—he should have been moved and inspired to commit to writing what he heard. Now this commission to write—this moving and inspiring to write—is not supposed in the case of Nicodemus. In a word, for *sacred scripture* it is not enough that the matter which is written be true, and such as can be traced to a divine origin, but it is moreover necessary that the fact of such matter being committed to writing, proceed from God as the principal author of *the writing*.

Let us consider now the arguments for the *inspiration*, which are brought from the scriptures themselves.

First. It is obvious on the face of the matter, that the internal marks which are alleged—such as *harmony of parts, &c.*, will not prove the existence of a divine commission *to write* those books.

Secondly. The miracles and prophecies recorded in scripture are appealed to. It is true that such miracles and prophecies proceed from God, but consider how many portions of the scripture relate neither miracles nor prophecies. Again, in order that miracles or prophecies would prove any doctrine, they should be performed or uttered in such circumstances that to admit their truth would involve the admission of the truth of the doctrine in question, as, otherwise, there would be no necessary connection between the performing of the miracle, for instance, and the establishing of the doctrine; now, whoever will attentively examine the miracles and prophecies recorded in scripture, shall perceive, that, with very few exceptions, the truth of these would not be affected by the admission that none of the writers of scripture had received from God *a commission to write* or were inspired *writers*.

Thirdly. Texts are quoted from Moses, the royal psalmist, and the prophets, containing declarations that God spoke through them. In reply, it may be said that the expressions quoted from the books of Moses do not apply to Genesis. Nor does David inform us in what number of psalms God has spoken by him, and as to all such expressions, it may be asked, how do they prove that the books in question were *written* under the influence of inspiration? We say nothing of the books of the Old Testament of which the authors are unknown, Judges, Ruth, third and fourth books of Kings, Job; nor do we speak of other books in which no such declarations as are here referred to are to be found.

Fourthly. Many of those who undertake to prove the inspiration of the scripture independently of the infallible authority of the church, rest the proof of the inspiration of the Old Testament principally on texts found in the New. We do not reject this argument as altogether destitute of weight; but its perfect conclusiveness is another question. In the way of such conclusiveness, many difficulties may be raised. Thus—the text from the New Testament which is always adduced in the first place, by those with whom we are here contending, is taken from the second epistle of St. Paul to Timothy, iii. 16, *πασα γραφη Θεοπνευστος, και ωφελιμος προς διδασκαλιαν, &c.* and the meaning which they put upon it is, “*All scripture is inspired of God, and is profitable,*” &c. Now, although this may be the

meaning of the text, it is capable of a different interpretation, viz., *All scripture, which is inspired by God, is also profitable, &c.*; and it is this latter meaning which Grotius, no mean judge, considers the true sense of the text.—*Comment. in locum.* This is also the meaning assigned to it by our ancient Vulgate version; according to which meaning the text does not say what scripture is inspired of God, but merely that whatever scripture is so inspired, is also profitable, &c. So much for this text. Without dwelling in detail upon the other passages quoted from the New Testament by our present adversaries, we may say, with an illustrious Catholic theologian, Peronne—*De Locis Theologicis, pars ii., cap. ii., No. 134*,—that it is *begging the question* to attempt to prove the inspiration of the Old Testament by these texts, unless the divine authority of the testimonies here referred to be first established. Thus it becomes again necessary to fall back upon the constant faith of the church.

We have already said that we are not disposed to deny its proper value to the argument for the inspiration of the *Old*, drawn from texts in the *New Testament*. The strength of this argument is best seen in the following mode of stating it—*The Jews, in the time of our Redeemer and his apostles, believed in the inspiration of their scriptures; but our Redeemer and the apostles have used repeated expressions calculated to confirm the Jews in this belief: therefore these scriptures are inspired.* The major proposition we shall not dispute—and even if the whole argument were conceded, the inspiration of the New Testament would still remain to be proved. But let it be remembered that where this argument states that our Redeemer and his apostles used repeated expressions calculated to confirm the Jews in the belief of the inspiration of their scriptures, this assertion, according to Protestants, rests exclusively upon texts of the New Testament; the authority of which texts they would find it very hard to establish, without first proving the inspiration of the New Testament.

Well, let us come now to the question of the inspiration of the New Testament. How is it to be established? Here the exclusively scriptural sources of proof altogether fail us, as will be seen by examining each argument which Protestants adduce. To refer to the sublime character of the doctrine, harmony of the parts, miracles and prophecies therein recorded, will no more prove the inspiration of the writers of the New Testament, than a similar mode of arguing would establish the inspiration of the writers of the Old Testament. If texts of the New Testament be appealed to, then we say—First, according to what has been already more than once remarked, these texts will not prove the inspiration of the New Testament, unless their own divine authority be first conclusively established. Now as such texts are but few, and by no means prominent, it is manifest that, as long as the inspiration of the book is the point at issue, the divine authority of these texts cannot be established conclusively by those who reject the infallible authority of the church. We say, secondly, that all the texts of the New Testament which are said to involve a promise of inspiration *to write*; such as those found in St. Matthew, x., and in St. John, xiv. and xvi., have reference exclusively to the apostles. Now all the New Testament was not written by apostles, nor is there any proof from the scripture

that those parts not written by apostles were at least approved of by the apostles. Thus, whether we speak of the Catholic canon or the Protestant canon of scripture, we find that mere scriptural arguments fall far short of a full and adequate proof of the inspiration of the sacred volume. It is not wonderful, then, that this conclusion, to which we have arrived by a minute enquiry into the premises, should be strongly insisted upon by our Catholic theologians. See among others Melchior Canus—*De locis Theologicis, liber secundus, cap. 7*,—Bellarmine—*De verbo Dei non scripto, cap. iv., circa medium*—and Milner—*End of Religious Controversy, letter ix.*

The proof of the inspiration of the scriptures is easy on Catholic principles: and conformably to these principles, we set forth the following as our proof of this doctrine.

The church of Christ has always held and taught the doctrine of the inspiration of the scriptures :

But the church could not have held and taught this doctrine, and erred in doing so :

Therefore, the scriptures are inspired.

The major proposition—that the church has always held and taught this doctrine, can be easily established. For the early period of the church's history, we need no better witnesses of her belief and practice, than the holy fathers. Out of the abundant testimonies bearing upon the point in question, which might be adduced from these, we shall cite the following: first, St. Clement, of Rome, in his first epistle to the Corinthians, calls the scriptures *holy*, and says, that they are the *oracles of the Holy Ghost*, which *can contain nothing unjust, nothing false*; and, quoting the scripture, he thus writes: "*For the Holy Spirit says, let not the wise man glory in his wisdom.*"—*Epistle first to the Corinthians, sec. 13*. Second, St. Polycarp, in his epistle to the Ephesians, in like manner calls the scriptures *holy*, and among them he places the epistle of St. Paul, addressed to themselves. Third, St. Justin Martyr declares, that the words of the prophets are to be considered "not as the words of those who were inspired, but of the Divine Word which moved them." And he reckons Moses the first of the prophets, and his writings he puts down as prophecy.—*Apol. 1. sec. 36*. In his dialogue with Tryphon, he says of the writers of scripture, that they spoke by the *Divine Spirit*—*were filled with the Holy Ghost*—Θεῷ πνεύματι λαλήσαντες, ἁγίῳ πληρωθέντες πνεύματι. Fourth, St. Irenæus describes the scriptures as perfect, because the word of God and his Spirit speaks in them.—*Adversus Hæreses, lib. ii. cap. 47*. Fifth, Clement of Alexandria says, that the prophets were *inspired*, ἐμπνευσθέντες, and he says this on the occasion of quoting a testimony from Proverbs, which proves that every part of the scripture went by the name of *Prophecy*.—*Lib. 1. Stromatum xvii*. Sixth, Origen, in his 5th book against Celsus, says, that Jews and Christians agree in this, "that the sacred books were written by the Divine Spirit:" and in the preface to his commentary on St. Luke, he says, that the four evangelists wrote, being inspired by the Holy Ghost: and again in the preface on St. Matthew, he says, that they wrote with the co-operation of the Holy Ghost, συνεργούντος τοῦ ἁγίου Πνεύματος. Seventh, St. Cyprian, in his book on the Unity of the Church, says, that

the Holy Spirit speaks by the Apostle Paul in his epistles. Eighth, St. Athanasius says, "all our scripture, whether new or old, has proceeded from divine inspiration."—*Epist. to Marcellin. on the interpretation of the Psalms*. Ninth, St. Augustine styles the scripture "the Epistle of the Almighty to his creature."—*Serm. 2 in Ps. xc. n. 1, and Enarr. in Ps. cxlix. n. 5*. Tenth, St. Gregory the Great, speaking of the author of the book of Job, says, "who wrote these things is a very superfluous question, since it is faithfully believed that the Holy Ghost is the author of the book. He therefore wrote these things, who dictated them to the writer. He wrote them, who was the inspirer of the work, and who, by the voice of the writer, transmitted these things to us."—(Præf. in Job, cap. i.) It is unnecessary, in a matter so clear, to accumulate further individual testimonies. We might cite a whole cloud of interpreters, all of whom, by their manner of interpreting—searching after a sacred meaning, not alone in sentences, but in single words—sufficiently manifest their views of the divine origin of the entire scripture. And this is the public and unanimous sense of the whole Catholic church, continued through all subsequent ages down to our times; although as far as it affirms that *all things* in the scriptures were divinely written—that is, proceeded from divine inspiration—it has never been confirmed by a solemn definition of the church. For, the Council of Trent, session 4th, in its solemn decree on the scriptures and divine traditions, manifestly abstracts from the question, whether besides *the salutary truth and discipline contained in the sacred books* the other things therein contained were divinely either revealed or dictated—or in any manner divinely written. The public and unanimous sense, however, of the Catholic church attests the doctrine, that the entire contents of the sacred books were *written* under the influence of inspiration.*

We come now to the minor proposition, viz., that the church could not have held and taught this doctrine of inspiration, and erred in doing so. The reason of this is, that this sense of the Catholic church—which sense is public and common as regards the divinity of the whole scripture, both of the Old and New Testaments—could not be false, unless the promise of Christ—to send his Spirit for the guidance of his church—had failed. For,

* On consulting Pallavicini, the historian of the Council of Trent, we cannot discover that the question of the inspiration of the scripture, its extent or limits, was under discussion. The canon of sacred books, and the authority of apostolic doctrinal traditions were canvassed, and the decree above referred to was so framed as to embrace both scripture and tradition. The Gospel is therein said to have been promised before hand by the prophets in the holy scriptures, and promulgated by our Lord Jesus Christ, and subsequently by his apostles, as "the fountain of all saving truth and moral discipline," which truth and discipline is contained in the scriptures and in unwritten traditions. The terms just quoted, were not applied to the scripture, as qualifying or limiting the inspiration, but to scripture and tradition combined, as containing the gospel of salvation. The fathers on the other hand pronounced anathema against all who should refuse to acknowledge as sacred and canonical the several books enumerated, and all their parts as contained in the vulgate. We do not pretend that this was intended to decide theological questions as to the character or degree of inspiration, but it certainly forms a strong presumption against the opinion which ventures to assert that some portions are not inspired.—*Note of American Editor.*

it is abundantly proved by our theologians, *passim*, and it is not only a prominent doctrine of tradition, but patent on the very face of the scriptures, that Christ promised such assistance of the Holy Ghost to his church, that the entire church should neither err itself at any time, nor teach error in a matter of divine faith—either by teaching any thing contrary to dogmas divinely received, or by proposing any dogma as divinely received, which was not such. Now the church would err in a matter of faith, if it erred in proposing all the things related in the scriptures—or any one of them—as inspired by the Holy Ghost. For in this case it would propose something to be believed on the authority of God, which would not, in reality, have the sanction of his authority. We see, then, how by means of the infallibility of the church we have perfect security for the truth of the tradition regarding the inspiration of the entire scriptures, both of the Old and New Testament; and thus, in conclusion, we arrive at a full and adequate proof of the inspiration of the scriptures.

Such is our proof of the inspiration of the scriptures, which rests upon the infallibility of the church as its firm support. By an *adequate proof* of inspiration we mean a proof which concludes for all the parts of the actual canon of scripture. As to the other arguments, which are brought in support of this doctrine of inspiration, it is quite manifest on the very face of the question, that whatever degree of weight one may attach to them, he must ultimately have recourse to our proof, in order to establish the inspiration of at least a great portion of the New Testament. For how, without recurring to the infallibility of the church, could we be certain of the inspiration of the Gospels of St. Mark and St. Luke, or of the Acts of the Apostles? Suppose that some one were to say that the tradition of the ancients regarding the inspiration of these books originated in an *opinion* on the part of the pastors of the church which they considered highly probable, but in which they were deceived; there would be no conclusive argument to overturn this assertion, if we abstracted from the infallibility of the church. Hence we see, that Protestants, who hold the inspiration of the New Testament, in admitting this doctrine, fall into two manifest inconsistencies: 1st, by admitting, in a matter of faith, what cannot be proved by the scriptures; and 2nd, by admitting a point of doctrine, the proof of which implies the admission of the church's infallibility.

Let us here observe, that the authority of the church—upon which the proof of the inspiration of the scripture must ultimately rest—determines for us also the component parts of that book which is inspired; so that the true and proper proof of the inspiration of the bible is based upon an authority, which, together with the *inspiration*, proves and establishes *the canon* of scripture. This shall appear more fully in the next chapter.

Before referring to the objections that are brought against what has been said in proof of inspiration, we shall treat briefly of the fate which this doctrine has experienced among Protestants since the Reformation. Reflection upon this point, will tend to confirm the truth, that this doctrine is placed in safety only among those who adhere to the infallible authority of the church. As the *verbal inspiration*—or the inspiration of the very words of scripture—was the common theory in the Catholic schools in the

sixteenth century, to this the Protestants adhered firmly for a length of time. Grotius was considered to have but lax notions on the veneration due to the scripture, because he rejected the hypothesis of a verbal inspiration in several parts of the sacred volume. And, indeed, one might have expected exalted views upon this matter, from those who professed such an extraordinary veneration for the bible, as did the Reformers. But soon did the principle of private judgment assert its right, to deal with this doctrine as it pleased itself. Not only do the Unitarians and the Anti-supernaturalists, or Rationalists, reject altogether the hypothesis of that supernatural influence on the writers of scripture, which is termed *inspiration*, but even those Protestants who are ranked among the most orthodox of the *supernaturalist* class, such as the Anglicans, tolerate great laxity of opinion on this question. Thus, Horne, in a work so popular among Protestants generally in these countries—although he is more careful in his seventh edition, than in earlier ones of his Introduction—speaks in a manner which shows very undefined and incorrect views upon this matter: he says, “that the authors of the historical books of the Old Testament were *occasionally* inspired is certain, since they frequently display an acquaintance with the counsels and design of God, and often reveal his future dispensations in the clearest predictions. But though it is evident that the sacred historians sometimes wrote under the immediate operation of the Holy Spirit, it does not follow, that they derived from revelation the knowledge of those things which might be collected from the common source of human intelligence. It is sufficient to believe, that by the general superintendence of the Holy Spirit, they were directed in the choice of their materials, enlightened to judge of the truth and importance of those accounts, from which they borrowed their information, and prevented from recording any *material* error.” —*Horne's Introduction to the Critical Study of the Scriptures*, Vol. 1, p. 475, 7th Edition. But, upon this question, as upon several others, we find the action of that great principle of the Reformers—private judgment—more fully developed among the so-called theologians of Germany, than any where else. Even some of the most esteemed of the Protestant theologians of that country—men who were not of the Rationalist or Anti-supernaturalist class—have taken the most extraordinary liberties with this question. As an instance, we may refer to John David Michaelis, in his *Introduction to the New Testament—Marsh's Translation*, Vol. 1, p. 76, 4th Edition. We deem it superfluous to quote the words of Michaelis. He states fairly, however, in the place here referred to, that “no Protestant can appeal on this subject to the testimony of the church.” Upon which statement, his translator Marsh, observes in a note—“It is well known, that the rejection of oral tradition, and the infallibility of the church, is one of the characteristics of Protestantism. But Augustine, in his book *Contra Epistolam Fundamenti*, cap. 5, says, ‘*Ego vero Evangelio non crederem nisi me commoveret ecclesie auctoritas.*’ ”*—Same Vol. of Marsh's Michaelis, p. 381. The meaning of St. Augustine is, that it is upon the authority of the church that he received the gospels, as the genuine and

* That is, I would not believe the gospel, did not the authority of the church move me thereto.

inspired word of God; but it would puzzle the reader to discover why Marsh has put these words of St. Augustine in juxta-position with his own assertion respecting Protestantism, unless it was for the purpose of showing that St. Augustine was not a Protestant. If we pass on to the Rationalist school, which has acquired such notoriety in Germany, we shall find that these reject altogether the idea of inspiration. Such has been the fate of this question, in the country that makes it its boast, that it was the first in these latter times to deny the authority of the church. The progress of private judgment in Germany, on *the inspiration of scripture*, until it ended in its total rejection, is accurately described in the well-known work of a Protestant writer, the Rev. Hugh James Rose: he says, "The first step was to renounce the unnecessary hypothesis of an inspiration, extended to every word and letter in scripture. But after proposing a variety of theories, as to the various ranks and degrees of inspiration, after accepting for a moment the belief that although the supposition of an immediate supernatural agency at every instant is superfluous, God, who had appointed the apostles to teach Christianity, enabled them by the help of his Spirit to teach it rightly, and to avoid error and falsehood; this belief, too, was given up, and it was determined that all notion of an immediate agency was to be rejected on some strange physical and psychological grounds, that it was repugnant to reason, that it was irreconcilable both with the freedom of the writers and the quality of their works, and, moreover, that it admitted of no imaginable proof. When the declarations of scripture were urged on them, the reply was, that no proof could be given that these expressions were to be understood of a supernatural assistance, or, (to use the words of Henke, the Professor of Divinity at Helmstadt,) in any higher sense than the expressions of Cicero as to the inspiration of the poets, or those of Quintilian respecting Plato."—*Rose's State of Protestantism in Germany*, p. 106 and follow., second edition. Here Mr. Rose gives in a note the objections of Wegscheider against inspiration. We shall not transcribe this mixture of impiety and absurdity: but let it be observed, at the same time, that those who have rejected the infallible authority of the church, have deprived themselves of the great argument by which such objections are removed. And it is to furnish a confirmation of this truth that we have here pointed to the progress of Protestant opinion on this question.

It remains now that we answer a few objections—of which one is urged against our method of proof, the others against our doctrine of inspiration.

First, we have to answer the trite objection which Protestants urge against our method of proceeding in this question. They say, that Catholics manifestly argue here *in a vicious circle*, proving the divinity of the scripture by the infallible authority of the church, and on the other hand proving this infallible authority of the church from the divine attestation of the scripture.

Many answers may be given to this objection; the following one is abundantly sufficient:—In proof of the infallible authority of the judgment of the church in matters of faith, we can appeal to the divine words of Christ himself, recorded in the New Testament; but in thus proving the

infallible authority of the church, we do not take into account that these words of Christ were *committed to writing* from inspiration. We find these words—or the texts which contain them—to be numerous, clear, prominent; and we simply view them as recorded by the apostles in their character of honest and veracious historians. We see, therefore, that there is not a shadow of a vicious circle in this proceeding; because, in proving the infallible authority of the church, we do not rest the proof in the least degree upon the *inspiration* of the *writers* of the scripture, but we rest it on the divine words of Christ, which we take as faithfully recorded by honest men; and having thus arrived at the infallible authority of the church, we prove from *it* that those books which we call *the scriptures* were *written* through divine inspiration.

Consistently with our scope, we shall refer but briefly to the objections that are brought against the doctrine of inspiration.

First. It is said that some things are related in scripture which it was useless to mention.

We answer, with St. Alphonsus Liguori—*Dogmatic Work on the Council of Trent, on the 4th session*,—"that although all the things that are contained in scripture are not equally useful, yet none of them is useless; for they contribute to the integrity of the narrative or serve for our instruction."

Secondly. It is said that some things are related as uncertain, whereas, if the writers had been inspired, all doubts upon these matters would have been removed from their minds.

To this we answer, that, in some cases, the Holy Ghost has not been pleased to reveal certain circumstances, but has suggested these things to the writer, in a manner conformable to the common usage in relating such facts.

Finally, if things are related in the scripture, which appear contrary to the Divine commands, then we shall always find, either that the *apparent* meaning is not the *real* meaning of the passage, or, if it be, that the thing is not related with approbation. In this latter case, the writer is inspired merely to relate accurately what was said or done, but the Holy Ghost does not give any approbation to what was said or done. We may give as an example the mistaken views of the friends of Job, detailed in the book of Job. As we do not defend the *verbal inspiration*, we deem it superfluous to dwell upon objections which have no force unless in *that hypothesis*.

CHAPTER IV.

WHAT ARE CALLED THE DEUTEROCANONICAL PORTIONS OF THE OLD TESTAMENT ARE PROPERLY PLACED ON THE CANON OF SCRIPTURE, AND ARE OF EQUAL AUTHORITY WITH THE PROTOCANONICAL PARTS OF THE CANON.

HERE again we appeal to the great argument by which the inspiration of the scriptures is established ; that is, the authority of the church ; which not only establishes the inspiration of the scriptures, but also determines and establishes the canon of scripture. In other words, resting upon that authority, we know, without the least danger of error, what are the component parts of *the bible*, that is to say, *of that book whose inspiration we are bound to admit*. The canon set forth by the Council of Trent, and which contains those portions of the Old Testament here referred to—comes before us with all the authority of the church's teaching : therefore, that is the true and proper canon of scripture. This council was œcumenical, and has been confirmed by the bishop of Rome, the successor of him to whom it was said : "Feed my lambs—feed my sheep,"—(John, xxi. 15, 16, 17,) and there is nothing wanting to its decree on the canon, to give it all the solemnity of a dogma of faith. All controversy, then, respecting the canon should cease ; for Christ promised infallibility to his church—as is proved by those scriptures which Protestants admit to be canonical, and by the clear testimony of tradition—and this promise would fail if the church could propose to her children as the inspired word of God the uninspired writings of men. What, in such a case, would become of that saying of St. Augustine—(*Contra Epistolam Fundamenti*,)—"but I would not believe the gospel, did not the authority of the church move me thereto." Not that the gospels and other books of sacred scripture have not their authority from divine inspiration ; but of the fact of their being inspired the church is to inform us. St. Irenæus, also Tertullian, and Clement of Alexandria, appeal to the authority of the church to prove that there are but four genuine gospels, and that the others scattered about in their time, for the want of this authority, were not to be received. We might, then, rest satisfied with this proof of the canon from the authority of the church ; for it is enough for us to know that the church has authoritatively determined the canon, and that she cannot have erred in doing so.

But we shall go further. The church, in proposing dogmas of faith, has never, since the time of the apostles, based her decisions upon any new revelation from God. Her function, in this solemn teaching, is to interpret the voice of tradition ; and this she does unerringly, in virtue of the promises of her Divine Founder. Since, then, the decree of Trent respecting the canon of scripture must rest upon tradition, we shall examine briefly that tradition, as it regards that part of our canon which Protestants reject.

The result of this examination shall be to confirm fully the church's decision—which we know, *a priori*, must be correct.

As the enquiry here turns upon the deuterocanonical parts of the Old Testament, we may remind the reader that these have been described in the first chapter of this dissertation.

First, then, it is no slight evidence of the tradition in favour of these books that we find each one of them quoted repeatedly, as divine scripture by the very early fathers. The references to these numerous quotations, may be seen in the *Præloquia* of Bonfrerius, republished in the first volume of the *Cursus Completus Sacræ Scripturæ*, by Abbe Migne, *Paris*, 1837.

Secondly. In the Latin church we find numerous monuments of a continued tradition in favour of the canonicalness of these books. Catalogues of the sacred books are given by Innocent I.,—(*Epistle to Exuperius*, anno 402,)—and by St. Augustine,—(*Libro 2do. de Doctrina Christiana*, cap. 8, n. 13, anno 400.) These catalogues agree perfectly with our canon: the only difference in form being, that they include Baruch under the name of Jeremias. The Council of Hyppo, held in 393; the third Council of Carthage, held about the year 397; and a council of seventy bishops, at Rome in 494, presided over by Pope Gelasius—all agree, with St. Augustine and Innocent in their enumeration of the sacred books. This third Council of Carthage was a national council of Africa, approved of, at least, by St. Augustine, if he was not present at it, and presided over by Aurelius, archbishop of Carthage. Cassiodorus,—(*Lib. i. Divinarum Lectionum*,)—in the sixth century, and St. Isidore of Seville,—(*Lib. 6to. Etymologiarum*, cap. 1 mo.,)—in the early part of the seventh century, enumerates the books of scripture as they are upon our canon. Again—in the old Latin vulgate, the common version of the western church before the time of St. Jerome—these books are found interspersed among the other books; and when St. Jerome's translation was adopted by the church, care was taken that these books should not be disturbed from the places which they had previously occupied in the Latin bibles. There they continued—commented on from time to time, like the other books—arranged in their order in the Roman missal and breviary like the others; until—coming down to the time of Eugenius IV., we find this pope in his decree for the Armenians, setting forth the canon of Trent one hundred years before the objections of the Protestants were made against it.

Thirdly. We shall now pass to the Eastern churches. Certainly the Greek church of these later times places these books in its canon. All doubts upon this head have been removed by the councils of the modern Greek church, which were held for the purpose of disclaiming the doctrines of Cyril Lucar, patriarch of Constantinople, who, in the early part of the seventeenth century, endeavoured to bring over the Greek church to a union with the Calvinists. After the death of Cyril, his successor, Parthenius, convened a council at Constantinople, in 1642, in which Cyril and the Calvinists were condemned. Several of their errors are specified in the various decrees of the council; and in the decree last in order they are condemned because they presumed to expunge from the scriptures those books which the church in her synods had acknowledged as sacred.—*See Harduin*

Collectio Conciliorum, tom. xi. col. 175, Paris, 1715. The allusion of course is to those deuterocanonical books of the Old Testament, which the Calvinists held to be apocryphal. In the year 1672 another council was held at Jerusalem, against the same errors, under the presidency of Dositheus, patriarch of Jerusalem. This council declares those books to be canonical—specifying them by name, and condemns Cyril Lucar, because—to use the words of the council—he *foolishly, ignorantly, or rather maliciously called them apocryphal.*—*Harduin*, tom. xi. col. 258. Again, in 1671, seven archbishops of the Greek church drew up an attestation respecting the chief points of controversy between their church and the Calvinists; in this attestation they approve of the condemnation of Cyril Lucar by the council of Constantinople under Parthenius; and in the fourteenth article they declare “that the books of Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, and the Machabees make part of the holy scripture, and are not to be rejected as profane.” This attestation was signed at Pera, 18th July, 1671, by Bartholomew of Heraclea, Jerom of Chalcedon, Methodius of Pisidia, Metrophanes of Cyzicum, Anthony of Athens, Joachim of Rhodes, Neophite of Nicomedia. The original of this attestation is preserved in that MS. collection in Paris, which contains the transactions of the Greek church in reference to Cyril Lucar, and which belonged formerly to the library of St. Germain des Près. Such has been the doctrine of the Greek church from the earliest times. The Greek bible in common use in that church has always contained those books as they are found in the Latin vulgate. Indeed it was from this Greek bible that the Latin vulgate took them. It is well known that the Nestorians and Eutychians or Jacobites do not differ from the Greek church respecting the canon; and as these separated from Catholic faith and unity so early as the fifth century, the authority of that canon must have been then firmly established. In a word, all the other Christians of the East agree with the Christians of the Greek church in the tradition respecting the canon. In proof of this assertion, we shall quote the words of one who is universally admitted to have been a most laborious critic, and eminently qualified by his knowledge of the languages, versions of the scripture, and theological writings of the Eastern Christians to pronounce upon this subject—we mean the Abbé Renaudot. The Abbé Migne has conferred a great benefit on biblical literature, by publishing from the MSS. in the royal library at Paris, a series of dissertations in Latin, by Renaudot, on the Eastern versions of the scripture. In one of these dissertations, which is on the Arabic versions, Renaudot takes occasion to say :—“After St. Jerome’s version had become consecrated by the public use of the churches,.....that other version, which was according to the seventy interpreters, was not immediately nor entirely cast aside. Not only did the (Latin) church retain this latter version in the whole book of Psalms, but she took from it *the books* which were not extant in Hebrew. The Syrian church followed the same discipline, even before the Syrian Christians were broken up into three divisions by the Nestorian and Jacobite heresies—a clear proof of a most ancient discipline; since it survived the overthrow of the faith. All the Syrians read the Scriptures as they are found in the translation made

from the Hebrew at an early period ; they have, at the same time, after the example of the Latins, the books of Wisdom, Ecclesiasticus, Judith, the Machabees, and some other parts of the scripture, which are not found in the Hebrew copies."—*Migne Cursus Completus Sacrae Scripturae*, tom. i., col. 634, Paris, 1837. And again, in this same dissertation on the Arabic versions, Renaudot observes, after quoting two indexes or lists of the books of scripture as they are arranged in ancient Arabic bibles, "This index and the preceding one show, that those who translated the Hebrew books into Arabic, either from the original or from the ancient Syriac version, did not so adhere to the Hebrew text as to conclude that the books which were not extant in Hebrew did not belong to the scripture, but that they did the same as the Roman and all the Latin churches, as well as the Alexandrian and Syrian churches, viz., acknowledged those same books as legitimate and divine which were extant in Greek only ; so far were they from rejecting them as apocryphal—which the Protestants have done, against the example and laws of the ancient church. And this is the constant tradition of all the Eastern churches ; and all those books, as well the books on the canon of the Jews, as those that are placed on the canon of the Catholic church, are cited by their theologians in the Arabic translation."—*Ibidem*, col. 668, 669. At the council of Florence there was no discussion on the canon of scripture—a clear proof that the Greek and Latin churches were then unanimous upon this point. And when Eugenius IV. at that time, drew up his decree for the instruction of the Armenians, in which he specified the books of scripture exactly as they were afterwards specified by the fathers of Trent, he speaks in such a way as to show clearly that it was an admitted and established truth in the church that all those books are of *equal* authority. The following are the words with which he prefaces the canon :—"Since, by the inspiration of the same Spirit the holy men of both testaments have spoken, whose books contained under the following titles the church receives and venerates." In a word, the canon was clearly determined by the unanimous consent of the Eastern and Western churches, centuries upon centuries before the council of Trent. No wonder, then, that it should have received the unanimous suffrages of the fathers of that council. In replying to the objections against our canon, we shall have occasion to develope more fully the testimony of tradition on this question.

CHAPTER V.

REPLY TO THE OBJECTIONS OF PROTESTANTS AGAINST OUR CANON.

First Objection from the canon of the Jews. Second Objection, from the manner in which some of the fathers and of the early Christian writers speak of those books, which we call deuterocanonical.

THE two objections here specified are the only ones that are urged against the admission into the canon of the deuterocanonical portions of the Old Testament *considered in their entirety*. Many other difficulties are brought against them by Protestants, founded upon their *several* contents, a reply to which properly belongs to the *Special Introduction to the books of the Old Testament*. We shall just observe here—respecting those difficulties taken from the contents of the books—that they are not more plausible than those which the infidels have urged against the other books, taken from *their* contents. Such objections, then, come with a bad grace from Protestants; and with a special inconsistency from Anglicans, for, if those difficulties were unanswerable, the books could not be proposed to be read for *example of life* and *instruction of manners*. It is quite certain that these difficulties are *merely apparent*, and vanish upon a thorough examination of the text, as has been over and over again demonstrated by Catholic commentators.

We come now to the two leading objections of Protestants, by each of which they imagine that they can overturn *at once* the claim of *all* those books to be considered canonical scripture. The first of these—taken from the Hebrew canon—may be thus proposed:—

Objection. The Jews had a canon of scripture made by Esdras and the *great council*—on it were not placed any of the books excluded from the canon by Protestants. Now the authority of the Jewish church ought to be paramount on a question respecting the authority of the books of the Old Testament, particularly with those who admit the infallibility of that church. That the Jews did not place these books on the canon appears from the testimony of the fathers, and of Josephus, who testifies that these books were not held in the same esteem as the others, because there had been no certain succession of prophets from the time of Artaxerxes, that is, from the time of Esdras.

Answer.—First. We admit that these books were not on the canon of the *Hebrew* Jews. At the time of our Redeemer's coming, and for some time previously, the Jews were divided into two classes: first, the Hebrew Jews—these were the Jews of Palestine; so called, because they read the scripture in Hebrew in the synagogues, and spoke the Syro-Chaldaic, which was then commonly called the Hebrew tongue. Besides these there

was another large class of Jews, known by the name of Hellenists. They were the Jews of the dispersion—and received the appellation of Hellenists from the prevalence of the Greek language in the countries in which they resided. They read the scriptures in the Septuagint version—and they received those deuterocanonical books, as well as the other parts of scripture. It was from the hands of the Hellenist Jews that the books in question passed into the possession of the church.*

Second. Let it be granted that Esdras, together with the *great council* or important *sanhedrin* of his time drew up a canon of scripture—yet this is not altogether so clear, as Richard Simon shows in his *Critical History of the Old Testament*, and Bergier in his *Theological Dictionary* (word *canon*). And besides, the labours of Esdras about the scripture must have concluded before the books of Nehemias and Malachy could have been added to the canon.

Third. We admit the infallibility of the Jewish church—yet this is by no means so certain as is the doctrine of the infallibility of the Christian church. In one word—in order to place the objection in as strong a light as an adversary can, with any show of reason, set it forth, we do admit, for argument's sake, that an infallible tribunal in the Jewish church, at, or about the time of Esdras, drew up a canon of scripture, upon which all these deuterocanonical books were omitted. After all, what does this prove against us? Our proof of the canon is based upon the tradition of the Christian church, and hence our proof involves this truth, viz., that the doctrine of the inspiration of all these books makes a part of the deposit of Christian faith communicated to the church by Christ and his apostles. Such being the nature of the proof, there is nothing in the objection here proposed calculated to disturb it. If our adversaries could prove that the Jewish church *pronounced* that these books were *not* inspired, then indeed any one who admits—as I do—the infallibility of that church, would find himself in a dilemma; but this assertion they can by no means prove. No: the Hebrew church merely did not formally declare in favour of their inspiration. These books were held in high esteem by all the Jews. Thus, Josephus quotes from the book of Ecclesiasticus, in his *Apology against Appion*. In the Rabbinical writings these books are occasionally cited. Maimonides, in his *Preface on the Pentateuch*, quotes a book which he calls the *great wisdom*, and what he introduces of it agrees with our book of Wisdom.—*Richard Simon, Histoire Critique du Vieux Testament, liv. i., chap. 8, p. 56, Rotterdam edition*. In a word, it is clear that no proof exists of the formal rejection of these books by the Jewish church. Very probable reasons are assigned for their omission on the Jewish canon, taken from—the time of their appearing—the language in which they were written—or the uncertainty about the author. But this much is quite certain, that the objection will have no weight unless our adversaries prove—either that these books were *formally rejected as uninspired* by the Jewish church—or that the want of a *formal approval* of them by the Jewish Church ought to be considered a *conclusive argument against their inspiration*. Now neither of these assertions admits of even a shadow of proof. The fathers

* See more on the Hellenist Jews in the dissertation on the version of the seventy.

show us what *they* thought of this difficulty: admitting on one hand the omission of the books on the Hebrew canon, but asserting on the other the power of the church to place them on the canon. To this effect are the words of St. Jerome, where he tells us that he was informed that the council of Nice had reckoned the book of Judith in the number of the sacred scriptures. “Hunc librum Synodus Nicœna in numero sanctarum scripturarum legitur computasse.”—*Præfatio in Judith*. It matters not here, as far as our argument is concerned, whether or not St. Jerome really believed that the council of Nice had pronounced on the canonicalness of Judith, when he says *legitur*: it is enough for us that he speaks in such a way as to show that he considered the council possessed of sufficient authority to pronounce upon the point, and that, if it did pronounce, then the claim of Judith to be reckoned among the sacred scriptures could be no longer contested. When St. Augustine formed that collection of extracts from the sacred scriptures to which he gave the name of *Speculum*, he did not pass over these books, as if they were not sacred scripture, and the reason which he alleges is, that the church of Christ received them, although the Jews had not received them. “Non sunt omittendi et hi libri quos quidem ante Salvatoris adventum constat esse conscriptos; sed eos non receptos a Judæis recepit tamen ejusdem Salvatoris ecclesia.” In another place St. Augustine thus expresses himself: “From the rebuilding of the temple down to Aristobulus, the computation of time is not found in the holy scriptures which are called canonical, but elsewhere, as in the books of the Machabees, which, although they are not received by the Jews as canonical, are acknowledged as such by the church.”—*De civitate Dei*, lib. xviii. c. 36. This testimony of St. Augustine is very remarkable—showing at once the faith of the Church respecting the book of Machabees, and furnishing a proof of the distinction which the ancients, and after them several writers of the middle ages, made between the canon of the Jews and that of the church. For, this holy doctor, after having said that the books of the Machabees are not of the number of the canonical books, adds, two lines after, that the church receives them as canonical, although the Jews did not allow them the same authority. This distinction will serve to explain Origen, St. Jerome, and some other ecclesiastical writers, who, in giving the catalogue of the canonical books, have excluded from it these books of the Machabees, and some of the other deuterocanonical books, which, nevertheless, they have cited as divine scripture in their commentaries and other works. In fine, St. Isidore, of Seville (*Origin. seu Etymolog. lib. vi.*), testifies that “though the church of the Jews places these books among the Apocrypha, the church of Christ teaches them, and honours them as divine.” It must be observed that it does not follow from St. Isidore’s using the word *Apocrypha*, that he was of opinion that the Jewish church looked upon these books as unworthy of credit, for the term has been frequently used to designate books or writings the authority of which is *not manifest*, and such is the original signification of the word. And it is only in this latter sense that these books were regarded as apocryphal by any section of the Jews—as Richard Simon observes: “Les Rabbins même citent quelquefois ces livres: de sorte que les Juifs ne les

ont jamais rejetés entièrement, mais ils les ont seulement considérés comme des ouvrages Apocryphes, c'est-à-dire, cachés et inconnus, parce qu'ils n'avoient point été publiés par l'autorité du sanhedrin."—*Histoire Critique Du Vieux Testament*, liv. i. chap. 8, p. 57.

There still remains another objection, which is urged by Protestants against the admission into the canon of any of those deuterocanonical portions of the Old Testament, and this is the difficulty upon which they principally insist. It may be thus set forth. If the doctrine of the inspiration of these books had been delivered to the church by Christ or his apostles, so many of the fathers and ecclesiastical writers in the early times of the church would not have excluded them from the canon. But many of these have excluded them; therefore, &c. In proof of the assertion that several of the fathers and others in the primitive church doubted at least of the inspiration of these books, and excluded them from the canon—they refer to St. Athanasius in his *Synopsis of the Books of Scripture*; Origen, as quoted by Eusebius in his *Ecclesiastical History*; Melito, Bishop of Sardis, quoted by the same historian, and Eusebius himself; St. Gregory Nazianzen, in his poem on the Genuine Scriptures; Rufinus, in his *Exposition of the Symbol*; St. John Damascen; but above all the ancients St. Jerome is appealed to, as having, say they, fully expressed the Anglican view of this question, and therefore they have introduced his words into the Anglican *Article on the Sacred Scriptures*. They refer also to the Council of Laodicea, held in the year 364. If we add that a few more ancient writers are quoted by our opponents, then all will be said, which they can put forward in their appeal to tradition on the question of the canon.* In reply we assert that a thorough examination of the character of the difficulty here put forward will show, that it ought not to be allowed to weigh even for a moment against our proof of the canon. In the first place let it be observed that not one ancient authority has defended the Protestant canon precisely, but every one whose testimony is cited in favour of that canon, when giving the catalogue of canonical books, either omits some portion of scripture, which Protestants receive, or mention as canonical, some portion which they reject. Thus the council of Laodicea omits the Apocalypse and includes Baruch.—*Cabassutius Notitia Ecclesiastica. Editio iv., Lugduni p. 158.* Melito omits Esther and mentions Wisdom. St. Athanasius omits Esther whilst he asserts the inspiration of the History of Susanna in the Book of Daniel, and so of the others.—Secondly. The ancient authorities cited by the opponents of our canon have so explained themselves on this subject as to prove that if they lived now they would be clearly and explicitly with us—that is to say, either by their manner of speaking, or by putting on their canon some portion of scripture omitted on the Hebrew canon, they show that they did not consider the omission of a book on that Jewish canon to be conclusive against

* Any one who wishes to see a full list of the ancient authorities on both sides, as well of those who appear to be against as of those who are in favour of the canonicalness of these books, may consult the *Præloquia* of Bonfrerius, in the first volume of the *Cursus Completus Sacræ Scripturæ*, published by Abbé Migne. Bonfrerius treats the question with a special reference to each of the deuterocanonical books in particular.

its inspiration, but that they considered it to be the province of the church to direct us in this matter. Thirdly. These doubts cannot be traced farther back in the church than the time of Melito, Bishop of Sardis, about the year 160 or 170. He was the first to refer to the Hebrew canon in this matter. Before his time those very ancient writers, St. Barnabas, St. Clement of Rome, St. Irenæus, use these books like the other scriptures, which shows what was the apostolic tradition on the subject. Fourthly. It is exceedingly probable that almost all those fathers and ancient Christian writers, who excluded these books from the canon, did not intend to throw the least doubt upon their inspiration, but merely to make known to their readers what were the books of the Old Testament, the canonical authority of which was equally admitted by Jews and Christians, and consequently what were the books from which arguments might be drawn in the controversies with the Jews. For, in truth, this appears to be the only way of reconciling these writers with themselves, since we find these very writers, in their commentaries and other works, quoting these books as scripture, in the same way as they quote the other books. Thus Origen, St. Athanasius, St. Gregory Nazianzen, and even St. Jerome. The passages of their works have been often referred to, and may be seen in any of our theologians—Bonfrerius, already mentioned, Kenrick (*Tract. De Verbo Dei Scripto : de Canone Scriptur.*) &c. Indeed, that the ancient fathers have often quoted these books along with the other scriptures is not denied even by Protestants. Thus Cosin, in his *Scholastic History of the Canon*, section 77, says, in express terms, “In the meanwhile we deny not, but that the ancient fathers have often cited these controverted books, some under the name of *divine scriptures*, and others under the title of *prophetical writings*.” And in other parts of his work, this determined opponent of the Canon of Trent, does not deny the same thing even of those fathers who are expressly quoted by Protestants for *their* view of the canon. To be sure Cosin contends, that although the fathers cited these books as *divine scriptures* and *prophetical writings*, they did not cite them as *inspired* scripture. He appears to think that this is quite clear, at least with regard to those fathers, who, in other parts of their works, have positively excluded these books from the canon. But we reply, that in the first place respecting those fathers who have cited the books as *divine scriptures* and *prophetical writings*, without any qualification either in the place in which they are cited, or in any other part of their writings, it is a most gratuitous and unwarrantable assertion to make, that they did not intend to designate inspired writings by such appellations—the first being the proper and usual name of the inspired writings; the second being one of the aptest names that could be used to convey the idea of *inspiration* in those writings. And seeing that those fathers, who, in other parts of their works have excluded these books from the canon, have nevertheless cited them by the same appellations of *divine scriptures* and *prophetical writings*, it ought to be presumed that they, too, intended, by such names, to designate *inspired* scripture; and that, therefore, in excluding the books from the canon, in other parts of their works they did not intend to imply that they themselves doubted of their inspiration, but that they had not been placed upon the

canon by the Jews; and that, consequently, in arguing with the Jews, or with heretics, who would be disposed to urge the authority of the Jews against these books, they were not so available as the other books of the Old Testament. Just as now-a-days, when Catholic theologians defend, against Protestants, the practice of praying for the dead, from the 2nd book of Machabees, where it is said, that "it is a holy and wholesome thought to pray for the dead, that they may be loosed from sins."—2 Mac. xii. 46,—they fail not to observe, that they do not argue from this as inspired scripture—because the adversaries do not admit it for such—but as an authentic record of the belief of the Jewish church in the time of the Machabees. Yet these Catholic theologians believe firmly in the inspiration of the book of Machabees. What we have here said will furnish a fair explanation of the meaning of Rufinus, when he terms these books *ecclesiasticul*. That is to say, they are books which the Church receives as inspired, although they were not placed upon the canon of scripture by several outside of the church, who admitted the inspiration of the other books of the Old Testament. The meaning of St. Jerome also becomes plain in those words, quoted in the Anglican article—thus, "*The Church does not apply these books to establish any doctrine.*" Because so many of those, who were outside of the church, to whom it was necessary to *prove* the church's doctrine, did not admit the canonical authority of these books. But the *church*, holding, as she does, the inspiration of these books, *reads them* for her own children—the domestics of the faith—who being already convinced of the truth of all the *doctrine*, which she teaches, have only to seek in the scriptures *example of life and instruction of manners*. Indeed, that we have here rightly explained the meaning both of St. Jerome and Rufinus may be clearly enough learned from themselves. Rufinus urged it as a charge against St. Jerome, that he had "ventured to pillage the deposit of the Holy Ghost, by taking away from the divine instrument, which the apostles delivered to the churches." He offers in proof of this charge his treatment of the book of Daniel. He says, "For all that history of Susanna, which afforded an example of chastity to the churches of God, was cut off by him and cast aside. The Hymn of the Three Youths, which is sung in the church of God, has been altogether removed from its place by him."* To this charge St. Jerome replies, "As to what I state respecting the objections of the Hebrews against the history of Susanna, and the Hymn of the Three Youths.....which are not found in the Hebrew; he who accuses me proves himself a foolish calumniator. For it was not what I myself thought, but what they are wont to say against us that I explained."† If Rufinus had himself denied the rank of inspired

* He accuses St. Jerome of presuming "Instrumentum divinum quod Apostoli Ecclesiis tradiderunt, et depositum Sancti Spiritus compilare Nam omnis illa historia de Susanna, quæ castitatis exemplum præbebat Ecclesiis Dei, ab ipso abscissa est et abjecta atque posthabita. Trium puerorum hymnus qui maxime diebus solemnibus in Ecclesia Dei canitur ab isto e loco suo penitus erasus est."—Rufin. Apolog. in Hieromy, lib. 2do. In editione operum St. Hierony, per Martianay, tom. iv. col. 446.

† "Quod autem refero, quid adversus Susannæ historiam, et hymnum trium puerorum quæ in volumine hebraico non habentur, Hebræi soleant dicere; qui me criminatur,

scripture to the deuterocanonical part of Daniel, he would never have brought this charge against St. Jerome; whilst St. Jerome, in his defence gives us the key to the understanding of what *he* said, *apparently* against that part of the book, viz., that he spoke the sentiments of the Hebrews, not his own. Now Protestants admit that as much difficulty lies against this part of Daniel as against any other portion of the Old Testament, which they exclude from the canon. They will also easily admit that if the doubts of Rufinus and St. Jerome can be explained away, so can the doubts of almost all the other ancient Christian writers, respecting these books. **FINALLY.** Let it be admitted, however, that some in the early ages of the church doubted of the inspiration of these books—that even all those who are cited by the opponents of our canon doubted, still the belief in their inspiration was at all times general in the church, so that when the time came round to settle the question of the canon ultimately, by a solemn definition, the church could no more mistake the meaning of tradition on this subject than she could on other matters, which she has defined, and even according to Protestants, properly defined, the doubts of some in former times notwithstanding. That the belief in the inspiration of these books was at all times general in the church, appears from our proof of the Catholic canon. If the church could be deterred, by the doubts of some, from defining that a certain doctrine belonged to the deposit of faith, and was handed down by tradition from the time of her foundation by Christ and his apostles, then she would never have defined that baptism conferred by heretics is valid, seeing the opposition which that doctrine met with, on the part of some, in the days of St. Cyprian. But what is more to the purpose here, the church had as much reason to place these books on the canon as she had to put the deuterocanonical parts of the New Testament on that canon. Protestants are very inconsistent in receiving the entire of our New Testament, and objecting to those deuterocanonical parts of the Old. In the first place, the sixth article of the Anglican church contradicts itself, for it says, in one place, “In the name of the holy scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.” And in a following part it says, “All the books of the New Testament, as they are commonly received, we do receive, and account them canonical.” Now, it is beyond all question that about the deuterocanonical parts of the New Testament, which are received by Protestants, there were some doubts in the early ages of the church, and doubts as widely spread at least as those which regarded the parts of the Old Testament under discussion. Take, for example, the Epistle of St. Paul to the Hebrews in the time of St. Jerome, and the Apocalypse in the time of the Council of Laodicea, which was held in the fourth century.

And are not our adversaries very inconsistent in admitting one class of deuterocanonical books and rejecting the other? It is to no purpose to say that the authority of the Hebrew canon is opposed to the books which

stultum se sycophantam probat. Non enim, quid ipse sentirem sed quid illi contra nos dicere soleant explicavi.—*Liber secundus contra Rufinum, in editione, per Martianay, operum St. Hieronymi, tom. iv., col. 431.*

they reject, for we have disposed of that difficulty already, and the whole question here turns upon the testimony of Christian tradition, which favours one class as much as the other. We receive into the canon the Epistle of St. Paul to the Hebrews, the Apocalypse, and all the other deuterocanonical parts of the New Testament; and this we do, influenced precisely by Christian tradition and the authority of the church, their being no other grounds which would justify us in looking on them as sacred scripture; but then we do not disparage our authorities by accepting their testimony in favour of this class of books in the New Testament, and rejecting their testimony equally given in favour of the deuterocanonical parts of the Old Testament. The doubts of some have never interrupted the general current of tradition in favour of our canon. The proof of this, which we have already adduced, shall acquire an additional force in our eyes, if we consider the nature of the testimony, which every witness to our canon, through all past ages, gives. Every council and every father and writer that has placed the deuterocanonical books upon the canon, must have been fully persuaded of their inspiration. Every one sees how injuriously towards the other scriptures they would act, who would raise to a level with them a book or writing of whose inspirations they entertain any doubt. How, then, were they persuaded of their inspiration? By being persuaded that such was the tradition of the church. For it was not in consequence of the impressions which they themselves conceived from reading the books, nor was it resting upon any special revelation, which they received on the subject, that these believed in their inspiration. Hence each of our testimonies embodies in itself numerous other testimonies. This follows from the way in which they arrived at the conclusion that these books were inspired—that way, I repeat it, being the study of the church's tradition on the subject—a way so necessary, that the first Council of Toledo, held about the year 400, among other anathematisms, published the following, "If any one shall say or believe that other scriptures besides those which the *Catholic church receives* are to be held in authority, or to be venerated, let him be anathema."*

To sum up all in one word, the decision of the church, whilst it brings to the Catholic the fullest conviction as to what he ought to believe to be canonical scripture, is, at the same time, seen to rest upon arguments which no efforts of its opponents can overthrow.

It would be strange, on the other hand, if those who have rejected the church's authority should follow any uniform rule in pronouncing on the canon of scripture; and, in point of fact, Protestants have not exhibited greater unanimity or uniformity of belief on this matter than on several others. Thus, they have not always agreed in receiving the deuterocanonical parts of the New Testament. Luther held the Epistle of St. James in no estimation, characterising it as an epistle of straw. Scarcely more favourable was the opinion which he entertained of the Apocalypse, as appears from the preface to his German translation of this book. Nor did Luther stand alone in these views. We find Michaelis justifying his own doubts

* "Si quis dixerit vel crediderit alias scripturas, præter quas Ecclesia Catholica recipit, in auctoritate habendas, vel esse venerandas, anathema sit."—Labbe, tom. ii. col. 1476. Venice edition, 1728.

about the inspiration of the Apocalypse, by a reference to Luther. "If Luther," he says, "the author of our reformation thought and acted in this manner, and the divines of the two last centuries still continued, without incurring the charge of heresy (*observe,*) to print Luther's preface to the Apocalypse, in the editions of the German bible, of which they had the superintendence, surely no one of the present age ought to censure a writer for the avowal of similar doubts."—*Marsh's Translation of Michaelis' Introduction to the New Testament*. 4th edition vol. iv. p. 459. The Rationalists, those truly consistent Protestants, who have discussed the question of inspiration with so much irreverence, have treated with equal disregard the Christian tradition respecting the canon, even that part of the canon which the Protestants of these countries receive. Here we again quote from Mr. Rose, who says, "First, I may mention that by many of those who undertook to enquire into the authenticity and genuineness of the books of scripture, it was determined that a great part of these books were spurious, supposititious, and interpolated; that the gospels did not proceed from the authors whose names they bore, or at least that those authors had little concern in them, and that many of the epistles likewise were spurious."—*State of Protestantism in Germany*. 2nd edition p. 99. This is what comes of detaching one's-self from the anchor of the church's authority, and putting to sea under the guidance of private judgment, to be *driven about by every wind of doctrine*.—*Ephesians*, iv. 14.

DISSERTATION II.

HISTORICAL NOTICE OF THE FORM OF THE SACRED BOOKS—DIVISIONS
AND MARKS OF DISTINCTION OCCURRING IN THEM.

WE purpose, in this dissertation, to notice many things, which it will be useful to know before coming to the question, respecting the present state of the original texts. And, indeed, what knowledge can be either useless or uninteresting to the Christian, that has for its object anything relating to the sacred books?

First. To decide in what language each book of the sacred scriptures was written, belongs properly to the *special introduction* to the several books. For the present let it suffice to state, that the following languages or idioms, embrace all that have been used in the original composition of the bible, viz., Hebrew, Chaldaic, Syro-Chaldaic, and Greek. Of the Old Testament, the greater part was written in Hebrew. Chaldaic was used in the following parts:—in the the eleventh verse of the tenth chapter of the prophet Jeremias, in a great part of Daniel and Esdras, and in the books of Tobias and Judith throughout. In Greek were written originally the second book of Machabees, and the book of Wisdom. Almost all the New Testament was written in Greek. Syro-Chaldaic was the original of the gospel of St. Matthew, and, according to many, of the epistle of St. Paul to the Hebrews.

Second. The alphabetical characters used by the sacred writers were, for the books written in Hebrew—at least those written before the Babylonian captivity—not the characters found in our present Hebrew bibles, which are in truth the Chaldaic characters, but such as are now to be found in the Samaritan Pentateuch, similar to the old Phenician character. It has been commonly supposed, that the characters used in our Hebrew bibles now were substituted for the others immediately after the captivity, when the ancient Hebrew ceased to be spoken by the Jews. Modern critics, however, deny that this could have been the case, inasmuch as the old Hebrew characters have been used upon coins several centuries after the return from captivity; and they therefore contend that the substitution of the one character for the other was gradually introduced, since, indeed, both the gradual departure from the old Hebrew, and the gradual approximation to the Chaldaic character, appear to be clearly marked in the inscription on these coins, as they succeed each other in point of time.

The Chaldaic character is well known. As we have observed, it supplanted the Hebrew characters in those books which were originally written in Hebrew. It was used also in Syro-Chaldaic writing. This latter dialect, which was in common use among the Jews of Palestine when Christ came, and for a considerable period before, varied from the Chaldaic by the admixture of several Syriac words.

In reference to the Greek scriptures, it is to be observed that Greek manuscripts were usually written in capital or uncial letters down to the seventh century of the Christian era, and, for the most part, even to the eighth. It was towards the close of the tenth century that the small or cursive letters were generally adopted. To notice the various languages into which the scriptures have been translated, belongs to another place.

Third. As to the material, upon which the inspired word was first inscribed, or which was afterwards used in copying that word, we have to observe that such writing material must have been different at different times. Perhaps, in the history of writing, the most ancient practice was to carve the letters on stone. Josephus informs us that the descendants of Seth—knowing that a general destruction of the things on the face of the earth was twice to be expected, first by water and then by fire, wrote their discoveries in astronomy on two pillars; one of stone, to withstand the water, the other of brick, to resist the fire.—(*Antiq. i. 3.*) The law was delivered to Moses on mount Sinai written on tables of stone. Although tables of stone or any such material could never have been conveniently used in the formation of a *book* as *we* understand the word, yet writing upon stone and brick was, as early as the time of Moses, carried to an extent which modern discoveries have shown to be perfectly surprising. We allude to the discoveries amid the monuments of Egypt, Babylonia, Persepolis, and Assyria. When wood and other more pliable but less durable materials came into use the practice of writing upon stone or brick by no means ceased. These durable materials were particularly used for the writing of laws, treaties, alliances, and the public archives of kingdoms. One of the most recent discoveries of Mr. Layard amid the ruins at Kouyunjik (the ancient Ninive,) was a large room filled with what appeared to be the archives of the Assyrian empire, ranged in successive tablets of terra cotta, the writings being quite perfect. They were piled in huge heaps from the floor to the ceiling. Plates or tablets of lead and copper, were also used for such public records as we here speak of. Down to a comparatively late period, it was a frequent custom to inscribe treaties and alliances on copper.—(See *2 Mach. xiv.*) Tablets of lead afforded greater facility for carving the letters, and were, no doubt frequently used in those ancient times. We are told that the works of Hesiod were first engraved on plates of lead, and laid up in the temple of the Muses in Boeotia.—(See *Calmet, Dissertation sur la Matière et la Forme des Livres Anciens.*) Job speaks of a book formed of plates or tablets of lead. “Who will grant me that my words may be written? Who will grant me that they may be marked down in a book with an iron pen and in a plate of lead, or else be graven with an instrument in flint-stone?—*Job, xix. 23, 24.* One is forcibly reminded of those words of Job, when he reads of the vast number of inscriptions graven upon the slabs of silicious basalt, that in recent times have been dug up from the ruins of the ancient Ninive. Wood, by reason of the comparatively great facility which it offered for carving or engraving, must have been much used as a writing material in those early times. And for several ages after other materials of a pliable kind became abundant, wooden tablets continued to be much used, particularly in the ordinary transactions of life. For the greater facility

of writing, it was usual to overlay these tablets with wax. Here the graving instrument or iron pen mentioned by holy Job—afterwards called *Stylus* by the Romans—had less difficulty in inscribing the letters, and moreover it was easy to efface what was written, by means of the flat top of the stylus. It was on a tablet of this kind that the father of the Baptists wrote the name which his son should be called.—(*Luke*, i. 63.) The well-known use of these tablets among the Hebrews, illustrates several expressions familiar to the sacred volume, such as “tablets of the heart,” and many others. There is one very remarkable allusion to this system of writing, in the fourth book of Kings (xxi. 13,) where God says of Jerusalem, as the vulgate renders it, “*Delens vertam et ducam crebrius stylum super faciem ejus.*” “Blotting it out, I shall turn the pen and draw it frequently over its (the city’s) face.” The letters were at first written in lines running from the right hand to the left, and this manner of writing obtained among the Hebrews, Egyptians, Assyrians, Phenicians, and Arabians; and from some very old inscriptions, it appears to have prevailed at one period among the Greeks also. Afterward the Greeks adopted the method of making the lines from the right hand to the left, and then from the left to the right again, which manner of writing was called by them *boustrophedon*, from its similarity to the way in which furrows are made by oxen in ploughing. It was soon discovered, however, by the Greeks, that the motion of the hand from left to right was more commodious, and thenceforward the method of writing in that direction prevailed among them, and throughout Europe. To form a book of wooden tablets a number of them were connected together by means of a string, or in some such way. A book thus formed, was called by the Latins *caudex*, or *codex*, from its resemblance to the stump, or stock of a tree.

When Calmet wrote his dissertation *on the matter and form of the books of the ancients*, it was commonly believed, that Moses, in the Pentateuch, wherever he mentions *book*—in Hebrew *sepher*—always designates a tablet, or collection of tablets, such as we have now described, and never any pliable material, such as would be used in forming the *volume*, or *roll*, called in Hebrew *megillah*, a word that never occurs in the books of Moses. But later investigations have led to the abandonment of this opinion. Hengstenberg, in his “Dissertation on the genuineness of the Pentateuch,” in the chapter “on the genuineness of the Pentateuch, in relation to the art of writing among the Hebrews,” shows that *sepher* may well designate a pliable matter—such as the papyrus, byssus, skins of animals—and he shows, that there is no reason for supposing that these, considered as writing-materials, do not date as far back as the time of Moses. In point of fact, amidst the monuments of ancient Egypt, documents have been found written on the papyrus, or byblus, as far back, at least, as the days of the Hebrew legislator.

For the *volume*, or *roll-form*, of books, divers materials have been used, beginning, perhaps, with the leaves of trees, as the most simple. Thus, Virgil represents the sybil as inscribing her prophecies on leaves. The skins of animals were easily prepared for the purpose of which we speak, and consequently, must have been in early use, as a writing material. So

was the inner bark of certain trees; and hence it is that *liber*, which signifies the inner bark of a tree, came to designate a book among the Romans. Linen, or byssus, was used as a writing material by the Egyptians from a very early period, as was also the *papyrus* or *byblus*—a kind of bulrush, which grew chiefly in Egypt, about the banks of the Nile. It has been stated by many, that the use of the papyrus commenced about the time of Alexander the Great, (about 340 years before the Christian era;) but, as it has been already observed, recent discoveries have rendered this opinion altogether untenable. Pliny, from whom the statement was first borrowed, is now admitted to have erred on the point, unless he be understood as speaking of a certain improved mode of preparing the papyrus, introduced in the time of Alexander. It continued to be used down to the tenth century even in Europe, although very rarely for a considerable time before that. Parchment and vellum, which is but a finer kind of it, was introduced about 250 years before Christ, according to the common opinion, which ascribes its invention to Eumenes, King of Pergamos. From Pergamos, the Romans gave it the name of *pergamena*. Paper made from cotton, has been in use, it is supposed, from the tenth century, but very generally from the twelfth. Paper manufactured from linen, has been in use about 500 years among us: it is said that it was used at a much earlier period by the Chinese. To a book formed of some pliable material, the name *volume* was given, a name that still continues to be applied to books, notwithstanding the shape which they have, for a long time past, assumed, so different from what was at first designated by the *volume*. The volume, properly so called, was rolled on a stick, the end of which, from its central position, was called *umbilicus* (the navel) by the Romans. The conclusion of the writing was the first part attached to the stick, on which the volume was rolled, that thus any one taking it up, might first unrol the beginning of the book; and hence, when one had arrived at that part of the volume, which was first attached, or to be attached to the stick, he had finished his work either in reading or writing the volume. This explains that figurative expression which was in use among the Romans, *ad umbilicum adducere*, as in Horace (*Epodon Liber. Od. 14.*)—“*Inceptos olim promissum carmen, iambos, ad umbilicum adducere.*”

When a work was too large to be conveniently made into one roll, then it was formed into separate rolls, styled volumes, first, second, &c., and this mode of speaking still continues, although *tome*—which means a *division*—is used sometimes in the same sense as volume, but chiefly in its Latin form, by those who write in Latin. The *volume* had the writing generally but on one side, which the Romans called *pagina*. In some printed books, we still find allusions to the ancient volume in such words as the following, at the end of certain divisions: *explicit liber primus, liber secundus, &c.*, which refer to the unfolding, or *explication*, of the volume. For all such materials as were adapted to the volume-form, it was not the *stylus* that was used to inscribe the letters, but the reed (*calamus*) with ink. With such inks as are in use among us, quill-pens have been found to answer this purpose better than the reed. Now, turning to the scripture,

we find the name *volume* (*megillah*, not *sepher*,) occurring for the first time in the Book of Psalms, where we read in our vulgate—“*In capite libri scriptum est de me.*”—(in the head of the book it is written of me); according to the Hebrew it would be, “in volumine libri”—(in the volume of the book); and thus, in Jeremias, Esdras, &c., we find the word *megillah*, which properly designates the *volume*, repeatedly occurring. But though the word *megillah* does not occur in the more ancient books, yet, according to what has been observed already, the volume-form of book may have been in use from the earliest times. The name *sepher* does not exclude it; and, indeed, St. Jerome has often rendered this word by *volumen*. This form of books will explain many expressions of the sacred scripture; thus, for example, in the Apocalypse (vi. 14,) it is said, “the heavens receded like a book *rolled up.*” In St. Luke (iv. 17, 20,) we see the form of the books, in our Redeemer’s time, and the manner of using them in the synagogue, clearly pointed out: “And the book of Isaias the prophet was delivered unto him, and as he *unfolded* the book, he found the place where it was written.....and when he had *folded the book*, he restored it to the minister.” The Jews still read the scriptures in the synagogues from the roll—the *megillah*. St. Paul, in his second epistle to Timothy (iv. 13,) marks the distinction between the parchment-volumes, and those made of papyrus: “Bring with thee,” he says, “the books, but especially *the parchments.*” Ordinarily, the writing was only on the inner surface, or page, of the volume. A volume written over on both sides, was unusual. Of such a volume the prophet Ezekiel (xi. 9,) and St. John in the Apocalypse, (v. 1,) speak, “written over on the inside and outside.” In the prophet Jeremias, we have mention made of *ink*, where St. Jerome translates “ego scribebam volumine atramento”—“*I wrote in a volume with ink.*”—Jerem. xxxvi. 18. Some, to be sure, have found fault with St. Jerome, for understanding the Hebrew word in this place to mean *ink*; but the Chaldee paraphrase, and the Syriac version agree with him, and there is no good reason for disputing the sense of the word. From a learned note on this verse of Jeremias, in Kitto’s pictorial bible, we extract the following: “From the particulars collected by Winckleman and others concerning the ink of the ancients, it would seem, that it differed very little from that which the Orientals still employ, and which is really better adapted than our own thin vitriolic inks, to the formation of their written characters; and this is also true of the Hebrew, the letters of which are more easily and properly formed with this ink than with our own, and with reeds than with quill-pens. The ink is usually composed of lampblack or powdered charcoal, prepared with gum and water, and sold in small particles, or grains, like gunpowder. The writer who wants to replenish his ink-horn, puts some of this into it and adds a little water, but not enough to render the ink much thinner than that of our printer’s. Those who use much of it, work up the ink-grains with water—in nearly the same way that artists prepare their colours—and then put it into their inkstand.” As soon as the custom was introduced of writing on such materials as the skins of animals, linen, papyrus, the bark of trees, so soon must ink, or some such substance, have been used for the formation of the letters. Indeed, what-

ever Calmet may say to the contrary, there is a clear reference to ink of some sort in Numbers, (v. 23,) in the passage, where the trial by the water of jealousy, of the wife suspected of adultery is prescribed: and in illustration of the particular verse to which we have referred, it may be observed, that the ink even now in use in the East, has in its composition no calx of iron, or other material that can make a permanent dye; so that, although the writing made of it has an intense and brilliant black colour, which will remain unchanged for ages, the characters may at any time be washed out with water.

SECTION.—*Of the Divisions and marks of Distinction occurring in the Scripture.*

First.—In both the Old and New Testaments, there was always a natural division into books, or distinct writings; thus, the writings of the different prophets were divided from each other, and thus were the different epistles of St. Paul naturally divided from each other. It is unnecessary to go through all the instances in which this kind of division occurs—but in one of our present books there was from the beginning a natural division into several distinct parts, that is the Book of Psalms, which is made up of a number of distinct hymns or psalms—the whole number is one hundred and fifty, and in this number are agreed the Hebrew and Septuagint, and also our vulgate, which, in the Book of Psalms, is a translation from the Septuagint; the two latter, however, arrive at this number of one hundred and fifty by a somewhat different division of the psalms, from that which the Hebrew makes. In the Hebrew our ninth psalm is divided into two, the second of which begins with the words of verse twenty-two, which are thus read in the vulgate, “*Ut quid Domine recessisti longe,*” and then the Hebrew bibles are one over us in number, up to our one hundred and thirteenth, “*In exitu Israel.*” This they also divide at the verse, “*Non nobis,*” which verse in the vulgate follows the eighth verse of the one hundred and thirteenth psalm, but it is not marked verse nine, but verse one, and the next verse is marked two, and so on to the end of the psalm. Thus our one hundred and fourteenth is their one hundred and sixteenth; but then they join our one hundred and fourteenth, “*Dilexi,*” and one hundred and fifteenth, “*Credidi propter quod;*” thus they remain one over us up to our one hundred and forty-sixth, which they join to the one hundred and forty-seventh, and so both continue together to the end. Protestants follow the Hebrew bibles in their division of the psalms. We may observe here that according to this natural division of the scripture into the various writings of which it is made up, the five Books of Moses would count only for one, and in all likelihood they at first formed but one book.

We shall now speak of the manner in which the Jews divided the scriptures. St. Jerome informs us in his Prologus Galeatus, that the Jews made three great divisions of the scripture, viz., into the law, the prophets, and the *Hagiographa*, or sacred writings; of the law they counted five

books, that is the five books of Moses; of the prophets they reckoned eight, viz., 1, Josue; 2, Judges, with which they include Ruth, because her history appertains to the time of the Judges; 3, Samuel, which we call first and second Kings; 4, Kings, which, with us, is divided into the third and fourth book of Kings; 5, Isaias; 6, Jeremias; 7, Ezeckiel; 8, the twelve minor prophets, of which they made but one book. Of the Hagiographa, they reckoned nine books, viz., 1, Job; 2, David, or the book of psalms; 3, the book of the prophets of Solomon; 4, Ecclesiastes; 5, the Canticle of Canticles; 6, Daniel, whom, for a silly reason, they excluded from the division of the prophets, viz., because he lived at a royal court; 7, *Dibre Hajamim*, that is, *the words of the days*, which we call first and second Paralipomenon. This is by no means *the book of the words of the days* referred to so often in the history of the kings of Israel and Juda; 8, Esdras, which, with us, is divided into first and second Esdras; 9, Esther; and thus, according to these, there were twenty-two books—the same number as the letters of the Hebrew alphabet. It is to be observed that this is the division which prevailed among the Jews in St. Jerome's time, and which continues to prevail among them. It does not appear to have been very ancient, and was first introduced by the Hebrew Jews, and hence our deuterocanonical books do not appear in their enumeration; for, as to the Hellenist Jews, they adopted that division and enumeration and collocation of the books which we find in the Septuagint, and which we follow in the Latin vulgate—it is unnecessary to repeat here the well-known names of the books. We have already established our canon, and hence the deuterocanonical books are properly numbered with the other inspired books; and it would be easy to show that the arrangement and division of the books, adopted by the Septuagint and vulgate, is far more just and natural, than that which the Hebrew Jews have made, and which we have explained above.

As to subdivisions of the books, which were made by the Jews. They divided the book of Psalms into five parts—to this division St. Jerome alludes in his Prologus Galeatus, where he says that the Jews made of the Psalms one volume, *quinque incisionibus*. The Jews, moreover, divided the *Law* into portions, *Parashioth*, according to the number of Sabbaths in the year: one of these portions was ordered to be read in the synagogue each sabbath, and thus the entire Pentateuch would be read in the year. These *Parashioth* were subdivided into smaller sections, termed *Siderim*, or orders. Many suppose that this division into *Parashioth* was made by Esdras. Afterwards, when in the persecution of Antiochus Epiphanes, the reading of the law was not permitted, the Jews took from the prophets for the year's reading an equal number of sections, with that into which the Pentateuch was divided—these sections of the prophets were termed *Haphtoroth*. Again, when the reading of the law was restored by the Machabees, these sections of the prophets continued also to be read, the first lessons on each sabbath being from the law, the second from the prophets. *Haphtarah* signifies *dismissal*, because when the section of the prophets was read, the people were dismissed. It is to be observed, that the Haphtoroth did not comprehend the whole of the prophets, as the *Parashioth* did the whole

Pentateuch. Other more minute subdivisions of the books have been made by the Jews, but as these, in all probability, were introduced long after the establishment of the Christian church, it will be more convenient to refer to them in another place.

To come now to the divisions made in the scripture within the Christian period—our present division of the bible into chapters, was not introduced for a long time after the commencement of the Christian era—our present division into verses, is a still more modern introduction. There was a very ancient division of the scripture into *Titloi* and *Kephalaia*. The *Titloi*, *titles*, called in Latin *Breves*, were larger divisions. The *Kephalaia*, heads, or chapters, called in Latin *Capitula*, were subdivisions of the *Titloi*, or *Breves*. The summary of the contents of the *Breves* was called *Breviarium*, and the list of the *Capitula* was called *Capitulatio*. The Greek names of these divisions are the more ancient, because in the beginning of the church the common edition of the scriptures was in Greek. These *titles* and *chapters* were marked at the head of the book, and each of them had a letter, or cypher, prefixed to it. These same letters and figures were marked in the margin of the text, to indicate the commencement of the several sections mentioned at the head of the book. For the same purpose of marking the commencement of the section, there was a little blank space left by the copyist between these several divisions of the books. With the exception then of a point, and this little blank space to mark the division between the sections, that is, the titles and chapters (*capitula*), and the break that naturally occurred between the different books, there was no other division whatever, of the parts, in the old manuscripts. Such were the ancient Christian Bibles; for this mode of division appears to have been applied both to the Old and the New Testament; but at what precise period of the Christian Church, such sections were first introduced, is a matter of dispute. Formerly, there was a great variation between different authors, in giving the number of these divisions. The most approved division of *Titloi* or *Breves*, for the four Gospels, is that given by Tatian in his Gospel Harmony (An. 172). Ammonius, a learned Christian of Alexandria, of the third century, in a similar work, has given the most approved division of the Gospels into *Kephalaia* or *Capitula*, called from him the Ammonian sections. Eusebius, the well-known ecclesiastical historian, adapted the Ammonian sections to his canons. These Eusebian canons are frequently prefixed to editions of the Greek testament: they are ten in number. In the first canon or table is arranged, in order of the sections (*Capitula*), the Redeemer's history, as given by all the four Evangelists—that is, the parts of the history that are common to all the four. In the second canon the portions of the history which Matthew, Mark, and Luke concur in giving. In the third the portions found common to Matthew, Luke, and John. In the fourth, Matthew, Mark, and John. Fifth, Matthew and Luke. Sixth, Matthew and Mark. Seventh, Matthew and John. Eighth, Matthew and Mark. Ninth, Luke and John. Tenth, the portions given by only one of the four Evangelists. This is called a harmony: it may be rather looked upon as simply an index to the Gospels. The division into *Kephalaia*, or chapters, of the Acts and Catholic Epistles is ascribed to Euthalius, Bishop

of Sulca, in Egypt, in the fifth century. He (Euthalius) published St. Paul's Epistles, with the division of them into *Capitula*, that had been made by some unknown person in the fourth century. There was another division of the New Testament in the early times, besides the *titles* and *little chapters*, which ought not to be passed over without mention, viz., the division into lessons, *Αναγνώσματα*. This division of the New Testament into lessons (Richard Simon observes, in his critical history of the New Testament, last chapter) is very ancient; and although they do not differ much from the *titles*, yet, he observes, we ought not to confound the two together, as some authors have done. Some ancient copies of the Greek New Testament are found with the words *αρχη* and *τελος* inserted, to point out where one lesson ends and another begins. Euthalius, above mentioned, is said to have divided St. Paul's Epistles into *Αναγνώσματα*; and Andrew, Bishop of Cæsarea, in Cappadocia, divided the Apocalypse, at the beginning of the sixth century, into twenty-four lessons, which he termed *λογoi*. In some manuscripts, the beginning and ending of the *Αναγνώσματα* (lessons) is marked by merely the initial letters, *alpha* (*αρχη*), and *tau* (*Τελος*.) In examining ancient manuscripts we find some divided into verses also; but these are very different from the verses which we now have; these ancient verses were called *στιχοι* or *lineæ*, lines. They were lines containing as many words as ought to be read uninterruptedly; hence they were regulated by the sense, and were manifestly of great use to the reader in the church, before the introduction of points or stops. Euthalius (mentioned before for his useful labours in the division of the scripture), when he was a deacon of Alexandria, published an edition of the four gospels, and afterwards (when he was Bishop of Sulca) an edition of the Acts of the Apostles and of all the apostolical epistles, in all which he made this division into *στιχοι*.—*Wetstein, Proleg. p. 73.* The Codex Beza, Codex Claromontanus, and Codex Sangermanensis, are written in these *στιχοι* or lines.

Now, as to our present division of the bible into chapters, some have ascribed it to Lanfranc, who was archbishop of Canterbury in the eleventh century; others would attribute it to Cardinal Stephen Langton, who was archbishop of the same see about the beginning of the thirteenth century; but the real author of it was Cardinal Hugo de Sancto Caro, who flourished about the middle of the thirteenth century. It is to him that we are also indebted for that most useful work, the Concordance of the Scripture. When Cardinal Hugo made his division into chapters, he subdivided these into smaller portions, which he marked with the letters A. B. C., &c, placed in the margin, and this subdivision of the cardinal's, marked by the letters in the margin, may be still seen in the early printed editions of the bible. The division into chapters, of which we are speaking, has been universally adopted by Jews and Christians.

As to our present division into verses. First, for the protocanonical books of the Old Testament, we have taken this division from the Jews. They would endeavour to persuade us that it commenced with Moses and was continued on according as the different books were written—some of them refer it to Esdras: but it is most probable that this division was

made by the Masorets, of whom we shall speak just now, and that it was not introduced before the end of the fourth century. Rabbi Mordecai Nathan, a Jew teacher of the fifteenth century, was the person who introduced the chapters of Cardinal Hugo into the Hebrew bible, but instead of the marginal letters, he marked the first and then every fifth verse with a numeral letter, א. ה. י., &c., 1, 5, 10, &c. The verses in the Hebrew bible were first regularly marked with the figures in common use, by Athias, a Jew of Amsterdam, in the year 1661. He retained the numeral letters of Nathan at every fifth verse, as Hebrew bibles always have them at present. Long before the time of Athias, however, viz., in 1548, Robert Stephens, the famous printer of Paris, had marked with the numbers the verses of the Old Testament, in his edition of the Latin vulgate. This same Robert Stephens is the inventor of the verses in the New Testament. They appeared first in his edition of the New Testament given in the year 1551. His son Henry informs us that he made this division during a journey from Lyons to Paris—*inter equitandum*—from which words some infer that he made the division whilst actually travelling; others would rather understand them to mean that, when fatigued with riding, he entertained himself at the inn with this work. We are not to suppose, however, that Robert Stephens was either the first inventor of verses in the New Testament, or that he was the first who marked the verses in the Old Testament with the Arabic numerals. James le Fevre (Stapulensis) had marked the verses in the Psalms with figures as early as 1509; and the learned Dominican, Sanctes Pagninus marked the verses in this way in the Old and New Testament, in the year 1528. It is, however, only in the Protocanonical Books of the Old Testament that Stephens follows Pagninus. In marking the verses in the deuterocanonical books of the Old Testament, it is highly probable that Stephens availed himself of the labours of Vatablus. In these deuterocanonical books we still follow Stephens' editions of the Latin vulgate, in the enumeration and division of the verses.

Our present punctuation of the bible does not date from the very early times. In reality the bible was at first written without any such distinction. The scripture, says Richard Simon, has this in common with all the Greek and Latin books, which were also written without any distinction, before points and commas were invented by grammarians. The first appearance of punctuation is the dot and blank space, marking the division between the sections—these are found in very ancient manuscripts, as we have already explained. St. Jerome was the author of a certain system of punctuation, which is praised by Cassiodorus. As to our present points, however, the comma was invented in the eighth century, the semicolon in the ninth. The other points and stops were a still later invention. The Greek spirits and accents were not earlier, in the opinion of most writers, than the seventh century.* If the very ancient Greeks were particular in using the H to mark the spiritus asper, it fell into disuse as early even as the first century. Iota subscript in Greek manuscripts was introduced in the tenth century, but it was often written by the side of other letters, even after that time. The Greek grammarians, it is said, used points or stops, even as early as

* See Butler's *Horæ Biblicæ*.

the time of the apostles, but it is certain that these did not make their way into common use, but were confined to the schools of the grammarians. Points, however, were sometimes used before the present system of punctuation was introduced.—Marsh on *Michaelis* p. 892, vol. ii., refers to them as seen by himself in the Codex Alexandrinus and Codex Bezae. In the Hebrew bibles there is a most elaborate system of punctuation or interpunction of the verses, introduced by the Masorets. These were Jewish doctors, who flourished about the end of the fifth century—they have their name from the word *Masora*, which signifies tradition—this was the name which they gave to the body of rules which they drew up for the correct reading of the Hebrew text, because they pretended that it came down by tradition from the earliest times. The interpunction of the verses these doctors made by means of the accents; but the *Masora* comprehends various most minute details regarding the text—thus they not only divided the verses by means of the accents—they also calculated the number of verses—they marked the peculiarities in the letters—if a letter were shorter than usual, or written crooked. Thus the number of verses in Genesis is one thousand five hundred and thirty-four—the middle verse of it is the fortieth of the twenty-seventh chapter—the whole bible contains twenty-three thousand two hundred and six verses: there are two verses in the Pentateuch, all the words of which end in *mem*. *Aleph* occurs in the bible forty-two thousand three hundred and seventy-seven times. *Beth* thirty-eight thousand two hundred and eighteen, and so on. This series of observations on the text was abridged to bring it within the margin of the Hebrew bibles. This first abridgment was called the *little Masora*. It was found to be too short, and then a more copious abridgment was substituted for it, which was called the *great Masora*. The omitted parts were added at the end of the text, and called the *final Masora*. To these Masoretic doctors we are also to ascribe the invention of the vowel points, and their addition to the Hebrew text: but of this we shall treat more fully in another place.

DISSERTATION III.

ON THE PRESENT STATE OF THE ORIGINAL TEXTS OF THE SACRED SCRIPTURE.

As we intend here to treat briefly a question which has been often discussed by both Catholic and Protestant writers, we shall confine our inquiry to those books which are admitted by Protestants, in common with us, that is—to the books found at present in our Hebrew bibles and Greek testaments. As to the other books of the Old Testament not found in the present Hebrew bibles, we propose to discuss in the introduction to each particular book the question regarding the language of its original text; and also whether that original text be still preserved or not. We would wish it to be understood also that we do not look upon the Greek testament as containing the original of all the books of the New Testament, persuaded as we are that the Gospel of St. Matthew, at least, was written originally in Syrochaldaic.

We come now to discuss the integrity of these texts found in the Hebrew bibles at present, and in the Greek testaments; and first for the Hebrew bible. We find that two extreme opinions have had their defenders. The first, that the Hebrew bibles have been wilfully corrupted by the Jews. Although Walton in *Proleg.* does not cite any Protestant authority as favouring this opinion, yet *Vossius de Septuaginta interpretibus* held it, and L. Cappel in the *Critica Sacra*. The second opinion is, that no mistakes whatever, even of copyists, have crept into the text. Now, as to the first question, we assert against the defenders of it, that the Hebrew bibles have not been wilfully corrupted, and, moreover, that no substantial interpolation has found its way into them; for were such interpolation to be admitted, then it must have been made either before the coming of Christ or since His coming. Now in neither one period nor the other could it have been made. Not before His coming, for before that time we cannot suppose that the Jews would wish to corrupt the scriptures, and our adversaries here, whom we suppose to be Christians, will admit this; for the reason why they contend that the scriptures have been wilfully corrupted, is that desire which they ascribe to the Jews of getting over the arguments taken from the sacred text in favour of the Christian religion. Now this reason manifestly can only apply to the time after Christ's coming, and it would show a great ignorance of the regard which the Jews had for their scriptures, to suppose that they would have wilfully corrupted them without any motive (see Josephus Contra Appion, *lib.* 1, *sec.* 8); and even if we suppose that private motives could have ever prevailed with individuals to attempt this interpolation, so much opposed to the feelings of the people generally, it would have been impossible for such an attempt to succeed, considering how well known the scriptures were among the Jewish people.

Again, we see that our Divine Redeemer, whilst he upbraids the Scribes and Pharisees with their many sins, does not count this among them that they had either wilfully corrupted, or by their negligence had permitted the interpolation of the sacred text. On the contrary He refers them to this text, as establishing his mission, "*Search the scriptures,*" &c., or, "*Ye search the scriptures,*" which he would not have done if it had been a corrupt text. So much will suffice for the first part of our argument, that is—regarding the time before Christ's coming, particularly as this part is discussed at length in our Treatises of Religion.

This interpolation could not have been made since Christ's coming; for if it could have been made, it would have been either before the time that St. Jerome made his translation or since. Now, neither at one time nor the other can this interpolation have been made. First, not before the time of St. Jerome's translation, for St. Jerome, who knew the disposition of the Jews in regard to the scriptures so well, did not think so, that is—that this text had been wilfully corrupted; neither did the church think so, which approved of his translation. Besides, at the period of which we speak, even if the Jews had been so disposed, they could not have introduced corruptions into the text without their conduct becoming known, and being reprobated in the church. Now, we are not aware that there has been ever any reclamation on the part of the church in reference to this matter. The church, I say, would have known the evil attempts of the Jews, for there never were wanting in the Christian church those who were acquainted with the Hebrew scriptures; even before the time of Origen there were from time to time Jewish converts attached to these Hebrew scriptures and well acquainted with them; and Origen's famous edition of this text in his Hexapla, where he gave it both in Hebrew and Greek characters, attracted more attention to it. Again, if the Jews had wilfully corrupted the text, influenced, as our opponents in this place say, by their hatred of the Christian religion, then they surely would not have spared those prophecies which make so manifestly against themselves—such as those which fix the time of the Redeemer's coming; yet they have left all these, whilst almost every change of the text which is ascribed to them, even if it was wilful, would not induce any important change in the sense of the passage in which it is found. We have said enough to show that the Jews have not corrupted the text before the time of St. Jerome. Now, for the time since St. Jerome's translation was made, it is beyond all question that this wilful corruption of the text cannot be proved against the Jews; for throughout this period we find an admirable agreement between St. Jerome's version and this text, generally speaking, in every passage. We conclude, then, that the Jews have not at any time wilfully corrupted this text; and, moreover, that their manifest veneration for it, at all times, would not have permitted them to overlook the introduction of any substantial interpolation into it.

We admit, however, that although the Jews have not wilfully corrupted the text, yet that upon an occasion where there were two readings, they may have rather followed that one which was less favourable to the Christians, whom they hated. In this way we explain the non-appearance in

the present Hebrew text of the word כָּאֵר, "*they have dug*" (Psalm 22, in the Hebrew bibles, verse 17); in place of which we now have כְּאֵר, "*as a lion*." This change in the text has been made since the time of the Masorets, and consequently since the time of St. Jerome; for the Masora in the book of Numbers states, that in this passage of the psalm of the *keri* that is the word that should be *read*, and which was then written in the margin of the psalm, was כְּאֵר, but that the *ketib*, or word written in the text, was כָּאֵר. Now, we find that the Jews have put the *keri* in the text, and omitted the *ketib* altogether, although by interpreting the word as they do, *as a lion*, they give an absurd and incongruous sense to the passage. There are cases, also, in which the vowel points now added to the Hebrew text would give a reading different from that which St. Jerome followed; but this does not prove that there has been any corruption of the text, because the vowel points have been added to the text after the time of St. Jerome, and make no part of it; this we shall prove when treating of the Hebrew manuscripts. We do not, however, intend to speak disparagingly of the Masoretic reading—that is, the reading of the text, which is fixed by the present vowel-point system, and which, generally speaking, agrees so well with our vulgate. Indeed we have seen just now that that alteration of the text of the psalm (22nd in the Hebrew bible), which is almost the only one that introduces an important change in the sense, was not made by the Masorets.

Having now vindicated the Hebrew text from any wilful corruption or substantial interpolation, we have to reply to the objection brought against this doctrine, taken from some of the fathers, who appear to charge the Jews with a wilful corruption of the scripture. Our answer to this is, that these fathers do not treat of the changes made by the Jews in the Hebrew text, but of the corrupt representations of that text in several passages of the Greek versions that passed current among the Jews—that is, the versions of Aquila, Theodotion, and Symmachus; and in reality they found passages in these which deserved censure. Thus, for example, in the version of Aquila, the famous prophecy of Isaias (chap. vii., v. 14) has not the true sense assigned to it, which the Septuagint gives.

Now on the other hand, it cannot be said that the Hebrew text is free from slight errors. The early so-called Reformers of the sixteenth century were very anxious to uphold the perfect purity of the Hebrew and Greek texts, because since, according to them, God had given the scriptures to be the sole rule of faith, so they wished to make it appear that He had preserved them in their primitive purity as they came from the hands of the sacred writers. What is here stated regarding the early Reformers may be learned from Walton himself, in his Prolegomena to the Polyglot, in his dissertation on the subject, which we are here treating; and to show that this assertion of the complete purity of the Hebrew text has not been without support from Catholics also, he (Walton) there refers to Pagninus as defending it. But most obvious and evident reasons have long since left this assertion without defenders; for such an absolute integrity of the text as is here in question, would suppose that God, by a continual miracle, had preserved the sacred text from the slightest mistakes of copyists.

Nothing less than a continual miracle could have done so, as we may see by the mistakes that inevitably creep in as a consequence of frequent copying in any other book. Now, there is no sufficient reason for thinking that God would have derogated from his ordinary laws for the purpose of preserving the copyists of the sacred text from these slight mistakes. But, on the other hand, it appears manifest that no such miracle has taken place; for if such had occurred, then all Hebrew manuscripts should agree, even in matters of the least importance; whereas this is far from being the case, either with the modern or the ancient manuscripts. The modern manuscripts, which have been made according to Masora, although they agree better among themselves, because corrected on the same principles, do not, however, agree perfectly, since the eastern and western Jews do not read certain pages in the bible after the same manner. The different readings of Ben-Asher and Ben-Nepthali, which are printed in all the Jewish bibles are a new proof that there is not a perfect agreement among all the manuscripts. In fine, the infinite number of various readings collected by Kennicott and De Rossi, leave not the slightest doubt upon this point.

The ancient manuscripts are not more in accord with each other than the modern: for, in the first place, the authors of the Masora admit that when they undertook their work the manuscripts presented many variations. Again, the Septuagint version has been made upon ancient manuscripts, so have the versions of Aquila, Symmachus, Theodotion, and others. Now, these neither agree among themselves nor with the text which we have to-day. From all that we have said it manifestly follows that the Hebrew bible, although free from wilful corruption or substantial interpolation, are by no means exempt from the errors and mistakes of copyists.

Now, as to the Greek text in the New Testament that it is not perfectly faultless is too clear to require any proof. The immense multiplication of the copies of the New Testament has been attended with numerous discrepancies between these copies, proceeding from the mistakes of copyists, either mistaking one word for another, or inadvertently passing over words, or mistaking for a part of the text, and, therefore, inserting quotations from other parts of the Scripture marked in the margin, or, in fine, confounding with the texts words introduced to mark the commencement or termination of those portions of Scripture which were read publicly in the Church at the time of divine worship. Yet these numerous discrepancies, for the most part, do not greatly affect the sense, and when they do we are not left without sufficient means of correcting those copies in which a fault of any importance is found. These means are either the collation of manuscripts, or the testimony of the Scripture in another place, or the examination of ancient versions, which have been made upon more accurate copies of the text than any which we now have. But of this point we shall treat more fully in our Dissertation on the Elements of Biblical Criticism. We shall conclude our observations for the present by remarking how unreasonable it would be, after what we have said, to insist that everything, which is found in a version, differing from the present Hebrew or Greek text ought to be changed, and rendered conformable to the present Hebrew or

Greek. This was the cry of Calvin and his associates in the Reformation, by which they implied that these fountains (viz., the Hebrew and Greek) had continued to our time in all their primitive purity. That they have not continued in that perfect purity will not, at the present day, be controverted by any one who has the least pretensions to be considered a Biblical scholar.

DISSERTATION IV.

ON THE HEBREW MANUSCRIPTS OF THE BIBLE.

OUR observations upon this subject shall be but few. Hebrew manuscripts when collated do not present so many discrepancies as the Greek manuscripts, because they are not so numerous, nor have we any very ancient Hebrew manuscripts. There is no Hebrew manuscript at present known older than the eleventh century; and again, all those that we know being of an age subsequent to the formation of the rules of the Masora have, for the most part, been corrected according to these rules. However there are still many discrepancies between Hebrew manuscripts: and, in the first place, as Richard Simon well observes, in his *Critical History of the Old Testament*, we must cautiously distinguish between the synagogue manuscripts and those which have been made for the use of private persons. The synagogue manuscripts or rolls have been always made with greater care than the others—(the Jews always use only manuscripts for the reading of the Scriptures in their synagogues). The Talmud contains most particular rules in regard to these manuscripts, prescribing the utmost accuracy to the transcriber, and various superstitious niceties, which, it is said, the Jews always most particularly follow. In the first place, these rolls contain only the portions of Scripture appointed to be read in the synagogue, viz.—first, the Pentateuch; second, the sections of the Prophets appointed to be read; and third, the Book of Esther, as it is in the Hebrew Bible, which last is only read at the feast of *Purim* or lots. These three portions of Scripture are never put together, but written on separate rolls. They are written in the Chaldee or square Hebrew character, without vowels and accents. The parchment is prepared by Jews only, and must be made from the skins of clean animals; then they are divided into columns, the breadth of which must never exceed half their length. The number of the columns is fixed, as also of the lines in the column, and of the words in each line. Then the ink is to be prepared, and the copyist must purify himself before transcribing the incommunicable name of Jehova. When the manuscript is finished its revision must take place within thirty days after, and although it will not be set aside on account of a few mistakes in the copying, yet if they exceed a certain fixed number, which is yet very small, the whole manuscript will be condemned as unfit for the synagogue. These manuscripts for the synagogue are taken from the best exemplars; and certainly, as far as they are known to Christians, exhibit a great uniformity in their text; but then, as Richard Simon well observes, these minute rules by which so much uniformity is now secured in the transcription of the synagogue rolls, are, comparatively speaking, of

modern date, and therefore, do not prove that formerly many mistakes of copyists may not have crept even into the manuscripts of the synagogue.

Manuscripts which have been made for the use of private individuals are held in much less esteem than those of which we have been speaking. They are written, some in the Chaldee square character, and some in the Rabbinical. Their form is left to the will of the transcriber, or of him for whose use they are made; hence they are found in folio, quarto, &c. They are found either written on parchment or on cotton paper, or on the common kind of paper. The vowel points are not excluded from these, but they are generally written with ink of a different colour from that used for the consonants; the consonants are written with black ink. Initial words and letters are frequently decorated with gold and silver colours. But few of these manuscripts (Simon observes, *Histoire Critique du Vieux Testament*, liv. 1, ch. 21) are exact; it being difficult to find copyists well qualified for the task. However, it will sometimes happen that these manuscripts will scarcely yield in exactness of execution to the synagogue rolls, when they have been made for the use of wealthy persons, who being anxious to procure the best copies, were, at the same time, able by their wealth to secure the labour of the best copyists.

Richard Simon (*loco citato*), and many other critics with him, form a much higher estimate of the manuscript of the Spanish Jews than they do of those of the French and Italian Jews, or of the German Jews, which last class of manuscripts they consider the most inaccurate of all. These three classes of manuscripts are distinguished by three different kinds of character. The Spanish character is square and majestic. The French and Italian character is somewhat more round and less majestic. The German is sharp-cornered and leaning. Simon adds that these good manuscripts made by the Spanish Jews can now be found only at Constantinople, Salonica, and some other places of the Levant, where the Spanish Jews took refuge when they were driven from Spain (*Hist. Crit. ut Supra*). The Jews acknowledge two principal recensions or editions of the Hebrew bible, proceeding from their two celebrated academies of Tiberias and Babylon. These schools flourished in the period from the fifth to the eleventh century. The discrepancies between these two editions have been noted, after a diligent collation of the manuscripts of the western (Tiberias) and eastern (Babylon) Jews, made by Aaron Ben Asher, president of the academy of Tiberias, and Jacob Ben Nephtali, president of the academy of Babylon. This collation was made about the beginning of the eleventh century. The discrepancies almost all relate to the vowel points, and, consequently, are not of great importance. The western Jews, and our printed editions of the Hebrew scriptures, almost wholly follow the recension of Aaron Ben Asher. In the *Bibliotheca Sacra* of Le Long may be found an interesting catalogue of the most famous Hebrew manuscripts (Edition by Boerner, tom. 1st, p. 64). The same writer also furnishes us with a full catalogue of the printed editions of the Hebrew scriptures, brought down to the beginning of the eighteenth century. This catalogue is continued by Masch down to an advanced period of the eighteenth century. But we must reserve for another time the observations which we

have to make on the printed editions of the Hebrew bible. The present place will not, however, be inappropriate for discussing the antiquity of the Hebrew vowel points, by way of Appendix to this dissertation.

SECTION.—*On the Antiquity of the Hebrew Vowel Points.*

Were we to believe what some of the Jews tell us on this subject, we should look upon the points as coeval with the text itself: however, even the Jews are, for the most part, satisfied with ascribing their addition to the text, to Esdras and the great Council that was held in his time (Simon, *Histoire Critique du Vieux Testament*). Elias Levita, a German Jew, was the first, in modern times, to dispute their antiquity. He wrote about Luther's time. He would not admit that they were introduced by Esdras, but ascribed their invention to the Masoretic doctors of the school of Tiberias. Buxtorf, the father, endeavoured to refute his arguments. But Ludovicus Cappel, a Protestant divine of France, and Professor of Hebrew in the Protestant University of Saumur, replied to all that Buxtorf advanced, in a work entitled *Arcanum Punctuationis Revelatum*. Buxtorf, the son, in vindication of his father's opinion, wrote an answer to Cappel. This answer was not considered satisfactory, and hence the generality of the learned have adhered to the opinion of Cappel. (Prideaux. *Connexion of the History of the Old and New Testament*. M'Caul's edition. London: 1845. Vol. I., pp. 332, and following.) The Catholic doctors, in particular, have never been favourable to the pretended antiquity of these points. Following these, we assert that the introduction of these points cannot be ascribed to a period earlier than the sixth century of the Christian Church. They were invented by the Jewish rabbins of the school of Tiberias, and added to the text, in order that the genuine reading of the scripture received from tradition might be ever after preserved. These rabbins were called Masorets, from having composed the *Masora*, as we have observed in another place. This work, called by the name of *Masora*, which names signifies TRADITION, is defined to be "*the critical doctrine regarding the right reading and writing of the Hebrew text of the sacred scripture.*" It is to be observed that no one says that the Hebrew text was ever pronounced without vowels, since without these the consonants could not be pronounced; but the opinion which we defend is, that none of these vowel points were added to the text before the time of the Masorets, and, consequently, neither by Moses nor Esdras. This opinion is established by the following arguments:—First, the inscriptions on the Jewish sicles in the old Hebrew (Samaritan) letters want the points. Now we have no Hebrew coins older than the time of the Machabees, which was, as is well known, posterior to the time of Esdras. Again, the Samaritans have no points in their Pentateuch, which is still written in the old Hebrew letters—a proof that the points were not in use when they received this book. Let us take the earliest date to which their getting possession of this book will be ascribed, i. e., when the Hebrew priest was sent amongst them. (See 4th Kings, xvii. 27, 28.) It follows, at least, that these points

were not invented or used by Moses, otherwise this book would not have been without them. Secondly, the sacred volumes or rolls, which the Jews use in their synagogues, are written without these points, nor is it lawful for the Jews to use the points in these synagogue manuscripts—a thing that certainly would be lawful, if not prescribed, supposing them to have been invented by either Moses or Esdras. Thirdly, in the whole Talmud there is no mention made of the vowel points, whereas in very many places there was occasion to mention them if they existed at the time. When, for example, there is an inquiry into the meaning of a word which would admit of different meanings, according to the different points with which it would be joined, the Talmudists never say, *read the word with such a vowel, not with such another.*

Now the Talmud was not completed until about the beginning of the sixth century. The Talmud is a body of doctrine (as its name indicates,) on the whole sacred and civil law of the Jews. It is two-fold: the Talmud of Jerusalem, finished about the year 230 of the Christian era, or perhaps later; and the Babylonian Talmud, which belongs to a later date. Fourthly, St. Jerome, who flourished in the fourth century, and was perfectly skilled in the Hebrew language, testifies that the Hebrews even then were accustomed to write without the addition of vowels, and that, in consequence, there arose sometimes an ambiguity in the exposition of the scripture. For thus he writes, in his commentary on Jeremias, ix. 22, “*Verbum Hebraicum quod tribus literis scribitur (vocales enim in medio hoc verbum apud Hebræos non habet sed pro consequentia et legentis arbitrio,) si legatur, דָּבָר, dabar, sermonem significat, si deber, mortem; si daber, loquere. Unde et 70, et Theodotion junxerunt illud præterito capitulo ut dicerent: Disperdent parvulos de foris, juvenes de plateis, morte: Aquila vero et Symmachus transtulerunt, λαλῆσαι id est loquere.*” And again, the same father, on the reading *zacar* and *zecer* writes thus (Commentary on Isaias, xxvi. 14)—“*Nec nos terrere debet quod 70 masculinum et cæteri interpretes memoriam transtulerint, cum iisdem tribus literis Z, C, R, utrumque scribatur apud Hebræos, sed quando memoriale dicimus, legitur zecer, quando masculinum, zacar.*” The meaning of all which is, that as the Hebrews write these words without vowels, viz., דָּבָר and זָכָר, and as the words will bear different senses, according to the different vowels that are supplied, therefore have they been translated differently by the Septuagint, and other translators. Many other arguments are adduced in favour of this opinion, which we here omit, having produced enough to establish our conclusion. Let us now examine the objections with which the adversaries of this opinion impugn it. *The first objection* is, that no language can exist without vowels, therefore neither can the Hebrew be supposed to have existed without them. *Answer*—No language can be pronounced without vowels, but the same necessity does not exist for the use of vowels in order to write the words of a language (See Veith’s *Scriptura contra incredulos Propugnata*, de libro primo Esdræ quæstio quarta,) where he exemplifies this by a reference to the Samaritan language, ancient Arabic, &c. Simon, in his critical history of the Old Testament, book i. chapter 27, has some very appropriate observations on this same point. Conformably to the excellent

observations of Veith, in the work just mentioned, we say that the ancient Hebrews made certain letters of the alphabet perform the function of vowels in the writing and reading of their books. These letters were four, *Aleph*, *He*, *Vau*, and *Yod*. However, the use of them was attended with many difficulties; and for the right understanding of the text they required the assistance of that great key of which we shall afterwards speak. The difficulty in the use of them proceeded chiefly from three causes. First, because these same letters sometimes performed the function of consonants, which was their proper function, sometimes that of vowels; nor could it be easily discerned when they performed one function and when the other, that is, without the help of that key to which we have just referred.—Secondly, the same letters could hold the place of different vowels; for *Aleph* was often pronounced *e*, oftener *a*, sometimes even *i* and *o*; *He* was more frequently expressed by *e*, but often also by *a*; *Vau* in the beginning of a word was always pronounced *u*, but in the middle and end sometimes *u* and sometimes *o*; *Yod* could have the sound of *i* or *e*. Thirdly, oftentimes none of these vowels was written in the word, but they were left to be understood. We see now why the Masorets invented the vowel points, which are fourteen in number. After the invention of these the four letters above mentioned ceased to perform the function of vowels, and began to be termed *quiescent letters*, because in consequence of this invention they are not now always pronounced, even when written, but are often quiescent; their duty being performed by the vowel point which is joined to them: indeed *Aleph* has at present no sound but that of the vowel point which is under or after it.

The *second objection* is, that without the vowel points the sense of the Hebrew text would be vague, doubtful, and uncertain. Now, the adversaries say, that it cannot be supposed that God would leave the Hebrew text in this way down to the fifth or sixth century of the Christian Church. To this we answer with Veith, that the meaning of the text was by no means vague, doubtful, or uncertain; the ambiguity being prevented by the continual tradition, use, and judgment of the Hebrew Church; and in the early Christian Church the correct reading of the Hebrew text was known principally by means of the version of the Seventy. Tradition, then, was the great means by which the correct reading of the Hebrew text was known before the invention of points, and this was the great key (to the understanding of the scripture at that time) to which we have already more than once referred. From this providence in reference to the scripture, Morinus infers well the counsel of God, that all should submit themselves to the judgment of the church, as did the Israelites formerly, who knew that to be the genuine reading of the text which was handed down from the doctors of the law to their successors. Nor can it be urged that we assign an improbable mode of explaining how the true method of reading could be preserved for so long a period without the vowel points; for it is not difficult to be conceived how the aforesaid tradition regarding the correct method of reading the Hebrew text without points could be preserved in its integrity for so many ages; for there were in every age many doctors among the Jews, who were continually occupied with the reading of the sacred scripture,

and who taught the disciples formed by them the true method of reading according to the tradition of the fathers. Add to this, that at least from the time of the captivity, the whole Jewish people were accustomed to hear portions of Moses and the prophets read in the Hebrew, every Sabbath in the synagogues. It is not wonderful, therefore, that the right method of reading and pronouncing the Hebrew text was preserved without the points. Lamy observes, in reference to this matter (*Apparatus Biblicus*, lib. ii. cap. 6,) that the children of the Turks, Arabians, Persians, and, in fine, of all the Mahometans, learn to read without the points. The same method of preserving the true reading of Greek and Latin books, was scarcely less necessary at the time when these books were written as one word, without the distinctions of words, pauses, &c.

The *third objection* urged is taken from the fact that in the *Masora* itself there are certain observations regarding the points, which would seem to show that the points, were invented before the time of the Masorets. For example, there are words marked as being irregularly pointed. Now, our adversaries will say, it cannot be supposed that the Masorets would point the words irregularly, and then subjoin observations on the violations of their own rules. The answer to this objection is, that the *Masora* was not the work of one doctor, or of one age, and hence those who added to the *Masora* in later times remarked on the points which their predecessors invented. Again, they object from the words of the Gospel, Matthew v. 18, “*Iota unum aut unus apex*,” &c., *one jot or one tittle*; and again, in Luke xvi. 17, “*Unum apicem*,” &c., *one tittle*, where they understand *apex*, a *tittle*, to mean a vowel point. The answer is, that *apex* or *tittle* does not mean a vowel point, but a small portion of a letter, as *iota*, or *jot*, designates the smallest of the letters. The testimony of St. Jerome is clear on this point, where he says that the letter *Resh* differs from *Daleth*, *in apice*.—Commentary on Abdias, C. Unicum, v. 1. A certain work called the Book of Zohar, is referred to among the other arguments which the advocates of the antiquity of the points adduced. But at present no one would appeal to such an authority on the subject as the Book of Zohar. See the various notices of this book by Richard Simon, in his *Critical History of the Old Testament*, book i. chapter 20. At the end of the chapter, and in several other parts of his work, he explains well the character of the book; and as to its reputed antiquity, Veith (*Scriptura contra incredulos Propugnata, in libros Esdræ*, in the part cited above) demonstrates that it is much more modern than the Jews would have us to believe.

We have said enough on the antiquity of the vowel points, which is not defended at present either by numerous or by learned advocates. In the days of Buxtorf and Cappel the case was different. These have exhausted the arguments on both sides. Walton also, in his *Prolegomena* on the London Polyglot, has dwelt at considerable length on the controversy, deciding, of course, against the antiquity of the points.—Proleg. III., section 38.

We conclude this inquiry with the following appropriate observations from Veith (*loco citato*): “Since the vowel points are not of divine authority, but a human invention of the rabbins, who, long after the birth

of Christ, added them to the text, lest the pronunciation might be quite forgotten, it is clear that these points, considered precisely by themselves, have not an irrefragable authority. Nay, there are not wanting those who say, with Calmet, that the purity of the text has been sometimes corrupted by the Masorets out of hatred to the Christian religion. In this, however, all are agreed, that the Masorets, with the exception of the places which according to the opinion of some, they have corrupted out of hatred to the Christian religion, were very diligent and even minute in preserving in the genuine state the other Hebrew texts of the scripture. Whence it follows that the Hebrew text can be of great service in the explanation of our Latin version ; and that the interpreters of the bible can derive great assistance in their labour from a knowledge of Hebrew. They must never lose sight, however, of the *authority* of the *Latin* vulgate approved of by the Council of Trent."

DISSERTATION V.

OF THE PRINCIPAL PRINTED EDITIONS OF THE HEBREW BIBLE.

THE editions of the Hebrew bible, which first claim a notice here, are those called the *Soncinates* editions. They got this name on account of having been printed by Jews, of a family which came originally from Germany, and established themselves at Soncino, a town in Lombardy, between Cremona and Brescia. They were the first Hebrew printers. Some of them afterwards established themselves in Bologna, Brescia, and Rimini. The first of these editions was printed in 1488, at Soncino, in folio; the text is pointed and accented. From a Hebrew subscription at the end of the Pentateuch we learn, among other things, the name of the editor, Abraham Ben Chajim. Biblical critics have not been able to discover what manuscripts were used in preparing this edition. This was the first edition ever printed of the entire Hebrew bible. The next *Soncinates* edition is that printed at Brescia, in 1494, in octavo. It was from this edition that Luther made his German translation of the bible. The third and last of the so-called *Soncinates* editions, was printed in 1517, in folio, without the name of any place.—*See Le Long by Masch.* Pars. 1, cap. i., p. 5, et seq. The next great edition of the Hebrew bible, is that in the Complutensian Polyglot, printed in 1514–17, and taken from seven MSS. We have next to mention, the editions printed by Daniel Bomberg, at Venice: there were several of these, some in folio and some in quarto. The most remarkable of these editions, is the second of his Rabbinical Bibles: by a rabbinical bible is meant, one in which the text is accompanied with the commentaries of the rabbins. This second Rabbinical Bible of Bomberg's was printed in 1526, four volumes, in folio.—*Le Long, by Masch.* Pars. 1, cap. i. p. 100. It was published by R. Jacob Ben Chayim. This edition, the Complutensian Polyglot edition, and the Soncino edition of 1488, are the three primary printed editions of the Hebrew bible, being the bases of all the others; but of the three, that which has been principally followed in our modern printed bibles, is the Bomberg edition. “The text of the Bomberg edition,” says Davidson,—(*Biblical Criticism*, p. 222,) “is principally formed after the Masora, but Spanish MSS. were employed in making it.” The editions of Robert Stephens deserve to be mentioned: there are two of these, the first, four volumes, in quarto, Paris, 1539–44. This edition, according to an authority quoted by Le Long, although remarkable for the beauty of the type, abounds in errata. The second edition of Stephens, printed also at Paris, is in seven volumes, 16mo; it is printed, according to Le Long, “*elegantissime et sat correcte.*” The next edition which we shall notice—and we follow the order of time—is that of Sebastian Munster; in this edition we have the Hebrew text with the Latin translation, made by Munster. It was the first Latin translation made by any of the Protestants. Santes Pagninus, a Catholic, had

published, in 1528, a Latin translation, made by himself of the Hebrew bible. The first volume of the first edition of Sebastian Munster's bible, was printed in 1534; the second volume in 1535; the second edition was printed in 1546; they were both printed at Basil, in folio. Passing over various other editions of the Hebrew bible, we may mention next, one that issued from the Plantinian press in Antwerp, in 1584; with this is printed the Latin translation of Santes Pagninus, revised and corrected by Ben. Arias Montanus, and some others. Le Long calls this *editio elegantissima*. We come now to an important edition of the Hebrew bible, that published by Buxtorf at Basil, four volumes, folio, printed by Lewis König. It is one of the rabbinical bibles, Buxtorf having published, with the text, the commentaries of the celebrated Jewish Rabbins Jarchi, Aben Ezra, Kimchi, Levi Ben Gerson, and Saadiah Haggaon. He subjoined, moreover, the Jerusalem Targum, the great Masora, corrected and amended by himself, the various readings of Ben Asher and Ben Nephthali. Buxtorf also pointed the Chaldee paraphrase, following the analogy of the Chaldee in Daniel and Esdras. This edition is highly esteemed by Hebrew scholars, many of whom prefer it to any of the bibles printed by Bomberg. We may next mention a very celebrated edition of the Hebrew bible, printed at Amsterdam, by Joseph Athias, a Jewish printer of that city. There are two editions of this bible; the first, in 1661, the second in 1667; they are each in two volumes, octavo. John Leusden was engaged in their publication, and has prefixed Latin prefaces to them; hence, we find these editions sometimes called the editions by Leusden—sometimes Athias' editions. Athias' edition is remarkable for being the first Hebrew bible, in which the verses are numbered. The States of Holland rewarded Athias' labours with a present of a golden chain, with a golden medallion pendent. We may next mention the edition given by Daniel Ernest Jablonski at Berlin, in 1699, in quarto; he has prefixed a diffuse and learned preface in Latin. The editor principally followed the second edition of Athias; but he consulted, moreover, the principal editions then printed, together with several MSS. His text is very accurate, and he has added a selection of the most important readings, besides attending minutely to the points and accentuation; hence, this edition is much esteemed. De Rossi pronounces it to be one of the most correct and important editions of the Hebrew bible ever printed.

We come now to Van der Hooght's bible; a beautiful and correct edition. It was published in 1705, at Amsterdam and Utrecht, in two volumes octavo. This edition has been so much followed in the editions of the Hebrew scriptures which have been since published, that it is not without reason regarded as the *textus receptus* of these scriptures. Van der Hooght follows, in the text, the second edition of Athias. He has added notes and prefixed a long preface in Latin. At the end he gives the principal differences of reading which he observed between the editions of Athias, Bomberg, Plantin, and others. The printing of this edition is remarkably well executed, not only in the letters, but also in the points, which are uncommonly clear and distinct. The next edition which claims our attention is that published by John Michaelis, in 1720. This edition is

accompanied with the reading of twenty-four editions, which Michaelis examined, as also with the reading of five MSS. in the library at Erfurt, which he collated. The text is printed from Jablonski's bible, (Berlin, 1699.) This edition has been always highly esteemed. Davidson, however, says "that the collations of this editor were hasty, and are not to be depended on as strictly accurate." *Biblical Criticism*, p. 223. It is hard to admit that this censure is well founded, when we consider what Cardinal Wiseman tells us, viz., that it was after thirty years of incessant labour that Michaelis brought out his edition.—*Lectures on the Connexion between Science and Revealed Religion*. Lecture x. An edition of the Hebrew bible given at Vienna, in 1743, by a learned Jesuit, named Lewis de Biel, deserves our notice. It is in four volumes, large octavo, and a highly valuable edition, although but little known in this country. It is ornamented with vignettes, and the initial letters are on copper engraving, representing some fact in sacred history, to which the immediate subject is applicable. The editor has given, with the Hebrew, two Latin versions—that of the vulgate edition, (1592,) and that of Arias Montanus.

A well-known edition of the Hebrew bible is that given by the Rev. Charles Francis Houbigant, an oratorian. It was published at Paris, in 1753, in four volumes folio, with a Latin version and prolegomena. The text of this edition is that of Van der Hooght, without the points. Several MSS. were occasionally consulted by the author, but it is supposed that he did not collate any one manuscript throughout, seeing that he has only noted a few select manuscript readings. He gives in the margin of the Pentateuch the Samaritan readings. The Latin version is made by Houbigant himself, and expresses such a text as his critical emendations appeared to him to recommend. The work is splendidly printed, but the editor has been much blamed for the excessive use of conjectural emendation. Cardinal Wiseman, who is by no means disposed to be a harsh critic, speaks severely of the work.—*Lecture on the Connexion, &c.*, Lecture x.

The greatest and most valuable critical edition of the Hebrew bible that has ever been printed, is that given by the learned Benjamin Kennicott, and printed at the Clarendon press, Oxford, in 1776 and 1780, two volumes folio. The learned editor occupied more than ten years in preparing the materials for this great work. He collated for it not only all the MSS. in England and Ireland, but extended his researches over all the continent. Whilst the materials were in course of preparation for his edition, Kennicott published each year an annual report, informing the public of the progress that had been made in the examination and collation of MSS., editions, rabbinical writings, &c.; for he did not confine himself solely to the collation of MSS. Everywhere his undertaking met with favour, and nowhere more than at Rome, as he himself gratefully acknowledges. In preparing the materials, Kennicott was assisted by Professor Bruns, of the University of Helmstadt, who, under his direction and at his expense, collated three hundred and fifty MSS., whilst Dr. Kennicott himself collated two hundred and fifty: this would make the whole number of MSS. collated six hundred. But, as Charles Butler (*Horæ Biblicæ*) observes, "There is reason to suppose that some of the MSS. were confounded and

numbered more than once ; and hence it has been asserted that the number of them should be reduced to about five hundred and eighty." Cardinal Wiseman (*in the lecture quoted above*) states the number to be five hundred and eighty-one. The text of this edition is Van der Hooght's, with which all the MSS. were collated. In this collation variations in the points were overlooked, and therefore, Van der Hooght's text is given without the points. We cannot pass without notice here the labours of John Bernard de Rossi, a Catholic professor of Parma, whose labours have contributed so much to fix the reading of the Hebrew text, although he has not given himself an edition of the bible. He collected a great number of MSS. and rare editions of the Hebrew text, and published the various readings which they furnished, as supplementary to Kennicott's collection. The first volume of this supplement was published by De Rossi in 1784. In this volume he gives the catalogue of four hundred and seventy-nine MSS. in his own possession. Before the completion of the fourth volume, in 1788, his collection had increased to six hundred and twelve. In 1808 he published a supplementary volume to the preceding four, in which sixty-eight new manuscripts are described, making in all six hundred and eighty Hebrew manuscripts ; that is, about one hundred more than Kennicott had collected. De Rossi's various readings have not only been taken from the MSS. and editions of the Hebrew text, he has also collated for this purpose Samaritan MSS. and ancient versions. Davidson (*Biblical Criticism*, p. 225,) says of De Rossi's work : "This immense collection was made with marvellous industry and singular care by one who displayed a better judgment than Kennicott in such matters."

An edition of the Hebrew bible, which, for the purposes of common use may supply the want of the splendid but expensive editions and collations of Houbigant, Kennicott, and De Rossi, is one which was printed under the inspection of Doederlein and Meisner, in 1793, at Leipsic, in octavo. It is usually bound in two volumes. The collection of various readings makes it valuable, but as to the text of the edition, Jahn asserts that it is very incorrect. Jahn has himself given an edition of the Hebrew bible, which is much esteemed, in four volumes octavo, Vienna, 1806. With the text this eminent oriental scholar has given the most important various readings selected from the collations of Kennicott, De Rossi, and others. The text is that of Van der Hooght, from which the editor has departed only in nine or ten places, in which many other editions had preceded him, and which are supported by numerous and very weighty authorities. We have now noticed the most important printed editions of the Hebrew bible. No doubt, since that of Jahn, various other editions have issued from the press, but in these the text of Van der Hooght has been so generally followed, at the same time that they add so little to the materials for the criticism of the Hebrew text, that we shall content ourselves for the present with what has been said of the printed editions of the Hebrew bible. And if, in our notice of the editions even which preceded that of Jahn, we have passed over some that are remarkable, such as those that are printed in some of the Polyglot bibles, this is to be ascribed to the exact manner in which the editors of these have followed respectively some preceding edition.

DISSERTATION VI.

ON THE GREEK MSS. OF THE NEW TESTAMENT.

WE have said something, in a preceding dissertation, of the manner in which the writing of the ancient Greek manuscripts has been executed. In the present dissertation we purpose to discuss briefly the claims which the known MSS. of the Greek Testament have to be considered faithful representatives of their original—or rather, to offer a few general observations on the critical value of the Greek MSS. of the New Testament. It is clear, in the first place, that we have no longer the autographs of any of the sacred writers; and it is equally clear that the manuscript copies which we have, and which are very numerous, speaking of the New Testament, are more or less valuable in proportion as they represent, with greater or less fidelity, the autographs. But to decide on the rival claims, in this matter, of the MSS. which have been collated, is an exceedingly difficult undertaking, and one in which different critics have arrived at different and even opposite conclusions. We shall simply notice the opinion of others, who have devoted much time to the dry labour of examining MSS. And here, in the first place, it must be said that the antiquity of a manuscript must have great weight in recommending it, because, in the progress of time, as copies are taken from, and succeed to copies, mistakes are naturally multiplied. However it will sometimes happen that a more modern MS. will be preferable to a more ancient one, inasmuch as the more modern one may be an exceedingly careful transcript of a codex, which, having otherwise much to recommend it, was more ancient than either of these. Richard Simon, in his *Critical History of the New Testament*,—(chap. xxx.)—gives the preference to manuscripts made in the Greek churches over those which had been transcribed by the Latins before the time at which St. Jerome made his correction of the old Latin vulgate, although these latter manuscripts may be more ancient than any of the others. He considered that these manuscripts made by the Latins were not remarkable for their accuracy, although he does not ascribe the cause of this to any wish on the part of those who transcribed them to render them conformable to the Latin; on the contrary, he blames the opinion of Erasmus and some other critics, who thought that such manuscripts had been altered to make them agree with the Latin. Simon thinks that Latin copyists did not scruple much about filling up what appeared to be a chasm in the narrative of one evangelist, by inserting a portion of the parallel passage as it was found in another evangelist. Something similar, he asserts, has been done by them with the epistles of St. Paul, though not, of course, to the same extent, because parallel passages do not so easily occur there. Simon considers that the Codex Cantabrigiensis or Codex Bezae, which the critical editors of the Greek Testament at a later period generally designate by the letter D, is one of these manu-

scripts which have been made by Latin copyists. He considers that the Latin translation which accompanies it belongs to the ante-Hieronymian vulgate, and he, in conformity with his judgment on such manuscripts, undervalues both the Greek and Latin of the manuscript. We may observe here, as an example of the difficulty which surrounds such critical questions, that all the *placita* of Simon regarding this manuscript, although they have been assented to by some of the critics who have come after him, have yet been vehemently assailed by others. We see that the readings of this manuscript have been most highly esteemed by some ; and again, if the Latin translation which accompanies it really appertains to the ancient Latin vulgate, (which we do not admit,) that vulgate, we shall see, has been so much esteemed by some even of the best Protestant critics, that they would look upon the Greek text which it represents as the best of all. Having said so much about the value which attaches to manuscripts in consequence of their antiquity, we have now to consider whether, when the ancient manuscripts are divided upon a *reading*, the reading of the greater number of manuscripts ought always to be preferred. There is no doubt but it may happen in some instances that the true reading will be found in the smaller number of manuscripts, as we shall see more at length in the Dissertation on the Elements of Biblical Criticism. But then the question may be again asked—considering manuscripts as witnesses in favour of a certain reading, does it appear that the greater number of MSS. always implies the greater number of independent manuscript witnesses in favour of the reading which they contain. It will be readily admitted that sometimes two or more MSS. may be so manifestly transcripts one from the other, that all taken together will not present more than one independent manuscript witness of a reading. But, then, what degree of similarity between manuscripts ought to reduce their combined testimony to that of one independent witness ? And again, amidst the different classes of similar MSS., what class ought to be looked on as presenting the best readings, these are the *vexatæ questiones* of the critics, as may be inferred from all that has been written about the *families* of manuscripts. We must here, therefore, devote some space to the notice of this matter—of *the families of manuscripts*. According to the opinion which much more commonly prevails among the critics, numerous Greek manuscripts, which have been collated, are found, although exhibiting slight discrepancies, yet so to agree in various characteristics, that they are proved to belong to one class or family; whilst many other manuscripts so differ in their characteristics from these, at the same time that they agree among themselves, that they are seen to constitute a distinct *family*. These *families* are commonly termed *recensions*, because they are supposed to represent—each a distinct revised edition of the text. However, whether such distinct *revised editions* of the text have been the models of these families respectively, is a question among the critics, and hence some would prefer in this matter the name of family to that of recension ; *family* merely designating that class of manuscripts which was in use in a particular part of the church. Those who admit *families of manuscripts*, are not agreed upon the number of these—some counting only two, other three, and others four. Before proceeding farther, we may observe how important

this enquiry regarding the existence of *families* is considered in reference to the criticism of the Greek text, for if it be once admitted that manuscripts are to be thus classified, then it follows that sometimes the *reading* of three manuscripts, for example, ought to outweigh the *reading* of forty; because the three may represent three distinct families, whereas the forty may all belong to one. Bengel, a German Protestant critic, towards the beginning of the eighteenth century, appears to have been the first to whom the idea of this distribution of manuscripts into *families*—which very name he used—suggested itself. But Griesbach, well known as a critical editor of the Greek Testament, was the first who examined this matter profoundly. According to him the Greek manuscripts are reducible to three classes or *recensions*. First, the Alexandrine. Second, the Occidental or Western; and Third, the Byzantine or Oriental. Michaelis, who otherwise agrees with Griesbach in this classification of the manuscripts, adds a fourth recension, which he calls the Edessene. The first or Alexandrian recension, is so termed by Griesbach, because, in its characteristic readings, it agrees with the quotations of the early Alexandrian writers, particularly Origen and Clement of Alexandria, and is the recension which the Greeks of Egypt followed. Second, the Western recension is that to which the quotations of Tertullian and Cyprian answer, and which was followed by the Christians of Africa, Italy, Gaul, and the west of Europe generally. Third, the Byzantine or Constantinopolitan recension comprises those manuscripts which are supposed to have been taken from an edition of the text, which was made perhaps about the end of the fourth century, and which came into general use in Constantinople and the several churches appertaining to the patriarchate of that city. Fourth, the Edessene recension which Michaelis adds to the preceding, comprises the manuscripts which were made from that edition of the text that is represented by the Peschito or old Syriac version of the New Testament. Mr. Nolan an English Protestant minister, classifies the manuscripts differently. He makes three divisions of them. The first class is represented, according to him, in the old Latin vulgate before it received the corrections either of Eusebius (as he says) or St. Jerome. These manuscripts he considers the best. The second class of manuscripts containing a text which is represented in a correction of the old Latin vulgate, which this author ascribes to Eusebius of Vercelli: and a third class of manuscripts is represented in the Latin vulgate as corrected by St. Jerome. Hug, a German Catholic critic, makes three divisions of the manuscripts also, but after a different plan from any of the preceding. Some critics will admit only two *families* or *recensions*, contending that what are called the Alexandrine and Western recensions ought to be considered as but one. Matthæi, formerly professor at Moscow, who has given a critical edition of the Greek Testament, contends that all Greek manuscripts properly belong only to one *recension* or family: the manuscripts of this one family he calls *codices textus perpetui*, and any manuscript that cannot be associated with this class he looks upon as corrupt and of no value. Finally, some later critics assert that all these attempts to reduce manuscripts to classes or families have proved utterly futile and vain. Among others by whom this

last opinion, as well as the preceding, is noticed, may be mentioned Professor Davidson.—*Biblical Criticism*, lecture 20.

Those critics, who have agreed in holding, that manuscripts are reducible to certain classes, or families, differ again among themselves as to the relative merits of these classes. Thus, for example, Professor Scholz of Bonn, who admits but two classes of manuscripts—first, the Alexandrine, which, according to him, comprises in it the Western of Griesbach; and second, the Constantinopolitan—gives the preference to the Constantinopolitan; whilst Griesbach decides in favour of the Alexandrine. We purpose to say a few words in our next dissertation on the merits of these two opinions.

We shall, for the present, conclude this subject, with a brief notice of some of the principal manuscripts of the Greek Testament. Manuscripts, in regard to their age, are divided into uncial—or those written in capital letters—as all the old manuscripts were; and cursive, or small-letter manuscripts. The modern German critics, with Hug, arrange them in three classes: first, those that preceded the practice of *stichometry*, which word means that division of the text into *lines* or *sentences*, which we have referred to already, in speaking of the ancient divisions of the text; second, the stichometrical; third, such as were written after stichometry had ceased to be used. The late critical editors have designated the manuscripts by the letters of the alphabet A. B. C., &c. The order in which the letters have been assigned to the different manuscripts was not intended to mark their age or internal value, as Davidson observes. (*Biblical Criticism*, lecture 2.) It is more probable that it was done at first arbitrarily, and that it came to be universally adopted as a convenient abbreviation.

We shall now describe a few of these manuscripts. First, the manuscript marked A in Wetstein, Griesbach, and Scholz's critical editions, is called the Alexandrine. It was presented by the well-known Cyril Lucar, patriarch of Constantinople, to Charles I. of England, and is preserved in the British Museum. Besides the New Testament, it contains the Septuagint version of the Old. The New Testament is defective in the beginning, commencing with the twenty-fifth chapter and sixth verse of St. Matthew's gospel. Besides this defect, it also wants a portion of St. John's gospel, and some chapters of the second epistle to the Corinthians. It is written in uncial or capital letters, without any accents or marks of aspiration. It is one of those, says Hug, which is more ancient than stichometry. Hug refers it to the fifth century, although many critics have assigned it a more ancient date. A facsimile of the New Testament portion has been published at London, in 1786, by Dr. Woide. The Old Testament division has been since published, at London also, in 1819, under the superintendence of Mr. Baber. Second, the codex B. This is called the Vatican manuscript, because it is preserved in the Vatican library at Rome. It is written on parchment or vellum, and, like the preceding, it contains the Old and New Testaments; the former of which was printed from it in 1587, by order of Sixtus Quintus. This manuscript is defective both in the Old and New Testaments: of the Old it wants a great portion of Genesis and some of the Psalms; and of the New, it only contains the Gospels, Acts, Catholic Epistles, St. Paul's Epistles, except those to Timothy, Titus and

Philemon, and the latter part of the Epistle to the Hebrews, viz., from the fourteenth verse of the ninth chapter to the end. It is written in uncial or capital letters, and without the divisions of chapters, verses, or words. It is one of the ante-stichometrical class. Hug, who has examined it with care, and described it in a work written expressly for the purpose,—*De Antiquitate Codicis Vaticani, Commentatio*, Friburgi, 1809, in 4to.,—assigns it a higher antiquity than he allows to the Alexandrine. He refers it to the fourth century. Others are not willing to allow it so great an antiquity. However, as Marsh infers from the omission of the Eusebian *Kephalaia* and *Titloi*, it appears at least to have been written before the close of the fifth century. It has been long a matter of dispute which of these two manuscripts, A or B, ought to be preferred, both on the head of antiquity, and of internal excellence. At present, however, the decision of the learned appears to be generally in favour of B—the Vatican manuscript—on both these points. We may therefore justly consider it the most valuable Greek manuscript that has been yet collated. Third, the codex C, called the *Codex rescriptus Ephremi*, is an old and valuable manuscript written on vellum. It is called rescriptus, (or Palimpsest,) because the original writing has been in a great part removed to make way for the works of St. Ephrem, the Syrian; yet the original writing has not been so effectually removed as not to be still traceable. Besides the New Testament, it appears to have contained originally the Septuagint version of the Old: portions of which still remain. In the New, there are many chasms, which have been pointed out by Wetstein, and after him by Griesbach and Scholz. It is written in the uncial letters without accents or division of words. Hug, who places it in the ante-stichometrical class, makes it as ancient as the fifth century. Others do not assign it so high an antiquity, but it is generally admitted to be as old, at least, as the seventh century. This codex is also termed *Regius*, from being preserved in the royal library at Paris. Fourth, we next notice the *Codex Cantabrigiensis* or *Bezae*, marked D, which has been already mentioned in this chapter. It is a Greek and Latin manuscript of the four Gospels and the Acts of the Apostles, written on vellum. It is preserved in the public library of the university of Cambridge, to which it was presented by Theodore Beza, in the year 1581. It is written in uncial letters, without accents or marks of aspiration, or spaces between the words. A splendid fac-simile of this codex was published by Dr. Kipling, at Cambridge, in 1793, 2 vols. folio. Many consider the Latin translation as presenting a portion of the old ante-Hieronymian version of the New Testament: a point which we shall examine more fully when treating of the ancient versions of the scripture. The age of this manuscript has been much contested. According to Scholz, it is not older than the eighth century. Michaelis, on the contrary, thinks that, perhaps, of all the manuscripts that are known it is the most ancient. It is written in $\sigma\tau\iota\chi\omicron\mu\epsilon\tau\omicron\iota$; and, of course, Hug puts it in the stichometrical class. He makes it belong to the end of the fifth century. The critical value of this codex is also much disputed, as we have before observed. Fifth, next comes another codex, also marked D, but containing a different portion of the New Testament from the preceding. It is called the *Codex Claromontanus*, for

it is said to have been procured by Beza from Clermont in France. It is a Greek-Latin copy of St. Paul's Epistles, written on vellum, and is preserved at present in the royal (or national) library at Paris. It is thought to have been written in the sixth or seventh century. It is written in the uncial letters, and has accents and marks of aspiration, but not *a prima manu*. It is written in *στίχοι* and, of course, Hug places it in the stichometrical class. Richard Simon, Beza, and Mill, have considered this to be the second part of the *Codex Cantabrigiensis*. Wetstein is thought to have demonstrated the contrary; but considering the way in which Simon proposes his opinion on the matter, I know not if he would admit that Wetstein's proof was conclusive against *him*. See his *Critical History of the New Testament*, chap. xxx. Sixth. E is the *Codex Sangermanensis*, a manuscript of St. Paul's Epistles, so called from having formerly belonged to the abbey of St. Germain des Prés in Paris. It is stichometrical: as is also Seventh, the Laudian, which is marked E, in like manner. It has its name from having been presented by Laud to the university of Oxford. It contains the greater part of the Acts of the Apostles, with a Latin version. The principal MSS. written after stichometry had been laid aside, are—First, the MS. of Cyprus now in the royal library at Paris. It is designated by K. It contains the four Gospels, written on parchment, in uncial oblong letters. This MS. is of the ninth century; we find in it the accents and a certain punctuation, that is, a point used to mark the end of each sentence. Second, the Basil manuscript, preserved in the library of that city. It again is designated by E. It is of the ninth century; written in capitals, with the points according to the present system of punctuation. Having now noticed the principal manuscripts of the Greek Testament, those that are the most ancient and the most highly valued, we conclude this subject for the present, and proceed to treat of the printed editions of the Greek Testament.

DISSERTATION VII.

OF THE PRINTED EDITIONS OF THE GREEK TESTAMENT.

THE first printed edition of the Greek Testament, that was published, was that edited by Erasmus, in 1516. It was printed in folio, at Basil, by Frobenius. *Masch's Le Long Bibliotheca Sacra*, vol. i, part 1, p. 281. It was printed after one manuscript only, with which the editor collated two others, all in cursive characters, and consequently not so old as the tenth century.—*Glaire, Introduction*, vol. ii., p. 445. It appears that his manuscript authority was particularly scanty in the Apocalypse; so that it is said that he was obliged to fill up some of the chasms there, by his own translations from the Latin vulgate. Erasmus gave four other editions of his Testament in 1519, 1522, 1527, 1535. The two last were altered in many places, especially in the Apocalypse, from the Complutensian edition.—*Butler's Horæ Biblicæ*, section 11.

Second. We give the second place to the edition of the Greek Testament printed in the Complutensian polyglot. For, although it bears date 1514, yet it was not allowed to be sold, generally, before 1522, before which time Erasmus had published more than one edition of his Greek Testament. This famous polyglot was edited at Complutum, (Alcala) in Spain, under the auspices of the renowned Cardinal Ximenes. The editors had manuscripts sent to them from the Vatican library in Rome; however, the Danish professor Birch, who collated very carefully the famous Vatican manuscript B, asserts, it was not one of those of which they availed themselves. They had a *codex* of the apostolical epistles, brought from the Isle of Rhodes.—*See Masch's Le Long Biblio. Sacra*, vol. 1, part 1, p. 267. The manuscripts used by the Complutensian editors, have been since lost.

Third. Next in order, come the editions of the celebrated French printer, Robert Stephens; he printed four editions—all remarkable for the beauty of the typography—in the years 1546, 1549, 1550, and 1551. His son, Henry, published a fifth edition in 1569. Among these editions, the first and third of Robert Stephens are the most remarkable. The first edition, which is in 16mo., is most beautifully printed, and is well known by the name of the *Mirificam* edition—a name which it has received from the first words of Stephen's preface, which commences "O mirificam regis nostri optimi et præstantissimi principis liberalitatem." The third edition is in folio, and is remarkable for having the readings of sixteen manuscripts in the margin. It is also the edition with which the readings of the *textus receptus* generally agree. In the text of this edition Stephens followed the fifth edition of Erasmus.

The next editor of the Greek Testament whom we meet with is Theodore

Beza ; whose editions have had a great influence upon the actual form of the Greek text. His first edition appeared in 1565, in folio. The text of this edition is the third of Stephens, altered in about fifty places. Four other editions were published by Beza, in 1576, 1582, 1589, and 1598. The text which he followed in the first edition has been altered more or less in the following editions, particularly in the three last. He has been accused of allowing his Calvinistic prejudices to influence him in the choice of readings.—*Butler, Horæ Biblicæ*, section 11.

Next in order come the famous Elzevir editions—the first of which was printed at Leyden, in 1624. The editor of this and of the subsequent Elzevir editions is unknown ; hence these editions are designated by the name of the printers (the Elzevirs.) Besides the first edition, they gave four other editions of the text. In the preface to their second edition, printed in 1533, they denominate their text the *textus receptus*—a name which it has ever since retained. The editor does not appear to have consulted any Greek manuscripts. The text which he gives is partly that of the third edition of Stephens, and partly that of Beza. This edition of the Elzevirs was soon reprinted, and circulated through various countries, so that it is styled the common Greek text, as well as the *received text* : and we see now how the history of the common Greek text is traced back through the editions of Beza and the third of Stephens, to the fifth edition of Erasmus, and through that, as far as the Apocalypse is concerned, to the Complutensian polyglot.

Walton not confining himself to the received text, took the third edition of Robert Stephens for the New Testament text of his polyglot, comparing with it the readings of the Alexandrian manuscript, and he has moreover given, in the sixth volume of his polyglot, a great number of various readings drawn from many manuscripts.

The London Polyglot was published in 1657, in six volumes folio.—See *Glaire, Introduction*, tom. 1, p. 446, Paris, 1839.

We have next to notice the edition of the Greek Testament superintended by the Protestant bishop of Oxford, Dr. Fell. This edition was published in 1675, at Oxford. It was accompanied with a collection of various readings drawn from ancient versions and numerous manuscripts. However, many of the manuscripts are not considered to have been of much critical value, and the edition has fallen into disrepute, having been eclipsed by the famous edition which we have to notice next. That edition is the one given by Dr. Mill, printed at Oxford, in folio, in 1707 ; and the above-mentioned Dr. Fell rendered a much greater service to sacred criticism by engaging Mill to labour at this work, and by assisting him in the undertaking, than by bringing out his own edition. See *Glaire, in place cited above*. The text which Mill took for his edition is that of the third edition of Stephens, but the editor accompanied it with a much greater number of various readings than is to be found in any previous edition. He consulted for this purpose the manuscripts of Walton, Fell, and many others. The extracts that had been made from ancient versions he revised and increased, adding numerous quotations from the ancient fathers. To the work he prefixed learned prolegomena. This immense apparatus cost the

editor thirty years of incessant labour, and he only survived its publication for fourteen days. This work opened a new era in the criticism of the New Testament.

Ludolph Kuster published at Amsterdam, in 1710, a new edition of Mill's Testament, having collated for the purpose various new manuscripts, particularly the Codex Ephremi, or C, which is preserved in the royal library at Paris.

Bengel, a learned German of Wurtemberg, gave a new edition of the Greek Testament in 1734. He did not confine himself to the received text, but altered it wherever he thought that it might be improved; however, he did not insert in the text any reading that was not to be found in some printed edition. The only part in which he departed from this rule, was in the Apocalypse. Under the text, he placed some select readings; but the whole collection of various readings, and his own sentiments upon them, he reserved for his apparatus criticus, which he subjoined to his edition of the text. In the first part of this apparatus, he gave the rules of criticism; in the second, the principles which ought to direct one in the choice of readings; and in the third part, an answer to the difficulties which might be objected against his work. Bengel, as has been observed before, was the first person to whom the idea appears to have occurred, of reducing all the manuscripts to a small number of distinct families. He reckoned but two of them, the African and the Asiatic. Bengel's labours in the matter of sacred criticism were highly applauded by the Lutherans, to which sect he belonged. These labours, however, were destined to be soon eclipsed by the work of another Protestant critic, John James Wetstein, whose famous edition of the New Testament was published at Amsterdam in 1751 and 1752, in two volumes, folio.—See Butler *Horæ Biblicæ*. Glaire, *Introduction*, places cited above. Wetstein adopted for his text the *editio recepta* of the Elzevirs. His collection of various readings far surpasses that of Mill or Bengel. He examined the manuscripts with his own eyes, and collected many which had escaped the researches of those who had preceded him in the criticism of the New Testament. He added to the known readings of the ancient versions those of the Philoxenian Syriac version. He has, moreover, brought together a multitude of passages drawn from profane authors, Jewish Rabbins, and fathers of the church, intended by him to bear on the explanation of the sacred text. The religious notions of the author, and the manifest want of a cool judgment which he displays, must be allowed to detract from the merit of this work.

The next edition which we have to notice is that given by the celebrated German critic, Griesbach. He first published the New Testament in 1775–1777, at Halle, in two volumes, octavo. Griesbach adopted the idea of Bengel regarding the *families* or *recensions* of manuscripts, and he has put it forward in a very imposing manner. He did not adhere to the received text, but altered it wherever he thought that a comparison of the documents which he possessed justified him in doing so. As to various readings, Griesbach's object was to give a choice collection of those produced by Mill, Bengel, and Wetstein, together with those extracted by himself from various quarters, omitting all such as are trifling in themselves,

supported by little authority, or evidently only errata. Horne has a lengthened notice of Griesbach's edition.—*Introduction*, vol. ii., appendix, p. 21, seventh edition. Griesbach is praised by all for his learning, but he is censured for the liberty which he has sometimes taken with the text. Between the years 1782–88, Matthæi, a professor at Moscow, published a new edition of the Greek Testament, in twelve volumes, octavo. His text is founded chiefly on the collation of more than a hundred Moscow MSS. which he was the first to examine. It comes very near the *received text*, both of these being in reality founded upon that junior family of MSS. which passes by the name of Byzantine or Constantinopolitan. Matthæi, who declares himself the enemy of the system of families or recensions altogether, speaks with great contempt of the ancient manuscripts as compared with those which he followed. However, his judgment in giving such preference to the Moscow MSS. has been condemned by the generality of critics.

We have next to notice an edition of the Greek Testament, given by a learned Catholic professor at Vienna, Francis Charles Alter. This edition is enriched with the various readings of more than twenty MSS. preserved in the library of that city. The edition is in two volumes, octavo, and was published in the years 1786, 1787. Alter took as the basis of his text a Vienna manuscript, marked No. 1, in the catalogue of the MSS. of the Imperial library, made by the famous Peter Lambecius. Alter styles it the *Codex Vindobonensis*. He has corrected it occasionally from the edition published by Robert Stephens in 1546, subjoining at the end of each volume, a list of these corrections, under the title of *vitia codicis vindobonensis*: besides the readings already mentioned, drawn from the Greek manuscripts, he added the readings of the Coptic version, also those of the Slavonian version, and of two ancient Latin versions preserved in the Imperial library. Alter is blamed for having attached so much importance to the *Codex Vindobonensis* as to have made it the basis of his text, and also for the inconvenient mode in which he has arranged the various readings, which renders it necessary for one, who wishes to compare them together, to search them out in different places of the work.—(*Butler Horæ Biblicæ*, sec. 11th; *Glaire, Introduction*, tom. 1, p. 449.) In noticing the principal editions of the Greek Testament, we cannot pass over the work of Professor Birch of Copenhagen. He collated for his edition of the Greek Testament, the famous Vatican manuscript, besides many other MSS. preserved in the libraries of Rome, and of various other cities of Europe—he collected, moreover, the readings of the Syriac versions and prefixed to his work learned prolegomena. He published the first volume, which contains the four Gospels in 1788, but a great number of the copies of this first volume, as well as the materials of the second, were burned in a calamitous fire at Copenhagen in 1795. This misfortune was the reason why Birch confined himself to the publishing of the various readings of his manuscripts, on the Acts, the Epistles, and the Apocalypse. As to the text of this edition of the gospels, it is based upon the third edition of Stephens. It was with the help of these new materials that Griesbach brought out his second edition of the Greek Testament. It appeared in two volumes large octavo,

in the years 1796 and 1806, with the imprint on the title page of each volume, of London and Halle. In addition to the various readings given in his first edition, Griesbach collated for this second, all the Latin versions published by Sabatier and Blanchini: he has, moreover, corrected the mistakes made by Mill, Bengel and Wetstein, in their quotations from the oriental versions—he has inserted the principal readings collected by Matthæi, Birch and Alter—he has given the readings, moreover, of the Sahidic version, and he had collations made for him, of the Armenian and Slavonic versions. Undoubtedly, Griesbach has brought together here, a vast quantity of materials bearing upon the criticism of the New Testament. Griesbach's judgment, however, on the relative value of his materials, and on the selection of the true reading, has not found favour even with many Protestants.

As it is not our intention to notice all the editions of the New Testament, we pass over many minor ones, to notice the great critical edition of the Greek Testament brought out by Dr. Scholz, one of the Catholic professors at Bonn. This work, which forms two volumes in quarto, has been published at Leipsic. The first volume, containing the four Gospels, made its appearance in 1830, and the second, containing the Acts of the Apostles, the Epistles of St. Paul, the Catholic Epistles, and the Apocalypse, in 1836. The prolegomena prefixed to the work consists of one hundred and seventy-two pages. In it the learned editor gives ample information respecting the codices, versions, fathers, and councils, which he used as authorities, together with a history of the text and an exposition or defence of his peculiar system of classification of MSS. Scholz spent twelve years in preparing the materials for his work. He visited the libraries of the principal cities of Europe, and in addition to these, the libraries of the Greek monasteries, of Jerusalem, of St. Saba, and the Isle of Patmos. He collated, either entirely or in part, six hundred and six manuscripts not previously collated by any editor of the New Testament. As we observed in another place, Scholz refers all the MSS. to two recensions or families—the Alexandrian or African and the Asiatic or Constantinopolitan—in other words, the occidental, (same as African,) and oriental: and the chief difference between the editions of Scholz and Griesbach proceeds from this, that Scholz gives the preference to the oriental family of MSS., whilst Griesbach prefers the western. In conformity with this preference for the oriental MSS., Scholz has given a text that comes much nearer the *textus receptus* than Griesbach's. For, as his principles have led him to give a preference to the more modern MSS. over the ancient, hence that close approximation of his text to the received text, which has been confessedly formed upon a few junior MSS.—belonging, according to the generally-received system of families, to the Constantinopolitan class. As a matter of course, the admirers of the English Protestant authorized version have generally received with great approbation the views of Dr. Scholz, inasmuch as these views tend to support the peculiar readings of that text, which is represented in this English version; a version that has been so much extolled by Protestants, above that English translation of the Latin vulgate, which is in use among the Catholics of these countries. Yet many Protestant critics, even

in these countries, contend that Scholz has advanced no sufficient reason to justify the preference, which he has given to the junior codices; and hence they continue, with the generality of critics, to prefer those ancient MSS. which are placed in the Alexandrian or western family, of which our ancient Latin version is one of the representatives. Catholic writers, who have examined M. Scholz's performance carefully, have spoken severely of it. For example, Father Secchi, a Jesuit, in a review of the work, published in the *Annali delle Scienze Religiose Compilati dall' Ab. Ant. de Luca*, vol. 6, Num. 16, 1838, Roma; and the Abbé Glaire, *Introduction aux Livres de L' Ancien et du Nouveau Testament*, tom. 1, p. 453. Glaire says, "There are, in effect, certain principles and certain assertions, which a good Catholic sees with pain, in the work of M. Scholz."

A Greek Testament has been brought out in these countries not many years since, which deserves to be noticed, because it contains in reality a new recension of the Greek text. This edition is entitled ἡ Καινὴ Διαθήκη. The Greek Testament with English notes, critical, philological, and exegetical. By the Rev. S. T. Bloomfield, D.D., Cambridge and London, 1832, 2 vols. 8vo. My edition of this work is the third, carefully corrected, greatly enlarged, and considerably improved." London, 2 vols. 8vo. This work is highly praised by Protestants; and doubtless it must be said that, considering the religion of the editor, he has, for the most part, brought an impartial mind to the examination of the ordinary Greek text. It does not belong to our present purpose to speak of his notes. Of course, like all similar works by Protestants, they are replete with incorrect views of the meaning of the text.

In 1850 Bloomfield published a supplemental volume to this edition of the Greek Testament, containing *additional annotations, critical, philological, and explanatory*. The critical notes in this volume appear to have been composed with a special reference to two new editions of the Greek Testament—one by Lachmann, and the other by Tischendorf—which made their appearance subsequently to the previous labours of Bloomfield in the criticism of the Greek text, and which have obtained great vogue in Germany. In consequence of the additional light which he supposes that these editors have thrown on the state of the text, he has not unfrequently altered or modified his former opinions as to certain readings. Bloomfield appears to think that both Lachmann and Tischendorf have exercised a licentious criticism—and that the former particularly has treated the *received text* with a degree of disregard that could only be expected from a German Protestant. One reason, however, why Lachmann's views shall never be popular among English Protestants is, that he has fully demonstrated the great inferiority of the received Greek text as compared with the text represented in the Latin vulgate.

Finally, the Greek Testament is again submitted to critical revision by an English Protestant—Alford—of whose work the first volume, containing the Gospels, has already appeared.

Before concluding these observations on the different manuscripts and printed editions of the scripture, we may observe how little the substantial integrity of the sacred text is affected by all the various readings which the

comparison of MSS. versions, and ancient quotations, has discovered. No doubt these differences of readings are very numerous. Mill produced thirty thousand, and the number has increased since; but they are almost every one of such a character as to leave untouched the essential parts of any sentence—such as—the use of the singular for the plural, or the plural for the singular—the insertion or omission of particles not affecting the sense—the insertion or omission of the article in unimportant cases—different modes of spelling—different tenses of the same verb, or different cases of the same noun, not affecting the substantial meaning. When biblical criticism commenced its investigations, there were not wanting those who, hostile to Divine Revelation, hoped that these inquiries would end in bringing into doubt and uncertainty the whole text of scripture, but they have been signally disappointed—and the result, so mortifying to them, is such that, to use the words of the learned Cardinal Wiseman—“we must feel great satisfaction at the small difference between the best and the most inferior manuscripts, and consequently at the consoling manner in which the integrity of the inspired records has been preserved.”

Wiseman's Lectures on the Connection between Science and Revealed Religion, second edition, p. 354.

DISSERTATION VIII.

OF THE ANCIENT VERSIONS OF THE SACRED SCRIPTURES.

CHAPTER I.

OF THE TARGUMS, OR CHALDAIC PARAPHRASES.

IN our notice of the *ancient* versions of the scripture we give the first place to the Chaldaic paraphrases, or *Targums* as they are called, not because these are the most important or the most ancient translations of the scripture, but because they are written in that language, in which first of all it became necessary to explain the scriptures to the people, after that the Hebrew had ceased to be a living language. The word *Targum* is derived from a quadriliteral root *Targam*, and signifies *interpretation* or *version*: used as it is to designate the Chaldaic versions of the scriptures, it comes to have rather the meaning of *paraphrase* than *version*—the name of *paraphrase* being in reality better adapted to express the character of these translations, than that of *version*. There are at present eleven or twelve such *Targums* extant, viz.:

First.—*The Targum of Onkelos on the Pentateuch*. This is the most esteemed of all the Targums, both by Jews and Christians. It is in general so literal, that it may be well called properly a version. Onkelos is generally supposed to have lived some time before the coming of Christ. This is the testimony of the Talmud of Babylon, which makes him a disciple of Hillel, who died sixty years before the Christian era. Some, however, with Morinus and Eichhorn would have it, that he lived at a much later period; but there is no sufficient reason for departing from the common opinion; on the contrary, many things conspire to prove the great antiquity of the work of which we speak; first, The purity of the style which approximates closely to the Chaldaic of Daniel and Esdras; second, The absence of rabbinical fables; third, The application of certain passages to the Messiah, which the more modern Jews would not have so explained. The adversaries of the common opinion urge against it the silence of the fathers in regard to this work, but that difficulty we shall remove presently.

Second.—*The Targum of Jonathan Ben Uzziel on the Prophets*—containing the books of Josue, Judges, Samuel, Kings, Isaias, Jeremias, Ezechiel, and the twelve minor prophets. According to the Jewish tradition, this work must have been written about the same time with the preceding. Jonathan is also said to have belonged to the school of Hillel, and to have been the most distinguished of his eighty disciples. The style

approaches a good deal to that of Daniel and Esdras, yet not so much as that of Onkelos; sometimes foreign words are introduced, and rabbinical fables, and the interpretation is much less literal in the books of Isaias, Jeremias, Ezechiel, and the minor prophets, than in the other books. For these reasons some would have it that this paraphrase is the work of different interpreters, who lived as late as the third or fourth century of the Christian era. Yet, notwithstanding these reasons, the common opinion can well stand; for, these foreign words may have been introduced by some later hand: as to the rabbinical fables, they are considered by good critics to be manifest interpolations—and the different manner of interpreting, that is, more or less literally, in different parts of the work may be well explained by attending to the nature of the subject in the different parts of the sacred text. The interpreter judged that the literal manner of rendering the text, which would convey in a sufficiently intelligible manner to the people the meaning of the historical books, would not be equally adapted to convey to them the meaning of the obscure prophecies, which make the subject of the other books. On the other hand, the antiquity of the work is proclaimed by the general purity of the style, which although inferior to that of Onkelos, is still much in advance of the later Targums, which remain to be noticed—it is also proclaimed by the application, which this paraphrase makes of various prophecies to the Messias, which the more modern Jews explain in quite a different manner. Now, as to the objection against the antiquity of these Targums, taken from the silence of the fathers, let us see what it is worth. They say that considering the arguments, which these Targums furnish against the Jews, it is inexplicable how the fathers could have passed them over in silence, particularly Origen, S. Jerome and S. Epiphanius, who were so well acquainted with the language and monuments of the Jews. This is merely a negative argument, and it is quite a sufficient answer to it to say, that the fathers, even those who understood the language of these books, justly considered that they were sufficiently supplied with arguments against the Jews, to dispense them from the study of these Jewish writings, at a time when so many other wants of the church demanded their attention.

Third.—*The Targum of Pseudo-Jonathan*—a Chaldaic paraphrase, thus named, because it has been falsely ascribed to the above-mentioned author of the Targum on the Prophets. The style of this paraphrase is barbarous—the work is filled with rabbinical fables, and foreign words abound in it. From these characteristics, and, also from certain references to places and persons, which could only have been made by one writing at a comparatively late period, it is inferred, that almost the whole of this work, cannot be of an earlier date than the eighth century, or the seventh at the farthest. Hence, in a critical point of view it is considered of little value, and the same may be said of all the Targums which remain to be noticed.

Fourth.—*The Jerusalem Targum* on the Pentateuch, has its name from having been made at Jerusalem, or from being written in the dialect of Jerusalem. It is also comparatively modern, and abounds in faults, such as the Pseudo-Jonathan exhibits. Sometimes it introduces lengthened fables, at another time it breaks off abruptly in the middle of a verse,

leaving the remainder of the verse unexplained. It appears to be rather a collection of fragments, than a regular connected work. Some late critics imagine, that they have sufficiently discovered the substantial identity of this work with the Targum of Pseudo-Jonathan, and they, therefore, put it down, that this Targum exhibits the fragments of a different recension or edition of that same work, described in the preceding paragraph, and falsely attributed to Jonathan.

Fifth.—A *Targum* on Job, Psalms, and Proverbs, attributed by the Jews to Joseph the Blind. This Jewish doctor is said to have lived in the third century of the Christian era—but the work appears to be much more modern, and it is, moreover, unquestionable that the work is the production not of one, but of many, different authors.

Sixth.—It is unnecessary to dwell particularly on the remaining Chaldaic paraphrases that are known to be extant. These are, one on the five Megilloth or volumes, that is the books of Ruth, Esther, the Canticle of Canticles, the Lamentations of Jeremiah, and Ecclesiastes; one on the books of Paralipomenon: three distinct paraphrases on the book of Esther, and a fourth on the deuterocanonical parts of that book. All these paraphrases, besides being filled with additions made to the text and childish fables, are, moreover, of so modern a date, that they are not considered to be of any value in the criticism of the sacred text. It appears from what has been said that Targums have been made upon all the protocanonical books of the Old Testament, except Daniel, and first and second Esdras—but of all these, there are only two which may be said to be valuable in a critical point of view; that is, the Targum of Onkelos and that of Jonathan Ben Uzziel on the prophets. These are of great importance to the biblical critic; but of still greater importance to the expounder of the sacred text; inasmuch as they exhibit the unbiassed interpretation by the Jewish doctors of various passages regarding the Messiah, before that the rejection of our Redeemer had induced the Jewish teachers to pervert the meaning of these passages. Indeed, in this exegetical point of view, some of the other Targums may even be occasionally of use, inasmuch as they sometimes adhere to the traditional understanding of a passage, even though that meaning may be opposed to the actual prejudices of the Jewish people. In these cases the Targums will at least furnish an *argumentum ad hominem* against the Jews. In these Targums, moreover, numerous passages occur in which things are ascribed to the Word of God as to a distinct person—these places prove to us that, when St. John, in his Gospel, designated the second Person of the Holy Trinity by the name *Λόγος* or Word, his language must not have appeared strange to the Jews or the converts from Judaism. We do not intend to imply, at the same time, that the Jews, in general, had precise notions regarding the mystery of the distinction of Persons in the Godhead. Now in reference to the use of the term *Word* in a *personal* sense, we shall adduce one or two examples from the Targum of Jerusalem. First, we have creation attributed to the Word, in Genesis i. 27. “And the Word of the Lord created man:” and again, in one verse, Genesis iii. 22, we find ascribed to the Word *creation, speech, and to be the only-begotten, thus*—“And the Word of Adonai, or of the Lord, said: behold! Adam,

whom I have created, is the only-begotten in the world, as I am the only-begotten in the high heavens." We might quote also from Onkelos and Jonathan. In a word, the places are infinite in these paraphrases,—See *Walton Prolegomenon* xii.,—in which many things are attributed to the Word of God as to a distinct Person. With regard to the printed editions of these Targums, there is no one work which contains so many of them as Walton's polyglot, in which are given the Targum of Onkelos—the Targum, by the way, which has been oftenest printed—also the Targum of Jonathan Ben Uzziel on the prophets—the Targum of Pseudo-Jonathan on the Pentateuch, and the Jerusalem Targum on the Pentateuch.

CHAPTER II.

OF THE SAMARITAN PENTATEUCH.

UNDER this head, we purpose to treat not only of the Samaritan version of the Pentateuch, which is very ancient, but also, and in the first place, of that Hebrew copy of the Pentateuch, written in the Samaritan, or ancient Hebrew character, and long preserved, with great veneration, by the Samaritans; for, although it is with the versions of the scripture that we are now properly occupied, still the notice of this copy of the Pentateuch may be conveniently introduced here, as preliminary to the notice of the version of it in the Samaritan dialect, or the Chaldaeo-Samaritan language, as Walton terms it. And first, in regard to the history of the people called Samaritans:—the sacred scripture informs us, that under King Roboam, the son of Solomon, ten tribes of Israel separated from the tribes of Juda and Benjamin, and constituted Jeroboam their king—thus, the Israelites formed two different kingdoms, that of Juda, of which the capital city was Jerusalem; and that of Israel, (which name it retained down to the Assyrian captivity) of which Samaria—built by Amri, one of the successors of Jeroboam—became the capital. We read in the 4th book of Kings, xvii., that Salmanasar, the King of Assyria, carried captive to Assyria the ten tribes, and replaced them with people from Babylon and Cutha, and from Avah, and from Emath and Sepharvaim. In all probability the people of Cutha were the most numerous of these settlers, and hence the inhabitants of the country of Samaria have been sometimes designated from them, Cutheans—thus Josephus often—although afterwards the name Samaritans became the fixed designation for them. We read in the same book of Kings—same chapter, xvii. that, after the arrival of these new colonists, the land of Samaria was infested with lions, which assailed and killed the people. Then it was represented to the king of Assyria that this evil had come on the people in consequence of their being ignorant of the manner of worshipping and appeasing the God of the country. Whereupon the king of Assyria, who, as we learn from the first book of Esdras, (iv. 3,) was now Assaradon, gave orders that one of the priests who had been brought captive to Assyria should be sent back to the

country, to teach the people the ordinances of the God of the land. Being instructed by this priest, they worshipped the Lord, but yet they forsook not the worship of their idols.—(*See fourth Kings, xvii.*) It is thought that, even from the beginning, there were many Israelites dwelling among this people—these Israelites might have concealed themselves in the mountains at the time of the captivity; they must have belonged, also, to the poorest class of the people. The Samaritans lived in this state under the kings of Assyria, without having much intercourse with the Jews. Yet we do not learn that, for a length of time, there were any hostilities between the two peoples. It was after the return of the Jews from the Babylonish captivity that that inveterate hostility commenced between the Jews and Samaritans, which has continued ever since. When the Jewish people returned with permission to rebuild the city and temple of Jerusalem, the Samaritans wished to be allowed to unite with them in the work; but the Jews having rejected the proffered alliance, the Samaritans then endeavoured by every means in their power to prevent the rebuilding of the city and temple. The enmity which thus commenced between the two nations was further increased when one of the grandsons of Eliasib, the high-priest,—(*See second Esdras, xiii. 28,*)—and whose name, we learn from Josephus, to have been Manasses, having been deprived of the priesthood because he would not send away his wife—a daughter of Sannaballat, the governor of Samaria, fled to his father-in-law, whom he induced to build for him a temple on mount Garizim, near Samaria, where he offered victims in sacrifice, as they were offered in Jerusalem. Thus was a temple raised in opposition to the temple at Jerusalem, and round this temple there were gathered, from time to time, many Jews, who followed the example of Manasses in refusing to submit to the ordinances of the law. Hence, after the building of this new temple, at least, the Samaritans of foreign origin were joined by many persons of Jewish extraction; and, according to the common opinion, they laid aside, from this same time, the worship of idols, to attach themselves exclusively to that of the true God. From this time the Samaritans have always looked upon Garizim as the seat of their religion, and forgetful of their pagan origin, (except upon some occasions, when, by a reference to it, they wished to guard themselves against being involved in the persecution which the Jews were suffering,) they have ever since wished to be considered true Israelites, who have preserved in all its purity the observance of the Mosaic law, and have had an unbroken succession of high priests—descendants in a right line from Phinees, the son of Eleazar and grandson of Aaron. John Hyrcanus, one of the sons of the Jewish high-priest, Simon, demolished the temple of Garizim, about one hundred and thirty years before the Christian era, and two hundred after it had been built by Sanaballat. The Samaritans, however, still continued to inhabit the country about Sichem: and even to this day a remnant of them, consisting of about thirty families, continues to dwell in that city, which is now called Naplouse. From various inquiries made regarding these people by late writers, and from the accounts of travellers, who have visited them, we learn that, although reduced to so small a number, yet they contract no marriage with a stranger—they

believe, as in the time of Christ, that it is upon mount Garizim that God wishes to be adored—they celebrate the pasch at the site of their ancient temple upon that mount—they practise circumcision, observe the Sabbath, and the other festivals prescribed by the law of Moses; of which law they are even more superstitious observers than the Jews themselves; nor do the Jews surpass them in their horror of idolatry. They expect a Messias, whom they call *Hathab*. They have faithfully preserved the pentateuch—the only part of the scripture which they receive.

Having thus briefly noticed the origin and history of the Samaritans, we come now to say a few words on that copy of the pentateuch which has been long preserved among them, written in the ancient Hebrew character. The ancients were well acquainted with this Samaritan copy. It is cited by Eusebius, St. Cyril of Alexandria, St. Jerome, &c. Afterwards, for many centuries, it was neglected by biblical students, insomuch that its very existence began to be questioned. In latter times, when the attention of the learned began to be turned to the matter, Usher was fortunate enough to procure no less than six copies of it from the East. It was, however, from a copy purchased by Pietro della Valle, at Damascus, and presented by him to the French ambassador at Constantinople, who was afterwards bishop of St. Maloes, that the Samaritan pentateuch was first printed by Morinus, in the Paris polyglot; and this was the copy printed afterwards by Walton, after being collated with three of Usher's MSS.—*Moralia Introductio ad S. Scripturam*, tom. 1, p. 33. Various have been the opinions of critics regarding the time at which the Samaritans became possessed of this copy—among these opinions, however, there are but three deserving of consideration. First, Some suppose that the Samaritans became acquainted with the pentateuch only after the return of the Jews from the Babylonish captivity, at the time when Manasses, the son-in-law of Sanaballat, went over to them. The defenders of this opinion say that, at this time, the pentateuch was introduced among the Samaritans by this Jewish priest, that they might become acquainted with the Mosaic precepts and ceremonial, which were in future to be observed by them. Second, A second opinion is, that when the Cutheans and the other strangers had been sent to take possession of the land of Samaria, they found this copy of the pentateuch in the hands of that remnant of the ten tribes which had escaped the captivity, by taking refuge in the mountains. Third, The third opinion, in fine, is that which says, that the priest who was sent by Assaradon to teach the Samaritans the manner of worshipping the God of Israel, brought with him, for that purpose, this copy of the pentateuch. The first of these opinions is by no means probable; for if the Samaritans had then, for the first time, received the pentateuch, when their temple was built on mount Garizim, there is no sufficient reason why, in receiving the books of the Jews, they would have restricted themselves to the pentateuch: moreover the great hatred which the Samaritans then entertained for the Jews would have been an effectual bar to their receiving any of their books. The arguments adduced in support of this opinion, by a modern German critic—Gesenius—are too weak to withstand these objections against it. Hengstenberg, also, in his “Dissertations on the Genuineness of the Pentateuch,” in the

first section of his work, endeavours to overthrow the arguments in favour of the great antiquity of the Samaritan pentateuch, and to show that the Samaritans might have received from the Jews the pentateuch—and the pentateuch only—at a comparatively late period in the Jewish history; that is to say, between the return of the Jews from the captivity and the time of Christ—the time of Manasses the priest, he appears to suppose probable enough. But he is not successful in his reasoning, for it still remains firm, that this book, the ritual of the Jewish worship, was, at the time mentioned in the 4th book of Kings, xvii., made known to the strangers from the Assyrian empire, who settled in the country, from which the ten tribes had been removed. All things harmonize in this view of the matter—the necessity under which the people conceived themselves to be, of learning to worship the God of Israel, made them solicitous to procure that book, which formed the ritual of that worship—and the pentateuch being alone sufficient for their purpose, they had no wish to extend their acquaintance with the Hebrew books, to Josue or Judges. For we see that they continued for a long time, after the period mentioned in the 4th book of Kings, xvii., attached to their idols; and hence, we may well infer that they were not disposed to receive the religion of the Hebrews beyond what the necessity of the case appeared to them to demand. In the course of time, the manner in which their advances towards the Jews were repulsed by the latter people, would disincline them to receive any other of the Hebrew books.

Of the other two opinions, that which attributes the introduction of the book to the priest sent by Assaradon, appears far the more probable; for, the remnant of the ten tribes, which had escaped the captivity, belonged to the poorest class of the people; and if we suppose even that these had brought with them to their places of refuge, copies of the books of Moses, it is not yet likely that they would have soon ventured to go among the new settlers, nor even if they had, would the authority of such wretched people have been much regarded by the latter. We see then how the Samaritans became possessed of the pentateuch, and we see at the same time, without noticing further the reasons which are alleged for this, why they receive only the books of the law of Moses—in these they had the ritual of the Mosaic worship, and it was this and only this which they sought.'

Now as to this integrity and critical character of the Hebrew-Samaritan pentateuch. In the first place, the substantial agreement, in almost every place, between it and that Hebrew pentateuch, which has come down to us from the Jewish church, affords an illustrious confirmation of the authenticity and integrity of the mosaic records; seeing that these books have been so long in the hands of two different nations, between whom such continual enmities have existed, as rendered it impossible to imagine, that this agreement could be the result of any collusion between them. On the other hand, there are various discrepancies between them, but generally in things of little importance, and such as might happen from the mistake of copyists. We cannot however exempt the Samaritans from the charge of wilfully corrupting that passage of Deuteronomy, xxii. 4—where they have substituted Mount Garizim for Mount Hebal; no doubt, for the purpose of sanctioning that leading doctrine of theirs—that Garizim was the appointed place for

the solemn worship of God. From whatever cause these discrepancies in the Samaritan pentateuch have proceeded, it is now admitted by critics, that this pentateuch has not been corrupted by a certain Dositheus, who taught, in the time of the apostles, most impious doctrines, and procured some followers among the Samaritans, called after him Dositheans—See *Moralia*, place already cited. Seeing, however, the great agreement between the two pentateuchs, which is indisputable, it remains to inquire what is the critical value of the Hebrew-Samaritan copy—can it be placed on a level with the copies of the pentateuch, which have come down to us from the Jewish church; and if not, how far can it be applied as a source of emendation of the text of the latter? Some there are who would give a preference even to this Samaritan pentateuch over the Hebrew-Jewish, such as Morinus, Cappel, Vossius; but the judgment of these writers will not be assented to by any modern critic. The *a priori* argument, which might be deduced in favour of the Jewish copies from the words of St. Paul, in his epistle to the Romans, iii. 2, “The words of God were committed to them,” (τα λόγια του θεου,) has been abundantly confirmed by the minute investigations of recent critics. For ourselves, then, we agree with those who give the preference to the Jewish copies. In regard to the critical use of this Samaritan pentateuch this much, at the least, must be admitted that when the pentateuch agrees with our Hebrew text, in those places in which rash critics have questioned the purity of that Hebrew text, such agreement supplies a strong argument in favour of the fidelity of the text, which they impugn. Of what further value, in the criticism of the Hebrew text of the pentateuch, this Samaritan copy may be, we leave others to determine.

A word or two now on the Samaritan version of the pentateuch, which must be cautiously distinguished from that Hebrew-Samaritan copy, of which we have been treating hitherto. The intercourse between the new settlers in the land of Samaria, and the remnant of the ten tribes, which had escaped the captivity, gave rise to a new dialect, which was a mixture of Hebrew and Chaldaic—this is that Samaritan language or dialect, in which this version of the pentateuch is written; it not only differs from the ancient Hebrew, but also from that dialect, which the Jews spoke after their return from the captivity. The characters, however, used in writing this new dialect, are no other than the ancient Hebrew characters, in which, consequently, we find written, as well the Hebrew-Samaritan copy of the pentateuch as its Samaritan version. At what precise time the Samaritan version was made cannot be determined. No doubt, from the first arrival of the priest sent by Assaradon, according to the directions given to him, it was necessary to explain to the Cutheans, and the other strangers by whom the land of Samaria was possessed, the prescribed manner of worshipping the Lord, and that in a language different from the Hebrew, in which alone the pentateuch was then written. But since, as we have observed, the Samaritan dialect in which this version is written, is manifestly one that has sprung up from the intercourse between the new colonists and the remnant of the ancient inhabitants of the country, and since it is only after a considerable lapse of time, that such a mixture could have assumed the regular form of a language; hence, we are not at liberty to

date the origin of this version so far back as the time of the arrival of the priest, who was sent by the king of Assyria. It is very probable, that this version was made after the return of the Jews from captivity, and at the same time, at which the temple was built on Mount Garizim—then did the Samaritans, in all probability, discard all idolatry; then did they become anxious to rival the Jews in the knowledge and practice of the law. In the greater part of this very ancient version, we have the Hebrew-Samaritan text rendered very literally; in those places also, in which this text differs from the Hebrew-Jewish. However, there are various places in which the translator has taken an unwarrantable liberty in departing from the letter of his text; sometimes, in consequence of such laxity, giving a meaning to passages quite irreconcilable with the text. At the same time, this discrepancy, as Moralia observes—*Introductio in Scripturam Sacram*, tom. 1, p. 56—does not prove that the version was not made from the Hebrew-Samaritan text; since on the one hand, in all other places, this text is literally followed; and on the other, these differences in some places, to which we have referred, may have proceeded either from the translator having used a vitiated copy, or his having permitted himself sometimes to be influenced by his prejudices; or finally, his not having penetrated, in some instances, the meaning of his text. This Samaritan version is printed in the polyglots of Paris and London. There is, moreover, an Arabic version of the Samaritan pentateuch extant in Samaritan characters, but we shall not delay to treat of it; it is not more ancient than the year of our Lord 1070.

CHAPTER III.

OF THE SEPTUAGINT VERSION.

THE septuagint version, if not the most ancient of all the versions, of the Scripture, which is highly probable, is at least the earliest of all the Greek versions, having been made a considerable time before the coming of our Redeemer. In all probability, it dates as far back as two hundred and eighty years before that event. The name septuagint, which this version bears, has been generally accounted for by the fact of its having been made by seventy translators, or rather seventy-two; but the round number is used. (It is often designated by the Greek letter σ .) This version is remarkable for many reasons—it was quoted by the Redeemer and the apostles, used in the church commonly for at least the first four centuries; for, from it was made the ancient Latin version used in the western church before the time of St. Jerome's version. It was held in great repute for a long time among the Jews, and read in their synagogues. It is it which the great body of the fathers have quoted in their writings. It is still the version used in the Greek church, and a portion of our Latin vulgate is a translation from it. We shall inquire into the origin of the version, and its consequent history—and first, respecting its origin:—

The ancient writers generally quoted on this subject, are Aristeas, Aristobulus, Josephus, Philo, S. Justin Martyr, and S. Epiphanius, in his

work *De Ponderibus et Mensuris*. We have a history of the septuagint version ascribed to Aristeas, in which he gives the following account of the matter:—When Demetrius Phalereus was librarian to King Ptolemy Philadelphus, at Alexandria, and had collected a great many books for the library there, he was asked on one occasion by the king how many books he had then collected; he replied that the whole number at that time amounted to two hundred thousand, and that he hoped that the number would be further increased to five hundred thousand: he at the same time added that the laws of the Jews were very deserving of a place in it, but that they should be first translated from the Hebrew. The king then promised to have letters sent to the high priest of the Jews at Jerusalem, with a view to procure for his library a copy of these laws translated into Greek. Aristeas, the writer of this history, who was favourable to the Jews, and is supposed to have been himself a Jewish proselyte, happened to be present. This Aristeas was a prefect in the king's body-guards, and on hearing mention made of the Jews, he thought of the idea, which he, in common with Sosibius and Andrew—two other prefects of the king's guards—entertained, of procuring the liberation of the Jews, who were numerous in Egypt, having been brought captive thither from the Syrian and Phœnician wars by Ptolemy, the son of Lagus, father of Ptolemy Philadelphus. This occasion, then presenting itself, these three officers said to the king, that it would be worthy of his clemency, and altogether a very congruous thing, that, as he expected this favour of the Jews, he would, on his part, liberate those of their nation who were held captive in his dominions, especially as this would induce the Jews to comply the more willingly with his request. The king then inquired what was the number of these captive Jews, and being informed that they amounted to one hundred thousand, he promised that he would have them liberated. He then ordered twenty drachmas to be given to each of them, that he might thus have the means of compensating his master for the loss of his services; in this way he expended beyond six hundred talents, and then by a royal edict, declared the Jews to be free. He now gave letters, addressed to the high priest Eleazar, requesting of him to send the sacred book, and along with it, men who were able to make a translation of it into Greek. Aristeas and Andrew made a part of the embassy to the high priest, which brought suitable presents from the king. Eleazar sent the books of the law, together with seventy-two interpreters—six from each tribe—qualified for the office of translating them; and at the same time he sent letters, in which he extolled the liberality and clemency of the king.

These Jews were kindly received by Philadelphus, who on their introduction, to testify his veneration for the sacred books, made a profound adoration seven times. He praised very much the elegance of the manuscript, which was written in golden letters. He then gave a grand entertainment to the seventy-two, and was so much delighted with the answers given by nine of them to questions proposed by him, that he prolonged the festivity for seven days more, until all were heard, in reply to as many questions as there were translators. Soon after, Demetrius Phalereus conducted them to the island of Pharos, where a house was fitted up for them to the north

of the island, on the sea-shore, where they were to translate the sacred books. They divided the labour among them, and it was determined that if any difficulty should occur, they would all discuss it together. As the translation of each part was finally settled and committed to writing, it was handed to Demetrius, who had it transcribed by amanuenses. The translators were employed in the work each day from morning to the ninth hour, or three hours before sunset; then they returned to the city (Alexandria), where they were abundantly supplied with all necessaries. In the morning, they resumed their labours, having first washed their hands and recited their prayers, according to custom. In the space of seventy-two days the version was finished. The work being concluded, was read in the assembly of the Jews of Alexandria, and approved of. Such is the substance of the famous book of Aristeas, which abounds in various details, which we pass over, such as the description of the presents sent by the king to the high priest, the description of the things which the author witnessed at Jerusalem, connected with the temple and its worship, the statement of the various questions proposed by the king to the seventy-two interpreters, on the successive days of the festivity, together with their answers, &c. &c.

Aristobulus was a Jew, who lived about two hundred years before Christ. Both Clement of Alexandria, and Eusebius, speak of him. His account of the origin of this translation is very brief, as it has come down to us. It is given by Eusebius in his *Præparatio Evangelica*. This account simply informs us, that "the entire interpretation of the law was made in the time of a king, surnamed Philadelphus, Demetrius Phalereus having been actively employed about it." As for Josephus, he gives us Aristeas' own history of the matter in the twelfth book and second chapter of his *Antiquities*.

Philo in his *Life of Moses*, speaks of this septuagint version, as made by men divinely inspired; he says nothing, however, about Aristeas or Demetrius Phalereus.

St. Justin Martyr, in his *Exhortation to the Greeks*, relates the matter differently from Aristeas: he says, that Ptolemy, King of Egypt, wishing to have a translation of the Jewish law, procured from Jerusalem seventy translators, whom he sent into the isle of Pharos, and had confined in separate cells, in order to prove their fidelity in the work, by the agreement which would be found to exist among the distinct translations. He adds, that it so happened, by the Divine Providence, that they not only all agreed in substance, but in the very words and number of the letters. He, moreover, adds, that he saw himself, the remains of the cells in the isle of Pharos.

S. Epiphanius relates, on the authority of some ancient writer, that the translators were shut up in thirty-six cells—that is, two in each cell—and that they thus produced thirty-six versions agreeing most uniformly together. Now, what is to be thought of these different accounts? First, we shall not delay on the accounts given by S. Justin Martyr and S. Epiphanius, who, in this case, have merely repeated histories, resting on no sufficient foundation. We come then to examine the account given by Aristeas, and repeated by Josephus. We may say, that from the earliest

times of the Christian church, down to a comparatively late period, scarcely has a doubt been hinted at relative to the authenticity of Aristeas' book. The genuineness of the book was called in question by Lewis Vives, a learned Spaniard, who wrote about the middle of the sixteenth century—(See *Moralia Introduc. in Sacram Scripturam*, tom. 1, cap. 5, p. 59, et seq.)—and since his time many critics, principally Protestant, have altogether rejected this narrative of the origin of the septuagint version. No doubt, it has had many defenders, even in these recent times: among others Walton has distinguished himself as an advocate of the book in his *prolegomena* to the polyglot; but since the appearance of Humphrey Hody's dissertation on the matter, we may say that the book has been universally abandoned by Protestant critics. Still, there have not been wanting Catholic writers to defend the ancient opinion, and to show, that the arguments of Hody, specious though they be, are by no means conclusive. Among others, Thomas Moralia—*Introductio ad Sacram Scripturam*, loco jam citato. And even those Catholic critics, who have yielded so far to the objections urged against this narrative, as to treat as fabulous various circumstances of it, are yet far from rejecting the substance of the historical fact which the book contains; and without dwelling further on the other part of the controversy, we shall insist on so much at least, viz., that the substance of the fact related in this book ascribed to Aristeas, must be admitted. For, in reality, not to go into further details on the matter, the substance of the fact is contained in those words of Aristobulus, which we have already quoted from Eusebius, that "the entire interpretation of the law was made in the time of a king, surnamed Philadelphus, Demetrius Phalereus having been actively employed about it." Now, this testimony of Aristobulus is not questioned by the best critics, and Protestant writers themselves will bear us out in this assertion—*Inter alios* Davidson—*Biblical Criticism*, Lecture iii. That difficulty, which is urged against the book of Aristeas—that it makes Demetrius Phalereus librarian to Philadelphus, and a favourite with that king, contrary to the fact, and to what might be expected from the circumstance, that Philadelphus was aware that Demetrius had advised Ptolemy Lagi not to leave the kingdom to him (Philadelphus)—that difficulty, I say, whatever may be replied to it, by the defenders of Aristeas' narrative, does not come against this account of Aristobulus; for all that his words convey is, that the translation was first set on foot by Demetrius, and finished under Ptolemy Philadelphus. So that his words would consist well with the opinion, that it was with Ptolemy the son of Lagus, and not Ptolemy Philadelphus, that the idea originated of procuring a translation of the Jewish laws. Those who contend for this meaning of Aristobulus' words say, that it can be confirmed from other sources: for Plutarch relates, that Demetrius advised Ptolemy Lagi to purchase and read books relating to royalty and dominion; and Ælian informs us, that he (Demetrius) took an active part in the laws introduced by Ptolemy. It is also certain that this king was favourably disposed towards the Jews. Seeing then that the testimony of Aristobulus, regarding the origin of the septuagint version stands firm, we are to ascribe the existence of this translation to a literary motive, or rather a political one,

on the part of Demetrius Phalereus, whose object in advising the king to procure a copy of the Jewish laws was, that he might thence learn how to govern and regulate a state in the best manner.

Now, as to the name septuagint, by which this translation is known, it becomes a matter of doubt with those, who put no trust in the detailed narrative of Aristeas, whether there were actually seventy or seventy-two persons engaged in this translation. Some there are, who consider that the name rather originated in the fact, that this translation was formally approved of by the Jewish council, or Sanhedrin, at Alexandria, which consisted of seventy-two (in round numbers seventy) persons. If we admit that this translation was made by Jews of Alexandria, then it is most probable, that it was executed by members of the Jewish council in that city. In truth, if the king did not apply to Jerusalem for translators, it appears to follow, as a matter of course, that it was to the Sanhedrin of Alexandria that he had his wishes conveyed on a matter, which the Jews would consider so important; and then this body undertaking the translation, superintending its execution, having it executed, in all probability by its own members, and approving of it when finished, might, with great propriety, be called the translators. We will thus see how the whole version could be said to have proceeded from the same seventy, or seventy-two, translators at the same time that different parts of the version were made by different persons.

We have next to inquire, whether the seventy translated the pentateuch only, or, at the same time, the other books, which then having been put on the canon, were not found in Greek. St. Jerome says (on Ezechiel, v.) "that Aristeas, Josephus, and all the school of the Jews assert, that the seventy translated only the five books of Moses." He appears himself to have been in doubt on the subject. The other opinion, appears to us to be much better supported, which says that they translated all which required translation. The manner of speaking of the fathers, and ancient writers of the church generally, appears to be decidedly in favour of this opinion.

It is sustained by the testimony of Aristobulus. Bonfrerius considers this opinion by far the more probable; and Bellarmine looks upon it as, at least, more probable. And, in reality, there is no reason, why Ptolemy would not have wished for, and procured, a version of the other books, as well as of those of Moses. As to the objection against this opinion, taken from the different manner of translating in different books, we have disposed of that already, by observing, that although the whole translation may be properly ascribed to the same seventy, or seventy-two, yet that different parts of it proceeded from different persons. We may observe, moreover, that as to any thing in this version which would indicate, that different parts of it were made at different times, all the length of time that would be required from the beginning to the finishing of the translation, in order to explain this, will be sufficiently had by saying, that the version was commenced under Ptolemy Lagi, and finished under Ptolemy Philadelphus. Thus, for example, the word *γαισος*, used in the book of Josue to signify a javelin, could not have been used by an Egyptian translator in the time of Ptolemy, son of Lagus, because the word was then

unknown in Egypt, it having become known there first, as designating a javelin used by the Gauls in their wars: now, the Gauls first made an irruption into Egypt in the time of Philadelphus.

Another question regarding this version is, whether the translators were divinely assisted in making it. The affirmative appears to have been commonly, if not universally, held by the ancient fathers and writers of the church, as it was also by Philo, in *his Life of Moses*. Bellarmine claims St. Jerome also for this opinion. Yet all Catholics even do not now adhere to it. Glaire has an express proposition, asserting the opposite as more probable.—*Introduction*, tom. 1, p. 204. Certainly, as far as this opinion is supposed to have been founded on the narrative of St. Justin Martyr, or that of St. Epiphanius, regarding the miraculous agreement between those who were confined in distinct cells—if we take away the foundation with St. Jerome in his preface to the pentateuch, it would appear that the superstructure could not stand. On the other hand, if we consider the important ends which this version, in the designs of God was destined to fulfil, we ought not to be surprised at finding it so easily admitted, that God, who had inspired the writers of his sacred word, had also inspired the interpreters of it on this grand occasion: for, these interpreters were, in reality, preparing the scripture for its publication among the gentiles, in the language which the gentiles understood; seeing, that when in after times the apostles were spreading the faith among the nations, these were the scriptures which they quoted, and to which they referred: and what the Hebrew scriptures were for the Jews, did this septuagint version become for the church, which for centuries read the divine word in it, or in versions made from it.

We shall come now to the subsequent history of this version. So great was the esteem in which the Egyptian and Grecian Jews held this version at first, that according to Philo (in *the second book of his Life of Moses*,) they repaired yearly to the island of Pharos, and kept a festival on the shore in memory of this inspired translation. It is manifest, indeed, from the manner in which the Redeemer and apostles quote the septuagint, that the veneration for it was not confined to the Hellenistic Jews. But we find, that about the commencement of the second century, and subsequently, it became very odious to the Jews, on account of their not being able to answer the arguments brought from it by the Christians, in their disputes with them. The Jews on these occasions used to appeal to the Hebrew text, with which they knew that the Christians generally were unacquainted; and it is said, that this translation became so odious to them, that they proclaimed a fast on the 8th day of the month Thebet—corresponding to our December—in order to perpetuate the remembrance of so inauspicious an event, as the making of this version, by this annual mourning.

With the Hellenist Jews, however, this version continued to be an object of veneration down to a much later period than the second century. These Hellenist Jews are mentioned more than once in the Acts of the Apostles—one instance is in Acts, vi. 1, where the word, which we translate Greeks, is in the original *Ελληνιστῶν*, meaning Christians, who had

been—not Grecians—but Hellenist, or Grecizing Jews. Another instance is in ix. 29, where we read, that St. Paul disputed against the Hellenists (here we again translate Greeks,) who are there distinguished from the gentiles, and therefore must mean the unconverted Grecizing Jews, or Hellenists. It would appear, that this name was first given to one section of the Jews, after the formation of this septuagint version; because at Alexandria and the other Grecian cities, where the Jews became dispersed, they learned the scripture in the synagogues from this version, therefore, were they called Hellenists, to distinguish them from the Jews who read the scriptures in the synagogue in Hebrew, and had them explained for them in Syro-Chaldaic (which was also commonly called Hebrew,) and hence were called, in contradistinction, Hebrew Jews, or Hebrews. The Hellenist Jews adhered to their veneration for the Seventy, down at least, to the middle of the sixth century of our era: for, about the year 550, in the time of the Emperor Justinian, we find that the Hellenists gave great offence to the other Jews, by continuing to use the septuagint in their synagogues. So great was the excitement on this matter among the Jews, that the dispute was only settled by a constitution of the emperor, which is extant, (*Novel*. 146,) and in which he decides in favour of the Hellenists, declaring that they shall have full liberty to continue the use of their version in the synagogue.

This, as has been already observed, was the great version, in which the early Christian church, generally at least, read the scriptures. At the same time, it did not continue to be the same perfect translation, which it was when leaving the hands of the translators. St. Jerome testifies, in his preface to Paralipomenon and Esdras, that it had been vitiated in many and various ways: so faulty, indeed, did it become in the book of Daniel, that it was set aside there, and that book was read from the version of Theodotion. Various persons undertook the task of correcting the mistakes which had crept into the Seventy; but before all others, Origen deserves to be mentioned, for his wonderful labours in this matter. In the early part of the third century, he undertook the laborious task of collating the septuagint text then in use, with the original, and with the other Greek translations then in existence, and from the whole to produce a new revisal. Twenty-eight years were devoted to the preparation of this arduous work, in the course of which he collected MSS. from every possible quarter. He commenced his labour at Cæsarea, in 281, and, it appears, finished the undertaking at Tyre, but in what year is not precisely known. This work of Origen's is designated, in ancient writers, by the various names of Tetrapla, Hexapla, Octapla, and Enneapla: Origen used for it six Greek versions, which we shall notice more at length in the next chapter, but which we must briefly refer to here. First, that of Aquila, who was first a gentile, and then a Christian. Having been excommunicated he became a Jew, and translated the Old Testament into Greek, about the year 150. Second, that of Theodotion, a Jewish proselyte from having been a Marcionite heretic. He made his translation about the year 155. Third, that of Symmachus, who became a Jew, from having been either a Samaritan or an Ebionite heretic. He translated about the year 200. The remaining

three versions are called the fifth, sixth, and seventh, in reference to the other four Greek versions, viz. the septuagint, and those just now mentioned, of Aquila, Theodotion, and Symmachus. These three versions, i. e. the fifth, sixth, and seventh, did not contain the entire of the Old Testament, but some books only. Origen seems to have first published his Tetrapla, containing in four columns the versions of Aquila, Symmachus, the Seventy, and Theodotion. This was merely preparatory to his projected correction of the Seventy, for in a more enlarged edition he added the Hebrew text, both in Hebrew and Greek letters; and as the work then consisted of six columns, he gave it the name Hexapla. The name Octapla comes from the addition of two of the remaining Greek versions—Enneapla from the addition of the three, i. e. the fifth, sixth, and seventh. The following is the order of the columns, when all the Hebrew versions were used:—first, the Hebrew text, in Hebrew letters. Second, the same in Greek letters. Third, Aquila. Fourth, Symmachus. Fifth, Septuagint. Sixth, Theodotion. Seventh, eighth, and ninth, the three anonymous Greek versions, viz. those called the fifth, sixth, and seventh versions. These three last-mentioned versions contained only some books of the scripture, as we have already observed. The seventh version was used in the Psalms only; and Hexapla appears to have been the name by which the work was generally designated. Origen's plan of proceeding, in giving an edition of the Seventy, was not to alter the existing text of the version, by erasing a word or words—he left it as he found it. But he conducted the work in this way: when he discovered a word in Hebrew, which was not in the septuagint, he inserted it out of Theodotion, because in his mode of translating, he came nearest the Seventy. If Theodotion had not the supplement, he took it from Aquila, and sometimes from Symmachus. In every case he put the name of the translation, from which the supplied word or words were taken, with an asterisk (*) at the commencement, and two dots at the end like a colon (:), to show how far the supplement extended. Again, where he perceived an addition in the Seventy, of something not found in the original, nor, perhaps, in the other translations, he did not entirely erase it from the septuagint, but prefixed an obelus (∴) to denote, that it was wanting in the original text, putting also two dots at the end, to show how much was referred to by the obelus. He used also two other marks, called the lemniscus and hypolemniscus, the signification of which is not now clear. The work, consisting of nearly fifty volumes, does not appear to have been copied, on account of the expense which would have been required for that purpose. It lay buried for nearly fifty years in Tyre, until Eusebius, and Pamphilus the martyr, brought it to Cæsarea, where it is thought to have perished along with the famous library of Pamphilus, when Cæsarea was taken and plundered by the Saracens in 653. Origen's recension of the Seventy, is called the Hexaplarian text, to distinguish it from the text, as it existed before, called the *ῥωμη* or common, and sometimes the ante-Hexaplarian. About the year 300, Eusebius and Pamphilus gave an edition of the Seventy from the Hexaplar text, with the whole of Origen's critical marks. It was not only adopted by the churches in Palestine, but was also deposited

in almost every library. By the frequent transcribing of it, Origen's notes, or marks, became soon so much changed as to be of little use, and were finally omitted. In the time of St. Jerome, we find that it was impossible to distinguish Origen's corrections from what belonged to the translators. About the same time with the edition by Eusebius and Pamphilus, appeared the edition of Lucian, a priest of Antioch, who suffered martyrdom in 311. He gave an edition of the *七十*, which was received in all the eastern churches from Constantinople to Antioch. Hesychius, an Egyptian bishop, about the same time, gave another edition of the Seventy; according to St. Jerome, it was generally used in the churches of Egypt. All the MSS. of the septuagint version now known to exist, as well as all the printed editions of it, have been derived from these three recensions. It is at the same time a matter of dispute among critics, to what particular recension each manuscript belongs. The most ancient, as well as the most famous MSS. of the septuagint now known, are those two already mentioned, when we were treating of the MSS. of the New Testament:—the Roman manuscript, preserved in the Vatican library, and the Codex Alexandrinus, preserved in the library of the British museum. Both are supposed to belong to the fourth or fifth century. Alban Butler, in a note on the life of St. Lucian, (*Lives of the Saints*, 7th January,) says, "that the Vatican manuscript is proved from St. Jerome's letter to Sunia and Fretela, and from several instances, to come nearest to the *七十* and to Lucian's edition, as Grabe, Blanchini, and Kennicott, take notice." Of the Alexandrian MS. the same Alban Butler observes in the same place, "that it comes nearest to Origen's edition in the Hexapla, as Grabe, Montfaucon, and Kennicott agree, that in some places it is conformable to Theodotion or Symmachus, and appears mostly the Hesychian edition." Now, Lucian's edition was the purest: this St. Jerome affirms.—*Ep. ad Suniam et Fretel.* tom. 2, col. 627. And according to Kennicott (*Disserta.* 2, p. 397,) it is generally admitted by modern critics. This preference given by modern critics to the recension of St. Lucian, appears, moreover, from the great popularity of the Vatican text, as compared with the other leading printed texts of the septuagint. These leading printed texts, are altogether four: the Complutensian, the Aldine, the Roman or Vatican, and the Alexandrian. The Complutensian is the text printed in the Complutensian polyglot, which work bears date 1514, 1517, although not actually published before the year 1522. This text was printed after several MSS., but of these the editors have left us no account. The Aldine text, is that which appeared from the press of Aldus Manutius, in Venice, 1518. It is named after that celebrated printer, although it did not appear until two years after his death. This text was compiled from numerous ancient MSS. It has been supposed in some instances to follow the readings of Aquila's version, instead of those of the septuagint.

The Roman, or Vatican, text, was printed at Rome, in folio, under Pope Sixtus Quintus: some copies of it bear the date of 1586; others, and those the more numerous, that of 1587. Cardinal Antony Carafa, who was commissioned by the Pope to publish this edition, called to his aid various learned men, whose names may be seen in Le Long's Biblio-

theca Sacra.—*Biblia Græca Impressa*. anno 1587. Prefixed to the work is a dedicatory epistle of Carafa to Pope Sixtus V. It has also a Latin preface by Peter Morinus, and scholia appended to each chapter, selected by the same Morinus from the ancient Greek interpreters, Aquila, Symmachus, and Theodotion. From the statements of Cardinal Carafa and Morinus, quoted by Le Long, it appears manifest that the collation of numerous MSS. confirmed the editors in the high opinion which they entertained of the Codex Vaticanus; so that we may infer not only that this was made the basis of their text, but even the exemplar of it. It appears that those parts which were wanting in the Vatican Codex, were supplied by the editors from a Venetian MS., out of Cardinal Bessarion's library, and from another, which was brought to them from Calabria. The text of this Roman edition has been generally followed by subsequent editors of the septuagint.

The Alexandrian printed text, appeared from the Oxford press 1707-1720, in four volumes, folio, and eight volumes, octavo. The whole work was prepared for the press by Grabe, although he did not live to see the entire of it printed. The first volume has prefixed to it the learned prolegomena of Grabe. The edition generally follows the Alexandrian manuscript, wherever that was perfect; but where it was defective and incorrect, the supplied passages and corrected readings are given, partly from the Vatican MS. and partly from the Complutensian edition, in a smaller character than that employed in the text, the erroneous readings of the Alexandrian MS. being printed in the margin. With this brief notice of the four leading printed texts, among which the Roman, or Vatican, is by far the most important, we close our observations on the septuagint version, merely adding, that this is still the common version of the Greek Church; and we fully subscribe to the conclusion of Moralia, "that the septuagint version still continues free from substantial faults, that it contains the word of God, and is, therefore, of divine authority."—*Introductio in S. Scripturam*, tom. 1, p. 104.

CHAPTER IV.

OF THE OTHER ANCIENT GREEK VERSIONS.

THE first of these which demands our notice is the version of Aquila. He was born at Sinope, a city of Pontus, and was a Jewish proselyte. He made his translation about the year 150 of our Lord. He rendered the text very literally, so that his version looks like a dictionary of the Hebrew words. The ancients make mention of two editions of his version. The Jews received this translation of Aquila with great applause. It was read in their synagogues in place of the septuagint, with which several even of the Hellenists had become dissatisfied on account of the esteem in which the Christians held it. We know from that *Novella* of Justinian,

mentioned in the foregoing chapter, that the Jews had been in the habit of reading Aquila in their synagogues. When in the reign of that emperor the dispute arose among the Jews, as to whether the scripture should be read in the synagogues solely in the Hebrew, with a Chaldaic interpretation, or the actual practice be continued, by the Hellenists, of reading it in Greek; on this occasion it was, that the emperor made the law above referred to, by which each party was authorized to follow its own views; and hence the Hellenists were authorized to continue to read Aquila, or the Seventy, in the synagogue. For Justinian gave them a choice of either, and his *Novella* proves that even then the Seventy had not fallen into disrepute entirely among the Jews.—*Moralia Introductio*, tom. i. &c. We may observe here, that notwithstanding this arrangement by Justinian, that party prevailed which was for excluding the Greek from the synagogue; and from that time the usage has obtained among the Jews of having the scriptures read there solely from the Hebrew and Chaldaic. As to the character of Aquila's version, although it is so extremely literal, there is, at the same time, no doubt of the author's having permitted himself sometimes to be influenced by his Jewish prejudices in the execution of his work. This appears from the testimony of the fathers, from which St. Jerome, so well qualified to pronounce on the matter, does not disagree; and Kennicott, judging from the fragments which remain of this version, subscribes to the observations of St. Jerome.

Next in the order of time comes the version of Theodotion. It is supposed to have been made about the year 155. It could not have been made much later, as it is cited by St. Justin Martyr, anno 160, and St. Irenæus, anno 177. Theodotion, according to some, was born in Pontus; according to others, he was a native of Ephesus. He is said to have been a Marcionite heretic, and afterwards a Jewish proselyte, or Ebionite. The Ebionites might have been easily confounded with the Jewish proselytes, on account of their attachment to the ceremonies of the old law. In his manner of translating, Theodotion approaches nearer to the septuagint than Aquila or Symmachus, avoiding as he does the extremely literal manner of Aquila, and the paraphrastic freedom of Symmachus. Hence it was that Origen took from Theodotion, when he wished to supply in his Hexapla what was wanting in the septuagint as compared with the original; and hence it was also, that, when the pastors of the church thought right to cease to read the book of Daniel publicly in the church out of the septuagint, on account of the manner in which it was there disfigured, through the mistakes of copyists, it was from Theodotion's version that they read this book. This translator permitted himself sometimes to be influenced by the prejudices of his party in the interpretation of words or passages. We have made the same observation already regarding Aquila, and it applies also to Symmachus, whose version we now proceed to notice.

Symmachus is said to have been first a Samaritan, and then, having become a Christian, is said to have gone over to the Jews, or to have joined the sect of the Ebionites. He made his version in the year 200. He was so far from confining himself, like Aquila, to the literal rendering of the text,

that, on the contrary, his translation has more the appearance of a paraphrase than of an exact version.

Besides these ancient Greek versions which we have already noticed, there are three others which, because their authors are unknown, are designated by the names of the fifth, sixth, and seventh versions. The first in order of these versions is called the fifth, relatively to the four versions already noticed, viz., the septuagint, Aquila, Theodotion, and Symmachus: whilst the rank of these anonymous versions among themselves has been determined by the place which they held in the great work of Origen, which, when all its columns were occupied, was called Enneapla. These three versions, if not all actually discovered first by Origen, were at least first brought into notice by him, when he travelled into the eastern countries to collect materials for his Hexapla. None of these versions contained the entire of the Old Testament, but only some books. The fifth version comprised the Pentateuch, Psalms, Canticle of Canticles, and the twelve minor prophets, together with the books of Kings. According to St. Jerome the author was a Jew.

The sixth version embraced all those books contained in the fifth, with the exception of the books of Kings. The author is supposed to have been a Jewish convert. That he was a Christian at the time of making the version appears by the manner in which he translates the thirteenth verse of the third chapter of the prophet Habacuc, ἐξήλθεις του σωσαι τον λαον σου διὰ Ἰησοῦ του Χριστου σου.

The seventh version contained the Psalms and minor prophets. It is doubtful whether the author was a Jew or a Christian. These three versions, the fifth, sixth, and seventh were made after those of Aquila, Theodotion, and Symmachus, but at what precise time is not known. They must have been made, however, soon after that of Symmachus, seeing that they were in existence before Origen published his Hexapla. None of these anonymous versions were remarkably literal, if it may be allowed to pronounce on the matter from the few portions of them which remain. The fragments of these versions, as well as those of the versions of Aquila, Theodotion, and Symmachus, were first collected and published by Flaminius Nobilius, in his notes to the Roman edition of the septuagint. After him they were published by Drusius, in his *Veterum Interpretum Græcorum Fragmenta*. This work of Drusius, is published in the sixth volume of Walton's Polyglot. These fragments are also given by Montfaucon, in his valuable edition of the remains of Origen's Hexapla, 2 vols. folio, Paris, 1713.

Besides these ancient Greek versions already noticed, there have been others of which scarcely a fragment remains; for we find in MSS. of the septuagint, certain references in the margin to other versions different from those which we have noticed. These references are accompanied with the renderings of certain passages taken from the versions of which we speak. But we need not delay longer in noticing translations of which so little can now be known.

Before concluding this chapter, however, we may briefly notice a Greek version preserved in St. Mark's library, at Venice. It comprises a considerable portion of the Old Testament, viz., the Pentateuch, Proverbs, Ruth,

Canticle of Canticles, Ecclesiastes, Lamentations of Jeremias, and Prophecy of Daniel. It was published about the end of the last century. The manuscript in St. Mark's library is supposed to have been written in the fourteenth century; but the translation of which it is a copy, is thought by critics to have been made at least as early as the twelfth century. It is uncertain whether the author was a Jew or a Christian. Whoever he was, he was well acquainted with the Greek language, and its different dialects. In rendering the Chaldee portion of his original he used the Doric dialect; the Hebrew he rendered in the Attic. It is manifest, from the readings of this version, that the author translated from a manuscript of the Masoretic recension.

CHAPTER V.

OF THE LATIN VULGATE.

I. *History of the Vulgate.*—By the vulgate we mean that Latin version of the scriptures which the Council of Trent, in its fourth session, declares to be authentic, and which has been for many centuries in common use in the Latin church. Use had given to it the sanction of the authorized version of the Latin church, long before the Council of Trent proclaimed its authenticity. Taking it as a whole work, we may date its birth about the end of the fourth century—in or about the last ten years of that century—I say as a whole, because, on examination, we shall find that part of it can lay claim to a much higher antiquity. In order, then, to trace its early history, we must go a little further back, and see how the faithful of the Latin church were provided with the sacred volume before the above-mentioned period. The Hebrew scriptures were not, of course, in common use any where from the commencement of the Christian church. This cannot be said of the Greek scriptures of the New Testament or of the septuagint version of the Old—these were read over the entire church in its beginning—the Latins even, being then well acquainted with the Greek language. Notwithstanding this, Latin versions must have been made at a very early period in the Western church—these were exceedingly numerous in the time of St. Augustine and St. Jerome. St. Augustine says—*Lib. de Doctrina Christiana*—“Those who have translated the scriptures into the Greek language, can be counted, but the Latin interpreters are without number: for in those early times of the faith, when any one procured a Greek copy, and thought that he had some facility in both languages, he attempted a translation.” But among these versions there was one in much greater esteem than any of the others, because, as St. Augustine says, “to perspicuity it joined a more literal rendering of the words.” St. Jerome styles it *communis*, on account of its general use. It is frequently, also, referred to by the designation of the *Vetus Italica*; but however the name of *Italica* or *Itala* may have come to adhere to it, it appears to me that Cardinal Wiseman has proved satisfactorily, in his observations upon a manuscript preserved in the library of the convent of Santa Croce at Rome,

that this version was made in Africa; and as appears from the observations of the same learned writer, if the name *Itala* was ever *properly* used to designate this version, then the name must have had reference to the recension of this version which was in use in the churches of Italy, and which presented certain discrepancies, as compared with the original African edition. This version—in the Old Testament—was made from the septuagint version and edition. By the septuagint edition, I observe once for all, I understand the Greek copy of the Old Testament, which comprised all translated by the Seventy, and, at the same time, the other books not translated by them. We know not who the translator or translators were—indeed it does not appear that it was the work of one translator. The translators, as far as we can judge by the parts of their work, which remain at present, were thoroughly acquainted with the meaning of the Greek, in the Old as well as the New Testament; and, generally speaking, have rendered it very literally. This was the version commonly read in the Latin church, in the early times. It was in use long before the time of St. Jerome, and continued in use after him down to the time of St. Gregory the Great, about the year 600. St. Gregory distinguishes it from our present vulgate by calling it *vetus*. We have no exact copy of this version now—although Flaminius Nobilius prepared an edition of it, as well as he could collect it from the writings and commentaries of the ancient fathers. This was published at Rome in 1558. From this ancient version a great portion of our present vulgate has been taken. Notwithstanding this, we date our present vulgate from the end of the fourth century, because it was then that St. Jerome made his new translation from the original text, and his corrections of the old version, which form so much of the *vulgate*, that the whole version is usually ascribed to him, although he did not even correct some parts of it. St. Jerome first corrected the old translation of the four gospels, at the request of Pope Damasus; he afterwards corrected the rest of the New Testament, all by the original Greek—“*Novum Græcæ fidei reddidit.*” This was well received, as appears from St. Augustine, and it is this correction which is inserted in our vulgate. That St. Jerome only corrected the ancient vulgate, and did not translate *de novo*, as far as regards the New Testament, appears from his preface addressed to Pope Damasus. Again, from the number of changes which St. Jerome, in his writings, points out as desirable in the old vulgate of the New Testament, and which we find in ours, we have a clear argument for the assertion, that St. Jerome’s collections have been adopted in the version of the Latin church. Nor does it make against this conclusion that some things have not been changed, although said to require change by St. Jerome, in his commentaries; for, as he himself testifies, he did not make all the changes, which he thought improvements, lest he might alter too much, and as he wrote those commentaries before his correction of the New Testament, he might have changed his mind afterwards, as Bellarmine observes. *De verbo Dei scripto—de versione Latina Vulgata.* St. Jerome corrected many books of the Old Testament in the ancient Italic, by the septuagint of Origen’s Hexapla, but we are not concerned with any of his corrections of the Old Testament, except that of the Psalms.

St. Jerome translated the Psalms from the Hebrew, but that translation the church has not received into its edition. He also translated the Psalms from the Hexaplar edition of the septuagint. He again twice corrected the psalter of the old vulgate from the *zōion* of Lucian the Martyr, first at Rome in 382 or 383 ; again at Bethlehem about the year 389. We have this second correction in our vulgate edition.

St. Jerome commenced his translations from the Hebrew with the books of Kings ;—they, together with Job, the great and minor prophets, Psalms, and books of Solomon, were finished before 392. This translation of the Psalms is to be seen in his works. Between 392 and 394 Esdras and Genesis were finished. He did not finish the rest of the Pentateuch before 404 or 405. About the same time were translated Josue, Judges and Ruth. Paralipomenon was not finished before the year 396. St. Jerome also translated that part of the book of Esther, which, in his time was reckoned canonical by the Hebrew Jews—in other words, which was then to be found in the Hebrew bibles. St. Jerome, moreover, translated Tobias and Judith from the original Chaldaic. We have all these translations, except that of the Psalms, in our vulgate. That we have there St. Jerome's translations of Tobias and Judith will not be disputed, and for the other books just mentioned it is equally certain. Our vulgate is manifestly, in these, a translation from the Hebrew ; now, that St. Jerome was the only one among the ancients who translated from the Hebrew into Latin, is beyond all question. Sanctes Pagninus, under Leo the Tenth, was the next to follow him. Many other arguments might be adduced. Bellarmine brings a very conclusive argument from St. Jerome's prefaces ; thus—St. Jerome testifies, in a letter to St. Augustine, that he prefixed prefaces to almost every book translated by him from the Hebrew—these prefaces are still preserved in the editions of the vulgate ; no one denies their authenticity ; now it is incredible that this custom of printing the prefaces of St. Jerome with the vulgate would have prevailed, if his translation had been rejected. In answer to what might be objected from some discrepancies between our vulgate and the translation which St. Jerome, in his commentaries, sometimes recommends, we may say, that in these few places the church preferred retaining the old version.

St. Jerome did not translate the books of Wisdom and Ecclesiasticus, the two books of the Machabees, the prophecy of Baruch, the Epistle of Jeremias, nor the deuterocanonical portions of Esther and Daniel. These remain precisely as they were in the old, or ante-Hieronymian vulgate.

Such is the early history of our vulgate, which did not displace the other, or older Latin vulgate, for two centuries—until after the year 600. St. Jerome, in his preface to Paralipomenon, says, that if the version of the Seventy had remained pure as it came from their hands, it would be a superfluous task to undertake a new translation. From this observation, we see that the mistakes of copyists had then given some handle to the Jews in their appeals from the septuagint to the original text ; but when St. Jerome made the people acquainted with the original, then were their clamours effectually silenced. St. Jerome proposed to himself to give the sense clearly, not adhering too closely to a literal, or *verbum verbo* transla-

tion of the text—at the same time he did not overstep the limits of a translation. Very soon after the version was completed, it was well received by many, notwithstanding the opposition of some, who did not think it advisable to introduce a new version among the people, so long accustomed to another. This difficulty proved an obstacle to St. Jerome's translation of the Psalms ever being received. Lucinius, a Spanish bishop, sent six persons from Spain, in St. Jerome's own time, to copy his version. Many think that the *speculum* of St. Augustine was made from this version, but that is by no means probable, considering that St. Augustine, although he himself thought highly of St. Jerome's translation, was, perhaps, of all others, the most opposed to its circulation among the people, for the reason just now mentioned. The learned Cardinal Wiseman is of opinion, that the genuine *speculum* of St. Augustine, is contained in the *Santa Croce* MS. to which we have already referred in this chapter; and as to the discrepancies between it and the quotations of scripture in the other works of St. Augustine, Cardinal Wiseman accounts for them, with great probability, by supposing, that St. Augustine generally used the Italian recension of the old vulgate, as he first studied the scripture in Italy, where he was baptized; but that for his *speculum*, which was intended for the use of African Christians, he used the African edition of the old translation, this being the edition to which these people were accustomed. However, St. Jerome's version spread rapidly over the church; and although St. Gregory the Great speaks of the old and new vulgate being both much used in his time, yet he says of ours, that it gave more truly the sense of the Hebrew, and that it was in all things most worthy of credit. St. Isidore of Seville, testifies, whilst he prefers St. Jerome's vulgate to all other Latin versions, that in his time it was commonly received by the Christian churches and approved of, because "it rendered the words more clearly, and gave the sense of the original more faithfully." He lived in 630, about twenty-five years after the death of St. Gregory. In a word, this version has continued now for more than twelve hundred years in general use in the western church. This will not be denied at present. We shall not delay to speak of those who laboured in correcting mistakes of copiers in the vulgate, before the introduction of printing. The principal persons who devoted themselves to this work of correction in the middle ages, were the learned Alcuin, and Lanfranc, Archbishop of Canterbury, the former in the beginning of the ninth century, and Lanfranc in the eleventh.—Glaire, *Introduction*, tom. 1, p. 260. The printed edition of the vulgate in the Complutensian polyglot, was carefully prepared. Afterwards Robert Stephens, the famous French printer, and again the divines of Louvain, and also those of Paris, gave corrected editions of it. Some of these editors had it in view to meet the wishes of the council of Trent, with respect to an exact edition of the vulgate. For, that council in the year 1546, having declared this version to be authentic, ordered that it should be most carefully printed. However, the task of complying with the council's wish, was more properly undertaken by the Holy See; and Sixtus V. gave to the public, in 1590, the corrected edition, as prepared by a number of most learned cardinals. He himself even inspected the press. Sixtus was not yet satisfied, and he

ordered the work to be again submitted to correction, but he died before another edition was prepared, and in rapid succession there followed Urban VII., Gregory XIV., and Innocent IX. It remained for Clement VIII. to finish the work, which he did in 1592, in which year his edition first appeared. Another edition was given in 1593 by Clement, with some slight changes, and this is the model of our present bibles, from which no publisher or printer is permitted to depart. Even the different readings formerly printed in the margin, must be *there* omitted.

Between the editions of Sixtus and Clement, there are several discrepancies, which have been much dwelt upon by many Protestant writers, as if they furnished an argument against papal infallibility, and what they call the pretensions of Rome. The great hero of these doctors, is one Thomas James, an Englishman, who wrote a book on this subject, entitled *Bellum Papale*, in which he reckons two thousand instances wherein the editions differ. Lest our readers should be startled by the number of these discrepancies, let them remember how the learned Protestant editor of the Greek Testament, Mill, collected thirty thousand various readings upon that portion alone of the scriptures. Admitting that the discrepancies between the editions of Sixtus and Clement, are as numerous as James would represent them, how could the infallibility of the pope, or what these would call the pretensions of Rome, that is, the infallible authority of the church, be affected thereby? Did any one ever *really imagine* that the difference between these two editions of the vulgate, furnished the least argument against these doctrines? It is hard to believe it; for there is not a shadow of reason for supposing, that the Council of Trent, or either of these popes, ever thought that it was practicable to bring out, in any language, an edition of the scriptures, that should be perfectly faultless. How then could the infallibility of either council or pope be affected by the non-attainment of an end, which they never proposed to themselves? The *authenticity* which the council or popes claim for the vulgate, or any edition of it, does not mean more—as we shall see just now—than that this edition is free from all error in faith or morals, and that it fairly represents the original scriptures in all important particulars. Now, notwithstanding the discrepancies pointed out by James, this character of authenticity, according to this its true meaning, is sufficiently realized in both the Sixtine and Clementine editions of the vulgate. But they say, that pope Sixtus' bull enjoined that his bible should be read in all churches, without the least alteration. We answer, that the meaning of the decree manifestly is, that as chief pastor of the church, he guarded—as he had a perfect right to do—the authorized edition of the scriptures, from being tampered with by any unauthorized critic. He had no intention, at the same time, of depriving, either himself or any of his successors, of the liberty of submitting this edition to a new revision. Hence, it ought not to be a matter of surprise to us, that Sixtus himself really intended a new edition of the version, with corrections, and that this intention was afterwards carried out by Clement. And even after all that Clement has done and decreed respecting the present edition of the vulgate, it is quite clear, that Pius IX., if he so pleases, has a perfect right to order a new revision of it. All

this being so obvious to Catholics, it is no wonder that they should be surprised at getting such information as the following from a Protestant writer :—"These fatal variances between editions, alike promulgated by pontiffs, claiming infallibility, have not passed unnoticed by Protestant divines, who have taken advantage of them in a manner, that sensibly affects the church of Rome."—Horne, *Introduction*, vol. ii., p. 237, *seventh edition*. If these variances were of such a character, that either pope, by sanctioning his own edition, would have sanctioned any thing that was erroneous in faith or morals, then there would be some foundation for this statement : but as the matter stands, to say that the church of Rome has been sensibly affected by the state of the weather for the past year, would be just as *sensible* an observation, as that to which we are here treated by this sapient theologian.

We come to speak now of the authority which attaches to the vulgate, in virtue of the declaration of the Council of Trent. We must first give the words of the council on which we are to comment :—"Si quis libros ipsos (nempe canonicos) integros cum omnibus suis partibus, prout in ecclesia Catholica legi consueverunt, et in veteri vulgata Latina editione habentur, pro sacris et canonicis non suscepit, anathema sit." And again :—"Sacrosancta synodus statuit et declarat, ut ex omnibus Latinis editionibus, quæ circumferuntur, vetus et vulgata editio, quæ longo tot sæculorum usu in ipsa ecclesia probata est, in publicis lectionibus, disputationibus, prædicationibus et expositionibus, pro authentica habeatur, et ut nemo eam quovis prætextu rejicere audeat vel præsumat."—*Sessione sexta*.

From these words it follows, first—that the vulgate is authentic in all its parts ; secondly—that no one is at liberty to reject its authority ; and thirdly—that it is at least preferred by the council to all the other Latin versions then published. Any deed or writing is *authentic* when it is entitled to be believed to be what it pretends to be. In consequence, therefore, of the declaration of the council, that the vulgate is authentic, we must look upon this version as a faithful translation of its original. But must we believe it to be a correct version in every word and iota ? Leo Allatius, quoted by Richard Simon, refers to a decree of the congregation of the council (*interpretes Concilii scilicet Tridentini*), according to which no Catholic would be permitted to hold that there is any, even the slightest, defect in the version. This decree is dated 1576 ; but we do not admit its genuineness, seeing the opinions held since, by the most respectable divines ; and we know, on the other hand, that there exist fictitious decrees of *that congregation*. Some theologians, at the same time, have insisted on the truth of the conclusion, *that in virtue of the council's decision*, we must look on the vulgate as free from the least fault on the part of the translator. Others have adopted a far different opinion, viz., that the council merely declares that there is nothing in the version opposed to faith or good morals. The declaration of the council appears to give a higher authority to the version, that in this latter opinion would attach to it. Bellarmine says, "We admit that the interpreter was not a prophet, and could have erred ; but we say that he has not erred in that version, which the church has approved of. The church wished to make us certain, in those things especially that appertain to faith

and morals, that there are no mistakes of translators in this version.”—*De Verbo Dei Scripto ; de editione vulgata*. Duhamel says, “The vulgate is authentic, although it is not entirely free from every defect or slight mistake.”—(See his dissertation prefixed to the Dublin edition of Menochius’ Commentary.) Bonfrerius (in the *Præloquia*) is of opinion, that the word *authentic* implies more than merely not being opposed to faith or morals; but he would not assert that the interpreter was, in his translation quite exempt from human infirmity; nor does he think that the council wished to define that he was. For this he quotes Andreas Vega, who was present at the council, and the cardinal president, who was afterwards Pope Marcellus II. An authentic version must mean a version which fairly represents its original. Now, a version might contain nothing opposed to faith or morals, and yet not fairly represent its original; therefore it is not sufficient for the authenticity of a version, that it contain nothing inconsistent with faith or morality. The meaning of the council, therefore, appears to be truly given by Girardeau: “That substantially, and in all things of any moment, this version does not depart from the true sense of the scripture.”—*Prælectiones Theologicae de Verbo Dei Scripto*.

The strictest defender of the accuracy of the version will admit with Bellarmine, that in four cases we may have recourse to the original: First—when there appears to be an error of the copiers in our books; second—when the Latin copies differ from each other, that we may discover the true reading of the vulgate; third—when a phrase is doubtful in the Latin text, in order to remove the ambiguity; fourth—to understand the force and propriety of words. Bellarmine adduces examples of all these cases in his treatise *De Verbo Dei Scripto* (*liber 2dus cap. undecimum*.) Moreover, it is so certain that the council did not intend to depreciate the originals by the sanction given to the vulgate, that the assertion, which would imply the contrary, is classed by Bellarmine among the lies of Calvin. (*Libro jam citato*, cap. x.) The fathers speak not at all in their decree of the originals, but only of the Latin versions.

Another question which presents itself is this—did the council select a good version when it pronounced on the authenticity of the vulgate? we answer—most certainly it did. This appears as well from the character of St. Jerome, and the abundant means of arriving at the true sense of the original, which were available to him, as also from the abundant testimonies of ancient and modern critics in its favour. St. Jerome either translated, or corrected by the original, all the scripture, about the sense of which the sectaries of these latter ages and we dispute—except the Psalms, of which we shall speak afterwards. Now, St. Jerome was well acquainted with Latin, Greek, and Hebrew; this was not denied even by those who were opposed to his undertaking. The Chaldaic also he had studied with great care. His talents and theological knowledge were of the highest order; then he had collected at Bethlehem a rich library; he had there all the versions of the scripture. He had his instructions in Hebrew from the famous school of Tiberias—the most learned of the Jewish academies—regarded as such by the most learned Jews; he had an assistant in his labours from it. He had the great advantage of being able to consult the Hexapla of Origen,

which has since been lost, having been destroyed in 653, at the siege of Cæsarea, where it had been deposited, together with the other books of Origen. He lived in that country where the scenes of the scripture history had been, for the most part, laid. If we join to all this, his great and indefatigable labour, and that piety, for which he was so much distinguished, and which would prevent him from substituting a rash conjecture for a known truth, may we not then safely assert that our version deserves to be looked upon as a work of the greatest merit, seeing how well qualified in every way St. Jerome was for the task which he undertook.

We shall come to the same conclusion about the merits of this version, if we weigh well the testimonies of ancient and modern critics in its favour. We have already noticed the high opinion entertained of it by St. Gregory the Great, St. Isidore of Seville, and others. St. Augustine's attachment to the old version, made from the Septuagint, is well known, and yet he thus writes in his book 18th, c. 43, *de Civitate Dei*, "Quamvis non defuerit temporibus nostris presbyter Hieronymus, homo doctissimus et omnium trium linguarum peritus, qui non ex Græco sed ex Hebræo in Latinum eloquium easdem scripturas converterit; sed ejus tam litteratum laborem quamvis Judæi fateantur esse veracem," &c. :—"Although there has not been wanting in our times the priest Jerome, a most learned man, skilled in all the three languages, who translated the same scriptures, not from the Greek, but from the Hebrew, into the Latin tongue; but although the Jews acknowledge that his learned labour is distinguished by fidelity," &c. This testimony of St. Augustine is peculiarly valuable, inasmuch as it not only conveys to us the high opinion which he himself entertained of the version, but also makes us aware of the fact, that the Jews even acknowledged its fidelity. But superior to a hundred testimonies of ancient times is the universal reception in the Latin church of this version, in preference to so many others.

As to modern testimonies, we shall, for an obvious reason, pass over those of Catholic critics. Protestant critics, however, and those the most learned of that body, may be abundantly quoted, as bearing testimony to the fidelity and excellence of this version. We shall, then, cite a few of these. Grotius, confessedly a high authority with biblical critics, held our version in high esteem, alleging, as his reason, "that it contains nothing but sound doctrine, and that its author is full of erudition."—Grotius, *Præf. Annotationum in Vet. Test.* It was this esteem for the vulgate that induced Grotius, as he tells us, to make that version the basis of his notes on the Old Testament. *Paul Fagius*, who was appointed by Cranmer to teach Hebrew in Cambridge, thought so highly of the vulgate, that he treats those as half-learned and impudent fellows, who spoke slightly of this famous translation. *Drusius*, for some time professor of oriental languages in Oxford, speaks highly of this version, and praises the Council of Trent for the preference which it gave it (the vulgate) above the modern versions of the scripture. The references to Fagius and Drusius may be seen in Richard Simon's *Histoire Critique du Vieux Testament*, liv. 2, chap. 14. Walton, in the prolegomena to his Polyglot, adds his testimony in favour of the excellence of this version, saying, "Although we do not call it divine,

we yet say that it is highly to be esteemed and not rashly set aside, as well on account of its antiquity and general use throughout the west for a thousand years, as on account of the learning and fidelity of the translator, whom we admit to have been Jerome, in the greater part of the work, the same who is gratefully acknowledged by the most learned Protestants to have deserved well of the church."—*Prolegomenon* 10, *sectio ult.* He then goes on to state, that Beza in the New Testament preferred the vulgate to all other Latin versions, and censured Erasmus for condemning it because it does not agree always with the modern Greek copies; "whereas," says Beza, "it appears to have followed a more correct Greek copy." Walton adds, that Beza's own attacks on the version were severely criticized by a learned Protestant (John Boys, prebendary of Ely, in England), who, by the desire of Launcelot Andrews (the Protestant Bishop of Ely), wrote a defence of the vulgate against Beza. Mill, who spent thirty years in preparing his famous edition of the New Testament, informs us (in the *prolegomena* to his Greek Testament, p. 142), that he considered the fragments of the old Italica as more precious than gold; he wished that St. Jerome had not departed so much from it in his correction of the New Testament; but yet, speaking of our version in the New Testament, as it stands after St. Jerome's revision, he says, "Quam certe tantum abest, ut ad Græcum excusum quemcunque reformatam velim, ut contra, optime cum ea actum existimem, si MSS. exemplarium diligenter collatorum ope talis apud posteros prodeat qualem eam edidit Hieronymus." We see, therefore, that in Mill's judgment, to procure an exact Latin version, we ought not to attempt to reform the vulgate according to any printed Greek edition, but to make the required corrections by collating the ancient Latin MSS. We may add here the judgment which Lewis de Dieu, a man famous for his knowledge of the languages, passes upon the vulgate. The words are quoted by Walton (in the place before cited, *Prolegomen.* 10, *versus finem*,) from a work of De Dieu upon the gospels. De Dieu is comparing the Syriac, Arabic, and other versions, with the vulgate and the versions by Erasmus and Beza. His words are: "Si vulgatum interpretem, quisquis tandem fuerit, doctum, imo doctissimum virum fuisse asseram, non me peccasse judicavero; suos habet nævos fateor, habet et suos barbarismos, sed quin passim ejus fidem judiciumque admirer, etiam ubi barbarus videtur negare non possum." "Were I to assert that the vulgate translator, whoever he was (for in the New Testament he is unknown), was learned—nay, most learned—I should not consider that I had erred. He has his blemishes, I admit, he has also his barbarisms; but I cannot deny that I must admire his fidelity and judgment, even where he appears to be barbarous." Hence De Dieu often, among the various readings, prefers that of the vulgate to the rest, and defends it against Beza. Walton cites a number of instances of this from his work. Such are the testimonies even of the most learned Protestants in favour of our version. No doubt several Protestants have spoken disparagingly of the vulgate, but in this they have been led by their prejudices rather than their judgment. On this point a recent Protestant writer thus speaks (Dr. Samuel Davidson, *Sacred Hermeneutics*, p. 625): "This translation has been highly esteemed by the

most competent judges, although, in consequence of the excessive veneration in which Romanists have held it since the Council of Trent, some Protestants have injudiciously and unjustly underrated its value. As a relic of antiquity, proceeding in the greater part of it from Jerome, it is interesting : and as giving a certain interpretation to the text, it deserves to be consulted by every student of the bible. In general it is very literal, so as even to express Hebrew and Greek idioms in barbarous Latinity, from its close adherence to the original words."

The conclusion which we ought to deduce from all that has been said is, that although the Council of Trent did not intend to depreciate the originals, nor to pronounce St. Jerome inspired in making his translation, nor the ancient interpreter either, in the parts which have been retained from *him*; yet that no Hebrew or Greek MS. extant, or printed copy of the sacred text, can be equally depended upon, as containing throughout the pure word of God ; because, in the first place, we have not the same formal testimony of the church in favour of any of these MSS. or printed copies; and because, in the next place, considering the high esteem in which our version has been held, even by the most learned adversaries of the church, and at the same time considering its general use in the western church for so many hundred years, together with the fact, that it was made at a period anterior to the date of the most ancient known Hebrew or Greek MS.—we ought, in consequence of all this, and even abstracting from the declaration of the Council of Trent, to look upon this version as a safer guide to the knowledge of what the sacred penmen wrote, than any extant copy whatever of the original text.

The limits which we have prescribed to ourselves, do not permit us to delay much longer in treating of this version, yet there are still some points which demand a few words from us. First—we have observed already, that a part of our vulgate, in the Old Testament, has been taken from the old or ante-Hieronymian vulgate, without any alteration. In the New Testament, we have the ante-Hieronymian translation, as corrected by St. Jerome, according to the original Greek. In the Old Testament, we have one book—the book of Psalms—taken from the old Italica, as corrected by St. Jerome, not according to the original Hebrew, but according to the septuagint, from which the version was originally made. St. Jerome made a translation of the Psalms from the Hebrew, but it was not thought prudent to adopt it as the common version, seeing how much accustomed the people were to the singing and reciting of the Psalms from the ancient vulgate. St. Jerome twice corrected the Psalms by the septuagint. He first made a slight correction of them, which was adopted in the Roman Church. His second correction was made with greater diligence, and was first adopted by the churches of Gaul, hence it is called the *Gallican Psalter*. The former edition, that is, the first correction of St. Jerome, having been retained for a considerable time by the church of Rome, is called the *Roman Psalter*. It is the Gallican Psalter, which we have in our vulgate. The church at Rome adopted the Gallican Psalter—Mariana thinks, in the time of Charlemagne, or rather in the time of Pope Nicholas III.—*Marianæ Dissertatio pro Editione Vulgata*, cap. xix.

Secondly.—We do not deny that the sanction of the Council of Trent, may consist, with slight mistakes, in our version, or the edition of it, which we use; for as Mariana observes, (*Ibidem*, cap. xx.,) the council has declared it authentic *cum omnibus suis partibus*, not *cum omnibus suis particulis*, that is, *in all its parts*, not *in all its particles*. Such is the extent to which the council has gone; and we trust, that enough has been said to make it clear that the council had good reason for approving, as it did, of this ancient version.

CHAPTER VI.

OF THE SYRIAC VERSIONS OF THE SCRIPTURES.

It is admitted by all, that the Christians of Syria must have been provided with a version of the sacred scriptures, in their own language, from an early period of the church; both because vast numbers of the people in those countries, comprehended under the name of Syria, were unacquainted with the Greek language, and because the offices of the church, which are in such great part taken from the scripture, have been always celebrated there in Syriac.

Among the Syriac versions known to us, by far the most important is that one, which has been designated by the Syrians the *Peschito*, or *simple*, as the word is commonly explained. In what sense this appellation is given to it, is a question among critics. Some suppose, that it is intended to express the literal character of the version—others, the fidelity of the version, whilst others contended, that it simply designates a translation, as opposed to an allegorical paraphrase, or explanation of the original text. This version was made from the Hebrew, in the Old Testament—at what precise period, we know not. Some Syrian writers would have us believe, that it was made, at least in a great part, in the time of Solomon; other Syrians refer it to the time of the captivity of the ten tribes; and others, somewhat more moderate, to the time of Thaddeus, the apostle; but these statements are all rejected by modern critics, whilst the latter differ among themselves respecting the time at which it was probably made, although they are, in general, agreed in admitting its very high antiquity. Walton, Carpzov, Leusden, and Kennicott, refer it to the first century of the Christian era; whilst many of the German critics think, that it cannot claim a higher antiquity than the second or third century. Jahn leans to the opinion, which refers it to the second century. It is certain, that St. Ephrem, who lived in the fourth century, often refers to this version, in a manner, which shows that in his time it was well known, and of long standing in the Syrian churches. There is no doubt, but this version has been made from the Hebrew in the old Testament; this is manifest, from the exactness with which it generally renders that text: however, in some places it so conforms to the septuagint version, as to leave scarcely any doubt, but that it has

been remodelled in several places upon that version, or, at least, accommodated in these places to other Syriac versions, which have been made from the septuagint. The New Testament, which has been certainly made from the Greek text, dated as early as the second century of our era, or at the latest, the beginning of the third. This ancient version, both in the Old and New Testament, has been always held in great repute by all the Christians of Syria, without distinction of sect or party. Another proof of its great antiquity—for it appears by this, that the version did not emanate from any of these parties, into which the Syrian Christians are now divided, but that it was made, when all belonged to the one true church.*

It would appear from the different manner of translating, which is found in some parts of the Old Testament, as compared with others, that this Peschito-Syriac was not the work of one hand. The author, or authors, of the version, merely translated in the Old Testament, what was found on the canon of the Hebrew Jews; and in the New Testament, they passed over almost all those parts, which are termed deuterocanonical, in consequence of partial doubts having been entertained in the church, in the very early times, regarding their canonicalness; hence, they have not given the second and third epistles of St. John, the second epistle of St. Peter, the epistle of St. Jude, and the Apocalypse. Of course, the omitted books, both in the Old and New Testament, were soon after given to the Syrian churches by means of other versions; for, the canonicalness of all these books has been held in the Syrian church from a very early period, and before that the various sects broke off from it, and hence all these agreed in admitting the same canon of scripture.

The fundamental printed edition of this Peschito version in the Old Testament, is that given in the Paris polyglot, by Le Jay, who, in preparing it for publication, was assisted by Gabriel Sionita, a learned Maronite. An improved edition of it was afterwards given by Walton in the London polyglot—it was corrected for this edition, after four new MSS.

The New Testament portion, was first printed at Vienna, by Widmanstad. Moses of Marden, a Maronite priest, assisted in bringing it out. This Moses of Marden, was the first to make known in Europe the Peschito-Syriac: he was sent by Ignatius, patriarch of the Maronite Christians, in the year 1552, to Pope Julius III., to acknowledge the supremacy of the Roman pontiff.—Butler, *Horæ Biblicæ*, Section 13. Other editions of this New Testament have been since printed: the best is that printed at Leyden

* At present we find in the country of Syria—the Maronites, whose name is variously accounted for. Some derive it from John Maron, a Syrian writer of the party of the Monothelites; but this opinion has been successfully combated by Nairon, a learned Maronite, who, in a dissertation published at Rome in 1679, has proved that the name is derived from St. Maron, a celebrated anchorite of the fourteenth century, whose life is written by Theodoret. One thing is certain, that at the present day the Maronites profess the true faith, and are united to the Roman See. Second, we find also at present, in the countries of Syria, the followers of the Nestorian heresy. Third, the followers of the Eutychian heresy, more commonly called there Jacobites, from one James the Syrian, otherwise called Baradaeus, or Zanzalus, who rejected the Council of Chalcedon, and was, after Eutyches, a great leader of the Monophysite heretics.

in 1708, and afterwards in 1717; it bears the names of John Leusden and Charles Schaefer as editors, although Leusden died before the work was brought as far as the gospel of St. John.—Le Long *Bibliotheca Sacra*, tom. 1; *De Bibliis Syriacis Impressis*, anno, 1708.

We have now described the principal Syriac version. There is no doubt, but that at a somewhat later period than the date of the Peschito, the Syrians had another version introduced among them, made from the septuagint, but whether they had more than one such version—in other words, whether the names of *Figured*, *Philoxenian*, *Harclean*, used by writers on these matters, refer to different versions, or different editions of the same version, it is impossible to decide. De Sacy, who has examined, at least, one such version from the septuagint, thinks that it was made as early as the third or fourth century.—Glaire *Introd.* tom. 1, p. 289. The edition examined by De Sacy, is that which is often referred to by the name of the *figured version*, a name supposed to be applied to it in contradistinction to the *simple version*. Assemani (*Bibliot. Orient.*, iii. 146,) however, has proved, that the name *figured* has originated from mistaking the meaning of a word used by Gregory Bar-Hebræus, in speaking of this version. This Gregory Bar-Hebræus was a celebrated writer among the Jacobites in the thirteenth century; he speaks of two Syrian versions; and, according to the correct reading of his words, says, “the western Syrians have two versions—that simple version (of which he had spoken immediately before,) which was translated from the Hebrew language into the Syriac, after the coming of the Lord Christ, in the time of Addeus (Thaddeus) the apostle, or, according to others before him, in the time of Solomon the son of David, and Hiram king of Tyre; and another which was translated from the Greek of the septuagint into Syriac, a considerable time after the Incarnation of the Saviour.” We may observe here, that this writer is quoted sometimes by the name of Gregory Bar-Hebræus—sometimes by that of Gregory Abulpharagius, although in Boerner’s edition of Le Long it is stated to be an error, to confound, as many do, Bar-Hebræus, who was archbishop of Antioch, with Abulpharagius, who was a celebrated physician of the same century, and a Syrian also.—*Bibliotheca Sacra*, tom. 1, p. 175. But to proceed: there are various other Syriac versions cited, but they may be, perhaps, but different editions of that one of which we have been speaking, denominated the *figured* by many, as we have observed. Among these other so-called versions, the most remarkable are—first, the Philoxenian, so called, because made by the orders of Philoxenus, bishop of Hierapolis, a celebrated Jacobite, in the beginning of the sixth century. Second, the Harclean, made by Thomas Heracleensis, as he is cited by Latin writers. This is thought by many to be but a mere revision of the Philoxenian; and, undoubtedly, if we admitted the authenticity of an extract given in Le Long, from a MS. in the library of St. Lawrence at Florence, we should have no doubt upon the subject; for, this extract professes to give the testimony of Thomas himself, to the effect that he revised the Philoxenian after three Greek MSS., kept in the monastery of St. Anthony at Alexandria, in the nine hundred and twenty-seventh year of Alexander, that is, the six hundred and fifteenth of Christ. The four gospels of the Harclean version,

or revision, were printed at Oxford in 1778. Finally, there is another Syriac version, or edition, designated by the name of the Hexaplar, because made from Origen's Hexaplar edition of the septuagint. This version is ascribed by Eichhorn to Paul, bishop of Tela, who is supposed to have made it about the year of Christ 615.

We may observe in conclusion, that amidst the conflicting opinions of writers on the subject, of which we are treating, the only thing that seems absolutely certain is, that the Syrians have been from a very early period provided with two versions, at least, of the sacred scripture; the first and more ancient, the Peschito, made from the Hebrew in the Old Testament; the other made from the septuagint in the Old Testament.

Those who wish to see more upon the principal version of the Syriac church—the Peschito, and particularly upon the Karkaphensian recension of it, may consult the learned work of the illustrious Cardinal Wiseman, entitled *Horæ Syriacæ*.

CHAPTER VII.

OF THE EGYPTIAN VERSIONS.

THE Egyptian versions are those which are found in the ancient language of the Christians of Egypt. This language is denominated Coptic, from the name given to the people that used it, *i. e.* Copts. The Copts are the descendants of that mixture of Egyptians, Persians, and, above all, Greeks, who, under the Ptolemys and Constantines, were long in possession of Egypt. Some derive their names from the mode in which the Saracens pronounced the name Jacobites, to which the Egyptian people belonged when the Saracens took possession of their country; others derive it from the name of a city in Egypt, *Coptos*; others, in fine, from a contraction of the Greek name of Egypt, *Αἴγυπτος*. When the Greeks first established themselves in Egypt, the Greek language became the language of Alexandria and its vicinity; but in remote parts of the country the people continued to speak their ancient language, which, however, soon became mixed to a very great extent with Greek. It is this mixture which is designated by the general name of Coptic, although its various dialects differ very much from each other. As we have observed already, the Copts belong to the sect of the Jacobites, or Monophysites, rejecting the Council of Chalcedon, which they falsely charge with having advocated the Nestorian heresy. The Christians of Egypt who received the Council of Chalcedon, as well as the other Christians throughout Syria who submitted to the same council, were denominated by the Copts, Melchites, or Royalists—the Syriac word *melek* signifying *king*. This name they gave them because they submitted to the edict of the Emperor Marcian, by which he commanded submission to the decrees of the council. As to the Melchites, down to a late period they have celebrated the liturgy in the Greek language: latterly, however, the difficulty of finding priests and deacons who know how to read the Greek, has induced them

to celebrate the Mass in Arabic. The Copts have always used the Coptic language in the liturgy; and even now, when it is no longer understood by the people, it remains in the liturgy, of which they have an Arabic translation, in order that the priests may know the meaning of what is read in the Coptic. After having read the lessons of the office, the epistles, and gospels, in Coptic, they read them again from an Arabic bible. The scripture must have been translated into the Coptic at a very early period, seeing that the people who used this language did not understand Greek. It is commonly admitted that translations of the Old and New Testaments into Coptic were made as early as the second or third century of the Christian era. Many versions both of the Old and New Testament are found in this language; and indeed, one version could not have answered for all the people who spoke the Coptic, inasmuch as this language is split up into various dialects, which differ greatly one from the other. These dialects are: first—the *Sahidic*, so called from *Said*, the Arabic name of Upper Egypt; second—the *Memphitic*, or Coptic properly so called, which was the dialect of the Lower Egypt, and receives its name from the city of Memphis, now Grand Cairo; lastly—the *Bashmuric* dialect, so denominated from Bashmur, a province of the Delta. The Coptic translations of the Old Testament were made from the Greek of the septuagint. A Coptic version of the Pentateuch was published in London, in 1731, by David Wilkins. The psalter was published at Rome, by the *Propaganda*, in 1744 and 1749. The ninth chapter of Daniel was also published at Rome, by Münter, in 1786, both in Memphitic and Sahidic. In the year 1816 Engelbreth published at Copenhagen some fragments of the Old and New Testaments, in the Bashmuric dialect. Some books of the Old Testament, in the Coptic version, cannot now be found, although known to have been translated from the fact, that select portions from them are read, at stated times, in the public offices of the church. There are, however, always new discoveries being made of Coptic MSS. Thus Glaire mentions (*Introduc.* tom. 1, p. 225, *note*), that Dr. Dujardin, sent by the French minister of public instruction, M. De Salvandy, into Egypt, to collect Coptic MSS., had written from Cairo, announcing, as the result of his search, the discovery of various books of the scripture. We may observe, that among others, he mentions the books of Baruch and Wisdom—a new proof of the fact, that the Copts place upon their canon those books of the Old Testament termed deuterocanonical, received by Catholics, and rejected as apocryphal by the Protestants.

We have three versions of the New Testament:—one in the Memphitic dialect, which was printed at Oxford in 1716, under the superintendence of David Wilkins; another in Sahidic, which appears to be as ancient as the preceding, which is referred to the third century. Fragments of the gospels of this Sahidic version have been often published; Woide, in particular, undertook to publish a Sahidic New Testament, but death having overtaken him before the work was completed, it was continued after him by Ford, and printed at Oxford in 1799.—(*Glaire, ubi supra.*) The third version is in the Bashmuric dialect. Of the Bashmuric New Testament there have been published only some fragments of the gospels and of the epistles of St. Paul. This version appears to be as ancient as either of the preceding. See Masch's edition of Le Long *Bibliotheca Sacra*, vol. i., pars 2da, sectio 10.

CHAPTER VIII.

- I. OF THE ARABIC VERSIONS. II. OF THE ETHIOPIAN VERSION.
 III. OF THE PERSIAN VERSIONS. IV. OF THE ARMENIAN VERSION.

I. THE Arabic language was for a long period confined within the limits of the country from which it derives its name; but by the conquests of Mahomet and his followers, it was spread over an immense portion of the world. It is undoubtedly one of the most ancient languages in existence and excels all others in copiousness; it bears a great affinity to the Hebrew. There are various Arabic versions of the scripture; but none of them are considered of much importance in biblical criticism, as there is no sufficient reason for looking upon any of them as more ancient than the age of Mahomet. Besides, there are but few which have been made from original texts. The Arabic versions considered most deserving of notice are the following: First—the Arabic version of the Pentateuch and Isaiah, made by Rabbi Saadiah Gaon, of Egypt, from the Hebrew text. It is referred to the commencement of the tenth century. The translation is in the style of a paraphrase. Saadiah is said to have translated also Job and the Psalms. The Pentateuch and Isaiah have been published; the other books translated by him are still in manuscript. Second—another Arabic version of the Pentateuch made from the Hebrew, is that one published by Erpenius, Leyden, in 1622; it is ascribed to an African Jew of the thirteenth century. It is much more literal than the preceding. Hence many learned men prefer it to the other—among the rest Walton, although he has given his polyglot Saadiah's version in preference. Third—the version of the book of Josue given in the Paris and London polyglots, has been manifestly made from the Hebrew. As Baver observes, it is sufficient in order to be convinced of this, to compare this version with the Hebrew text. It is not known at what time, nor by whom this version was made. There are various other Arabic translations made from the Hebrew, which are still unpublished. Among these the most remarkable is a version of the Pentateuch made from the Hebrew of the Samaritan Pentateuch, for the use of the Samaritans, by a certain Abou Said, in the thirteenth century. Fourth—among the Arabic versions made from the Peschito-Syriac is reckoned the book of Job, found in the Paris and London polyglots. There are several other manuscript versions made from the same Peschito-Syriac. It was the common opinion of the learned, that the Arabic version of all the books contained in the polyglots of Paris and London, with the exception of the Pentateuch, Josue, and Job, was made from the Greek of Hesychius' Lucian's edition of the septuagint; but a German critic, named Æmili Røediger, in a work upon the subject, praised by De Sacy as a masterpiece of profound and accurate criticism, has proved that this opinion is, with respect to a very great part of that version, perfectly without foundation.

in fact, Roediger has established, by a minute investigation of the matter, that, in the first place, the source of this Arabic version has not been the Greek septuagint; that, secondly, the following parts have been translated from the Syriac version: The books of Judges, of Ruth, and two first books of Kings, called the books of Samuel; the eleven first chapters of the third book of Kings; the fourth book of Kings, from verse seventeenth of the twelfth chapter to chapter twenty-fifth, inclusively; and the book of Nehemias, from verse twenty-eighth of the ninth chapter to the thirtieth chapter inclusively. He has proved, thirdly, that the following portions have been translated from the Hebrew: In the third book of Kings, chapter twelfth and following, to the twenty-first inclusively; and in the fourth book of Kings, the eleven first chapters, with a part of the twelfth. Finally, he has proved, that the first part of Nehemias, that is to say from the commencement of the book to the twenty-seventh verse of the ninth chapter, though translated at first by a Jew from the original texts, was afterwards interpolated by some Christian who followed the Syriac version.—Æmilius Roediger, *de Origine et indole Arabicæ Librorum Historicorum Interpretationis*, libro duo, Halis Saxonum, 1829.

Various editions have been given of the New Testament in Arabic. In some, the translation has been made from the Greek; in others, from the Syriac version; in others, in fine, from the vulgate. Among these editions the principal is that one of the four gospels, given at Rome in the year 1600, with the vulgate interlined; it appears to have been made from the Greek. It was inserted, with some corrections, in the Paris polyglot, and afterwards, but with many additional corrections, in that of London. Valart published the Arabic New Testament at Leyden, in 1616, from a MS. written in Upper Egypt, in the year 1342. See Masch's edition of *Long.* vol. i., part. 2da. sectione 5ta.

I. Of the Ethiopian version.—Ethiopia is first known in history by the name of Lud; this is the name by which it is designated in several parts of the Old Testament. As Charles Butler observes, it was a nation of blacks on the banks of the Indus, who established a powerful empire in the African Lydia, that first gave the country the name of Ethiopia. These were conquered by the Abyssinians, who came from the southern part of Arabia Felix, in the reign of Constantine the Great. This people (the Ethiopians or Abyssinians) was converted to Christianity in the fourth century, and towards the ninth, fell into the Eutychian heresy: afterwards they embraced various other errors borrowed from Judaism, and even Manichæism.—Butler, *Horæ Biblicæ*, sec. 13, *with me*, p. 107. The Ethiopian version of the scripture, with which we are acquainted, is in the ancient language of Abyssinia, not the language now in use—the language which most nearly resembles is the Arabic. This version, as Glaire observes, (*Introduction*, tom. i., p. 293,) appears to be the same as that mentioned by Chrysostom, (*Hom. 2, in Joannem*) and to date from the fourth century, when Frumentius, ordained bishop by St. Athanasius, went to preach the Christian religion in Abyssinia. Of the Old Testament which was translated from the septuagint, there have been printed the four first chapters of Genesis; published at Leyden in 1660, afterwards at Francfort, in 1696,

with a Latin translation, and often since ; the book of Ruth, which appeared at Leyden, in 1660 : the Psalms, which have been printed frequently—they are given in the London polyglot ; the Canticle of Canticles, Joel, Jonas, Sophonias and Malachy, printed separately and at different places. Of this Ethiopian version the New Testament has been also translated from the Greek. It was printed at Rome in 1548—(see Glaire, *ubi supra*.) This edition was reprinted by Walton in his polyglot. There is in England a manuscript copy of the entire Ethiopian scriptures, which was purchased by one of the bible societies.

III. *Of the Persian versions.*—While the ancient empire of Persia subsisted, Persia had a language of her own. In the course of time that country became successively subject to the Greeks, the Romans, the Saracens, and the Turks ; and each of them introduced some alterations into the language of the Persians. The modern language of Persia is a mixture of all ; but the Arabic and Turkish predominate. We are acquainted with three Persian versions of the scripture—one contains only the Pentateuch ; it is not more ancient than the ninth century. It was made from the Hebrew by a Jew, for the benefit of the Jews ; it is printed in the London polyglot. Another of these Persian versions, contains the four gospels : It was made from the Syriac versions, and it is printed in the same polyglot, after a manuscript of Pocock's which bears the date of 1314. The third version, which contains likewise the four gospels, is considered to be more modern than the preceding. Wheloc, professor of Arabic in Cambridge, began to print it in 1652, but he having died two years after, the work was continued by Pierson, who finished it in 1657. Although the editors considered that this version was made from the Greek yet the learned Renaudot contends that it was made from the Syriac version. Walton mentions two Persian versions of the Psalms—one made by a Portuguese monk at Ispahan, in 1618, and another by some Jesuits, from the Latin vulgate. These are yet in manuscript. In conclusion we may observe, that the authority of St. Chrysostom and Theodoret is adduced to prove that the scriptures were very anciently translated into the Persian language ; but it does not appear that any fragments of this ancient version are extant. The want of any Persic version of the Old Testament among the Christians of Persia, is thus accounted for by Renaudot—(*Dissertatio in libros S. Scrip. et eorum versiones orientales*). The Persian Christians, for the most part, (he says) understand and read the Old Testament in Arabic ; and again, the Liturgy is nowhere celebrated in Persian, but in Armenian, which all understand.

IV. *Of the Armenian version.*—This is a very interesting version of the sacred scripture. It is ascribed by the Armenian writers to Miesrob, who was minister of state and secretary to Warasdates, and Arsaces the fourth, kings of Armenia, and contemporaries with Theodosius the Second. This Miesrob invented the Armenian alphabet. Before his time the Armenians used Syriac letters. He completed the translation of the scripture in the year 410 A. D. In the Old Testament he translated from the septuagint—in the New, most probably from the original, and not from the Old (or Peschito) Syriac, as many have contended. The Peschito, however, was

afterwards used in correcting the version ; and again, the Latin vulgate was used also, in correcting the version, by Uschan—a bishop sent from Armenia to Amsterdam to superintend the printing of the Armenian scriptures. Of this printed edition, the Old Testament appeared in 1666, and the New in 1668. A learned Armenian—Zohrab—not satisfied with the manner in which this edition had been executed, published at Venice in 1789, the New Testament, accompanied with some notes. This edition was reprinted in 1816 without any change. But it was in 1805 that Zohrab brought out at Venice, in the house of the Lazarites, the great critical edition of the entire Armenian version, which he has undertaken. He collected for this work sixty-nine MSS., as he informs us in his preface ; he took for the basis of the edition that MS. which appeared to him to be the most ancient and the most correct—the faults, which he discovered in it, he corrected by means of the others ; he added in the margin all the various readings, a reference to the different MSS. which authorize them, and, in fine, some critical explanations, as often as he thought them necessary.—Glaire, *Introduc.* tom. i., p. 296.

CHAPTER IX.

OF THE GOTHIC AND SLAVONIC VERSIONS.

I. *Of the Gothic version.*—This version was made in the fifth century by Ulphilas, bishop of the Maeso-Goths, a German tribe that settled on the borders of the Greek empire. The version was made in the New Testament from the Greek, and in the Old, from the septuagint. With the exception of portions of this version which have been discovered in the *Codices Rescripti*, the only part that has come down to us, is the four gospels, which are found, not without some chasms, however, in the Codex Argenteus, a famous manuscript preserved in the library of the university at Upsal. This manuscript has its name from the silver letters with which it is written—the initial letters are golden. Some have supposed that this was the very manuscript written by Ulphilas, but this is disproved by its having marginal readings, a circumstance which indicates the existence of various copies of the version, when this transcript was made. The part of the version contained in this manuscript has been several times published—the best edition is that by Zahn, in 1805. Fragments of the epistle to the Romans, found by Knittel in a codex rescriptus, have also been published. The illustrious Cardinal Mai—at that time Signor Angelo Mai—discovered in the Ambrosian library at Milan, several considerable portions of the Gothic version in various *codices rescripti*. These discoveries embrace several large portions of the New Testament, besides a part of the books of Kings and Esdras. A specimen of these discoveries was published by Signor Mai, assisted by Castillionei. This Gothic version has been always highly esteemed by critics on account of its acknowledged antiquity.

A few words here on what is meant by a *codex rescriptus*, will not be considered out of place. By a *codex rescriptus* or *palimpsestus* is meant a codex twice used by the copyist, in such a way that the first writing is not entirely effaced to make way for the second, but the first having faded or become dim from age, the second is written over it. Before the invention of paper, the great scarcity of parchment in different places induced many to use the same codex a second time, either erasing the first writing to make way for some recent author, who was in demand at the time, or simply writing over the first, as already mentioned—in some instances both writings on these *codices rescripti* are legible. Several valuable remains of biblical and classical literature have been discovered in the *first writing* of these MSS. No one has enriched literature with such important discoveries of this kind, as the illustrious Cardinal Mai.

II. *Of the Slavonic version.*—The Slavonic, or old Russian version was made about the middle of the ninth century, by Cyril and his brother Methodius, natives of Thessalonica, who preached the gospel to the Bulgarians and Moravians, and invented the Slavonic alphabet. The translation comprehends the entire bible. In the Old Testament, the septuagint was followed—in the New, the original. The translation is very literal—so far as to imitate the Greek construction. This version is much esteemed by critics, as it is found generally to agree with the most ancient MSS. It has been disputed whether this version was ever altered from the Latin vulgate—Dobrowsky, profoundly acquainted with the Slavonic language, denies that it ever was; yet the contrary has been re-asserted by Hug. The fundamental edition of this version is the one printed at Ostrog in Russia, 1581. Professor Alter's edition of the Greek testament, 8vo., Vienna, 1787, is enriched with a number of accurate extracts from this version.

Before concluding these observations on the ancient versions of the scripture, we may remark that it has been frequently necessary for us to refer to polyglot editions of the bible. A polyglot edition, as the name itself sufficiently indicates, is an edition of the bible in several languages. The most famous polyglots are, the Complutensian, brought out under the auspices of Cardinal Ximenes—the Paris polyglot, edited by Le Jay—and the London polyglot, of which Walton was the editor.

DISSERTATION IX.

OF THE PRINCIPAL MODERN VERSIONS OF THE SACRED SCRIPTURE.

CHAPTER I.

OF THE MODERN LATIN VERSIONS.

It is not our intention to refer to all the modern translations of the sacred text, but merely to describe as far as the limits of our work will permit, the principal versions that are in use. To begin with modern Latin versions, we first notice those which have been made by Catholics.

First. Sanctes Pagninus, a Dominican and a distinguished oriental scholar, was the first who published a new Latin translation of the Old and New Testaments. He translated from the Hebrew and in the New Testament from the Greek. After twenty-five years of labour, he had the work printed at Lyons in 1527, prefixing to it two briefs of the Popes—Adrian VI., and Clement VII., who authorised the printing of it. As Richard Simon observes, Pagninus cannot be charged with any want of deliberation in bringing out the work: the translation is literal and is esteemed for its fidelity. Simon, however, takes the author to task for having departed so often from the old translator. Pagninus does not appear to have been so well acquainted with the Greek as he was with the Hebrew: hence his translation of the New Testament is not so much esteemed.

Second.—Arias Montanus, a Spanish priest and a doctor in theology, gave a corrected edition of the version of Pagninus, at Antwerp, in 1572. Montanus improved upon the literal character of the version of Pagninus. He appears to have been more anxious to translate *verbum verbo*, than to bring out a connected sense in his version. His version, therefore, serves as a dictionary to the student of the Hebrew and Greek of the bible: hence it is that his version is printed interlinear in the London polyglot.

Third.—In 1753, Houbigant, a priest of the oratory, published at Paris a Hebrew bible with a Latin version and notes, in four volumes folio. Houbigant has rendered his Latin version conformable to his edition of the Hebrew text, of which we have spoken in a preceding chapter. As to the books of the Old Testament, which are not found in the Hebrew, he translated these from the Greek. As Houbigant is commonly blamed for having taken too great a liberty in the correction of the Hebrew text, hence his Latin version is not much esteemed. At the same time Benedict XIV. honoured him with a brief and a medal.

Fourth.—Weitenauer, a Jesuit, gave in 1768–1773 a translation of the Old and New Testaments. In the Old Testament he translated from the

Hebrew, and in the New from the Greek. According to Glaire, (*Introduction*, tom. i., p. 299) the Latinity of this version is admired.

Fifth.—For the New Testament, we may mention the celebrated version by Erasmus. The first edition of it appeared in 1516, and was dedicated to Pope Leo X. It has been since frequently reprinted.

Sixth.—A new Latin translation of the New Testament was published in the present century, (London, 1817,) by Leopoldo Sebastiani, who had been superior of the Catholic missions in Persia. According to the notice of this version in Horne, it appears that the learned translator went to immense trouble to secure every critical aid that was necessary, in order to give a faithful version conformable to the Alexandrian class of MSS.—Horne's *Introduction*, vol. ii., part. ii., p. 62, *seventh edition*.

We come now to the Latin translations of the bible made by Protestants, and we commence with that, First, of Sebastian Munster, who printed at Basil his translation of the Hebrew text of the Old Testament, in 1534. He gave a second edition of it in 1546, in which his Latin version is accompanied with the Hebrew text and some notes. Richard Simon justly blames him for having yielded so implicitly to the guidance of the modern Jews in investigating the meaning of the Hebrew words—at the same time, Simon rather prefers the judgment of Huetius on this translator to that of Genebrard, who accuses him of a want of exactness in consequence of his attachment to Luther. Huetius, on the other hand, is disposed to speak favourably of his learning and fidelity.

Second.—The translation which bears the name of Leo Juda, demands a brief notice. Leo Juda was a Zuinglian, who translated the greater part of the Hebrew books of the Old Testament; the rest of these books together with the New Testament, were translated by others, and the version was first printed at Zurich, in 1543; it was afterwards, in 1545, reprinted at Paris by Robert Stephens, without the translator's name. He printed this version and the vulgate in parallel columns, subjoining short notes or scholia: this is called Vatable's bible, because these notes were printed by Stephens from a collection of manuscript notes dictated by that eminent Hebrew professor in his public lectures. Stephens, however, mixed up, occasionally, his own Calvinistic errors with the orthodox notes of Vatable, and hence the work was condemned by the divines of Paris. Stephens attempted to defend it, but as Feller properly observes, (*Dictionnaire Historique*, word *Vatable*,) his arguments were of as little value as his erroneous notes. The divines of Salamanca were permitted by the Spanish Inquisition to publish the work, after making the necessary changes in it; they printed it in 1584, making, according to Simon, but very few changes. The style of this version is more elegant than that of Munster, but even Protestants allow that the translators have occasionally receded too far from the literal sense.

Third.—Sebastian Castalio, or as he calls himself in his French works, Chateillon, is the author of a Latin version of the Old and New Testament. The object, which he proposed to himself, was to render the originals in elegant classic Latin. This style of translating, brought upon him the severe censure of the doctors of Geneva—at the head of whom was Beza.

They taxed him with a want of fidelity in translating, and with a profaneness of style. Simon, at the same time, asserts, that Castalio was by no means deficient in the knowledge of the languages, in which he far surpassed any of the doctors of Geneva. However, he severely censures his manner of translating, which is pompous, inflated, and grievously deficient in that gravity and dignity which the subject required. Some idea may be formed of his manner of translating, from the first words of Genesis—*Principio creavit Deus cælum et terram, cum autem esset terra iners atque rudis tenebrisque offusum profundum et Divinus Spiritus sese super aquas libraret, jussit Deus ut existeret lux, &c.* Castalio's version was frequently retouched by himself—it has gone through several editions.

Fourth.—We come now to the version of the Old Testament, made by Junius and Tremellius. This is a favourite version with Protestants: yet by some even of these, for example Drusius, the translators have been severely censured for the liberty which they took with their text. Richard Simon (*Histoire Critique du Vieux Testament*,) points out various defects in the version; the constant rendering of the Hebrew article by the demonstrative pronoun, is condemned by him, as not having any solid foundation in the text.

Fifth.—John Augustus Dathe, professor of Hebrew at Leipsic, published a Latin translation of the Hebrew books of the Old Testament, which is held in high esteem by Protestants. It was originally brought out in detached octavo volumes, the last of which appeared in 1789. There have been several editions of it since. Glaire consures the translator for departing too much from the letter of the text.

Sixth.—Finally, we shall notice the Latin version of the New Testament made by Theodore Beza. This version was first printed in 1556; it has been repeatedly printed since. This version is highly esteemed by Protestants generally, and it is an undoubted fact that the opinions of its author, and his renderings of the text of the New Testament, have exercised a great influence on the translators of what is called the English authorised version: this is made manifest by Ward in his history of the errata of the Protestant bible. Now Beza has been at all times denounced by Catholics as an unscrupulous translator, who often departs from the received reading without necessity, and, sometimes, without any authority whatever, interpolates the sacred text at pleasure: and some of the most learned Protestants have subscribed to the justice of this censure—we may refer, among others, to Walton and to MacKnight, who, in his general preface to his translation of the Epistles, (vol. i., p. 6,) after some other observations, not very complimentary to Beza, says: “Nor is this all; he hath mistranslated a number of texts for the purpose, as it would seem, of establishing his peculiar doctrines, and of confuting his opponents: of all which examples shall be given afterwards. Farther, by omitting some of the original words, and by adding others without any necessity, he hath in his translation perverted, or, at least, darkened, some passages; so that, to speak impartially, his translation is neither literal nor faithful, nor perspicuous. Nevertheless, (*observe*) Beza having acquired great fame, both as a linguist and a divine, the learned men who afterwards translated the

New Testament, for the use of the reformed churches, were too much swayed by his opinions." What a noble character is here given of Ben as a translator, and that by a friend!

CHAPTER II.

OF THE ENGLISH VERSIONS.

AND first—of those made by Catholics. We shall not dwell upon the versions either of the entire scriptures, or of portions of them, which were made in England before the change of religion which took place at the period of the Reformation: some of these were in Saxon, others in English. Venerable Bede translated the entire scriptures into Saxon, for the use of his countrymen, in the early part of the eighth century; the other ancient versions were made at various periods. But to proceed at once to the modern versions. The modern Catholic version of the entire scriptures is that one, which is named the Rhemish and Douay version. The New Testament was published at the English college at Rheims, in 1582. The Old Testament was published at the English college at Douay in 1609 and 1610, in two volumes quarto. Both the Old and New Testaments were translated at Rheims by Dr. Gregory Martin, who was assisted by William (afterwards Cardinal) Allen, Dr. Richard Bristow, and Dr. William Reynolds; these were rather revisors than joint translators with Gregory Martin. The version was made from the Latin vulgate, and was accompanied with rather copious notes both on the New and the Old Testament. The notes on the New Testament were from the pen of Dr. Richard Bristow; those on the Old Testament were written by Dr. Thomas Worthington.—See Dodd's *Ecclesiastical History of England*, folio edition, vol. ii., p. 121. Gregory Martin, the translator was educated at St. John's College, Oxford; he afterwards became tutor in the family of the Duke of Norfolk; at this time he had not publicly professed the Catholic faith, although secretly attached to it. After publicly professing his adhesion to the Catholic religion, he went to the English college at Rheims, where he was much distinguished for zeal and learning. In proof of his qualifications for his task, as a translator of the scripture, we may refer with Dodd, (*ubi supra*) to the words addressed to the Duke of Norfolk, when that Nobleman visited St. John's College, Oxford. The speaker, upon that occasion, thought fit to allude to Gregory Martin, who was then in his grace's family, in these words: "Habes, illustrissime dux, Hebræum nostrum, Græcum nostrum, decus et gloriam nostram." This translation was made before the correction of the vulgate under Sixtus V. and Clement VIII.; yet the differences between this version, as it came from the hands of the translator, and the present Latin vulgate, are so few and inconsiderable, that he (the translator) must have followed a very correct Latin edition.

In the year 1750, an edition, in which the phraseology was modernized, the notes abridged, and in some instances considerably altered, was published in London, under Dr. Challoner's inspection: this is the Douay bible now current among the Catholics of these countries.

An English translation of the New Testament was made by our distinguished countryman Cornelius Nary. This learned priest was a native of the county of Kildare—a doctor of laws of the University of Paris, and for many years parish priest of St. Michan's parish in the city of Dublin, where he died, in 1738. He was the author of several learned works. He translated the New Testament from the Latin vulgate, compared with the original Greek and several translations in the vulgar tongues. According to Brennan, in his *Ecclesiastical History of Ireland*, (Vol. ii., p. 343,) it was published in London in 1705, octavo. Horne mentions it as appearing in 1718–19, octavo, without the name of the place or printer, but he quotes Dr. Geddes for the statement that it was printed at Dublin. (Horne *Introduction*, vol. ii., part ii., 85, *seventh edition*.)

A translation of the New Testament, published at Douay, in 1730, 2 vols. octavo, by Dr. Witham, deserves to be noticed. The translation was made from the vulgate, which the learned translator diligently compared with the Greek. That he was a perfect master of the Greek tongue appears sufficiently manifest from the learned and useful, although concise, notes with which the work is enriched.

We proceed now to give some account of the English versions made by Protestants. And this may be the most appropriate place to observe that the Heresiarch Wickliffe translated the bible, about the year 1380, into the English of that time. He translated from the vulgate, not being acquainted with the Hebrew and Greek.

The first printed English translation of the scriptures was made by William Tindal. He printed the New Testament at Antwerp or Hamburg, without a name, in the year 1526. Horne seems to think that he translated from the original Greek. Respecting the portions of the Old Testament which he translated, Horne thinks it probable that, as he had little or no skill in the Hebrew, he translated from the Latin. The bishop of London was very active in preventing the circulation of Tindal's translation. Sir Thomas More, in a work written against Tindal, exposed the numerous corruptions which he had made of the text. Among the parts of the Old Testament translated by Tindal are the five books of Moses, and in translating these he was assisted by Miles Coverdale.

This same Miles Coverdale, who was promoted to the see of Exeter, by Edward VI., made a translation of the entire scripture, which he published in 1535. This was the first whole bible printed in English, and the first allowed by royal authority. An edition of it, revised by Matthew Parker, was printed in 1562, for the use of the church! until another would be prepared.

In 1560 a translation of the whole bible, except perhaps the deuterocanonical parts of the Old Testament, was brought out at Geneva, in 4to. The translators were, principally, Coverdale above mentioned, Gilby and

Whittingham ;—some reckon John Knox among the number. One thing is certain, that they were all rigid Calvinists.

In 1568 a new translation was brought out by Matthew Parker. It was undertaken by command of Elizabeth, and there having been eight bishops among the translators, it was called the Bishop's bible. "This translation," says Horne, "was used in churches for forty years, although the Geneva bible was more read in private houses."—*Introduction*, vol. ii.

We come now to King James' bible : but first a few words on the before-mentioned Protestant translations. That they were full of gross errors no unprejudiced Protestant even, will now deny ; and that these errors were wilful, Ward, in his *Errata*, satisfactorily proves. At all events, one thing appears quite clear—that the progress of what is called the Reformation, in England, is to be ascribed, in a very great degree, to the corruptions of these early versions. The cry of the first Reformers ! was "abandon this church—search the scriptures, examine for yourselves God's own word ; prove all things—hold fast what is right—try this church by the scriptures—here they are in your own language—in them you will see her errors, and vain pretensions." Well—after this, did they give the people a true version of the scriptures ? Far from it. The present Protestant authorized version is a standing proof, that even the authors of it, considered the previous translations to abound with numberless and gross errors. Let us take one or two classes of corruptions—among the many pointed out by Ward—to show how the people were imposed upon. The first class which we shall adduce, is the omission of the word *church*, and the substitution of *congregation* for it, throughout, in the editions of the first English Protestant bible. See Dr. Lingard's edition of Ward's immortal work, *The Errata of the Protestant Bible*. See this author particularly in the article, "*Protestant translations against the church*," where he observes that, "in the English translation of 1562, they so totally suppressed the word *church*, that it is not once to be found in all that bible, so long read in their congregations." This has been corrected in the authorized. The mischievous effect of this mode of translating *ἐκκλησία*, on the minds of the people, may be easily conceived. The fear of the particular congregation to which each one belonged, was substituted for the fear of the church, which, up to this time, had a powerful effect in keeping the people within the limits of their duty. The other class of corruptions, which we shall notice, is that which embraces the translation of the words *εἰδωλον*, *εἰδωλολατρης*, *εἰδωλολατρία*, which, in the early English bibles, (see Ward) were *image*, *worshipper of images*, *worshipping of images*. Every one sees how they would turn to account this corruption of the scripture. They accused the Catholic church of idolatry on account of its doctrine and practice with respect to sacred images, and they adduced the texts which they had thus corrupted as justifying the accusation. Two texts, as Dr. Lingard observes, (*Preface to his edition of Ward's Errata*) proved eminently useful to them : the first, from 2d Corinthians, vi., 16, where the apostle was made to say—"How agreeth the temple of God with images ?" whereas, the apostle, as is evident from the context, is there speaking of pagan idols, and hence the *authorized* has *idols* ; but when the *authorized* was made, the other translation had gained

its end, which was to excite the people to pull down the images, and remove all such things from the churches. Another text was that of St. John, 1st Epistle, v., 21—"My little children keep yourselves from idols," as we have it properly translated; they translated it—"Babes, keep yourselves from images." It is corrected in the *authorized*; but in its time it served as a very appropriate auxiliary to the foregoing text: for, after the churches had been stript of all their Catholic ornaments, this text was printed in large letters within the door, as a security against any of these ornaments being brought back. The effects, which these and such like perversions of the scripture, produced on the minds of the infatuated multitude, may be learned from Ward.

We shall now come to the history of King James' bible, or the authorized English Protestant version, as it is called. In the year 1604, in consequence of the many objections which were made to the Bishops' bible, King James ordered a new version to be undertaken, and for this purpose fifty-four translators were appointed, but it appears that only forty-seven were forthcoming when the work commenced, which was in 1607.—Horne's *Introduction*, vol. ii., part ii., p. 73, *seventh edition*. The translators were divided into six companies, two of which met at Westminster, two at Oxford, and two at Cambridge. The whole work was then divided into six portions, and one portion assigned to each company, each member of which was to translate the whole portion. When a company had agreed about a book, it was sent to each of the other companies to be revised. At the end of about three years (we continue to state these things on the authority of Horne, *ubi supra*,) a committee of six assembled in London, to revise the whole work, two having been deputed from the companies at Oxford, two from those at Westminster, and two from those at Cambridge. It was lastly revised by Dr. Smith, (afterwards Protestant bishop of Gloucester,) who wrote the preface, and Dr. Bilson, Protestant bishop of Winchester. This translation was first published in 1611. It is declared in the title that it was made from the original tongues, and by the king's special command. Different revisions have been made of this version since 1611. There was one given by a Dr. Scattergood in 1683, which appears to be the edition to which Ward refers in his *Errata*. Before concluding this brief notice of the history of this version, we may mention some of the orders which were given to the translators by James, before commencing their task, and to which orders they were bound tamely to submit, no matter what their own sentiments might be on the points to which these referred. The first was "that the ordinary bible read in the church, commonly called the Bishops' bible, should be followed and as little altered as the original would permit." Second—"that the names of the prophets and the holy writers with the other names in the text should be retained as near as might be, accordingly as they were vulgarly used." Third—"that the old ecclesiastical words should be kept, as, for example, the word *church*, not to be translated *congregation*." The other rules we omit, but we shall make a few observations on the three here cited. From the first rule we learn that the Bishop's bible with all its imperfections was to be preserved, unless where those

copies of the original scriptures to which the translators could then have access, rendered a change necessary.

The second rule exercised an important influence upon the English orthography of scripture names of persons and places. Whether from a wish to be unlike the church, which they had abandoned, even in this slight matter, or from an anxiety to exhibit their acquaintance with the Hebrew text, the first Reformers, in their translations of the bible, rejected the established orthography of the scripture names, substituting for it another, which was modelled upon the Masoretic reading of the Hebrew text. Hence has arisen such a frequent discrepancy between Catholic and Protestant bibles—and of course between Catholic and Protestant writers—in the spelling of these names. The Catholic will say *Elias*, *Eliseus*, *Sion*, whilst the Protestant, following his bible, will say *Elijah*, *Elisha*, *Zion*, and so of a vast number of names of persons and places. The Catholic orthography has been derived from the septuagint version, and has prevailed in the church from the very beginning, in all those places to which the influence of the septuagint extended : and since the influence of that version extended to almost the entire Christian church, in the commencement, in such a way, that the church read the scriptures either in the septuagint or in versions made from it : hence it is that our orthography of these names may be properly styled *Catholic*. St. Jerome, although so well acquainted with the pronunciation of the Hebrew text, did not think it advisable to change the names to which the people were accustomed, and which were recommended by a well-established usage, and the venerable authority of the Seventy. But the Reformers undertook to reform many things, both great and small, and among the rest, the prevalent orthography of these scripture names. However, James, although no one ever charged him with having a superabundance of good sense, had still sense enough to perceive that if the principle of the Reformers, in this particular, were fully carried out, it would make their translation ridiculous in the eyes of the people, who, perhaps, would be even provoked to laughter at hearing of the five books of *Mosheh*, the strength of *Shimshon*, or the wisdom of *Shelomoh*. Now the translators, as far as the principle, which guided them in this matter, was concerned, had just the same right, and no more, to change *Elias* into *Elijah*, and *Josaphat* into *Jehosaphat*, that they had to change *Moses* into *Mosheh*, *Samson* into *Shimsohn*, or *Solomon* into *Shelomoh* : but the reader now understands why James thought fit to limit the operation of their principle.

As to the third rule laid down by James for the government of the translators, it is easy to perceive why the king takes care that they shall not say *congregation* in place of *church*. James, who, as it appears, thought more of his ecclesiastical headship than of his temporal dignity, had no fancy to be called the head of a congregation, but by all means, the head of a church. Now, if the word *church* had not been found in the scripture, the people might have imagined that there was no such thing as a church, whereof any one could be the head. Moreover, the word *congregation* had already served its purpose, which was to keep away the fear of the ancient church, whilst their new church, that had now arrived to maturity, was in

its tender infancy. And perhaps the king—who was looked upon as a shrewd genius, at least, by himself—might have imagined that *congregation* could only designate a church in its infancy, as if *congregation* bore the same relation to *church*, that *child* does to *man*.

Having thus briefly noticed the history of this version, it is necessary to say a few words on the character of a translation which is so highly extolled by those who decry the Latin vulgate—our authorized version. Richard Simon, who, in the judgment of Protestants, is generally allowed to have been an impartial critic, says, with reference to the Old Testament, where the translation was made from the Hebrew, that this version has its defects as well as the others, *i. e.* the preceding English Protestant versions, assigning as his reason, in the first place, that the translators took for their guide, the ordinary system of Jewish grammar.—Simon *Histoire Critique du Vieux Testament*, liv. ii., chap. xxiii. He here evidently implies that St. Jerome had an advantage—in this particular—that he translated at a period anterior to the fixing of the Masoretic text, or the systematizing of the Hebrew grammar in its present rabbinical form; for, although these labours of the Rabbins have been attended with several advantages, yet it will hardly, at present, be asserted by any one, that they are not calculated to lead their servile followers into mistakes, in rendering the scripture text. Simon makes another observation in the same place, which although favourable to this version, as compared with the other English Protestant versions, yet redounds to the still greater honour of the vulgate—he says, “That which has made it more exact in some places, than the preceding (English Protestant versions) is this—that those who were engaged in it had profited by the critical observations of Drusius—and they took care not to fall into the errors, which this learned Protestant had condemned in the version of Tremellius.” Now it is well known that the principal objection urged by Drusius against the version of Tremellius, was the fact of that translator’s having departed so much from the vulgate. As to this version in the New Testament—this, in the first place, may be urged against it, that having been made upon the common Greek text, it cannot bear a comparison with the vulgate, which not only represents a more ancient Greek text, but also, in the judgment even of the most learned Protestant critics, a different and much superior recension of that text. As we have observed before, when treating of the recensions or families of the MSS. of the Greek testament—the common Greek text (which has been followed in King James’s bible) belongs to the Constantinopolitan family or recension; whereas our vulgate represents the Alexandrian recension, which, as I have just observed, is, in the opinion of the most learned critics even among the Protestants, a much more ancient and a much superior recension of the Greek text. Indeed this version has been far from winning the approbation of all Protestant critics, as appears by these words of Horne—he speaks, of course, of Protestants in the following passage: “of late years, however, this admirable version—the guide and solace of the sincere Christian—has been attacked with no common virulence, and arraigned as being deficient in fidelity, perspicuity and elegance: ambiguous and incorrect even in matters of the highest importance.”—Horne’s *Introduc. Bibliographical*

Appendix to vol. 2. And MacKnight, a great Protestant authority, says, in the *General Preface to his Translation of the Epistles*, "Even that which is called the king's translation, though in general much better than the rest.....is not a little faulty. It is by no means such a just representation of the inspired originals, as merits to be implicitly relied on, for determining the controverted articles of the Christian faith, and for quieting the dissensions which have rent the church." In Ward's learned work on the errata of the Protestant bible, to which we beg to refer the reader, the leading mistranslations in this version, are well pointed out and exposed. He shows there that the influence of Beza's opinions on this version was such, as would alone be sufficient to condemn it.—See Ward's *Errata Dublin edition*, 1810, 4to., p. 71. As to the character of Beza's translation of the New Testament, which had such weight with King James's translators, we shall repeat again the words of Doctor MacKnight—himself a follower, at least very generally, of the theological opinions of Beza. As before observed, therefore in the general preface to his translation of the Epistles, p. 6, he says, "Nor is this all; he (Beza) hath mistranslated a number of texts, for the purpose, as it would seem, of establishing his peculiar doctrines, and of confuting his opponents: of all which, examples shall be given afterwards. Farther, by omitting some of the original words, and by adding others, without any necessity, he hath in his translation, perverted, or at least darkened, some passages; so that to speak impartially, his translation is neither literal nor faithful, nor perspicuous. Nevertheless, Beza having acquired great fame, both as linguist and a divine, the learned men who afterwards translated the New Testament, for the use of the reformed churches, were too much swayed by his opinions." We have said enough to show that Catholics do not stand alone, when they pronounce this version to be an unsafe guide to the knowledge of that original, which it so frequently misrepresents.

CHAPTER III.

OF THE GERMAN AND FRENCH VERSIONS.

I. *Of the German versions.*—A translation of the bible in the German language, was printed at a very early period—the oldest editions of it, are without a date. The first, of which the date is certainly known, was printed at Augsbourg in 1477. Many editions of it were afterwards printed at Nuremberg, and at Augsbourg. The translation given in these editions was made on the vulgate, and published thus often, before the birth of Protestantism.—See Boerner's *Le Long*, tom. ii., in *Biblica Germanica Catholicorum*; and *Dublin Review*, vol i. p. 319.

Martin Luther, the founder of Protestantism, was the first who attempted to translate the scriptures into German from the original text. Luther finished his translation of the bible about the year 1532. This translation

was received with great applause, and has been always held in high esteem by the followers of Luther's doctrine in Germany. It became the basis of various other translations, made by Protestants into the languages of the northern countries of Europe. Luther's great object appears to have been, to make the style of his translation find favour with his readers, for its purity and elegance. In aiming at this object, he has taken much too great a license with the text, even in the opinion of the most learned Protestants. Thus Leusden and Aldegondius, quoted by Le Long, (edition by Boerner) tom. i., p. 278, *de Bibliis Belgicis Calvinistarum*. Leusden says of Luther's version, "multis scatuit vitiis," and Aldegondius—"Inter omnes autem omnium versiones ego ingenue fatebor, mihi visam esse nullam tanto abesse ab Hebr.—veritate intervallo atque sit Lutheri versio." See an able critique of Luther's New Testament, Dublin Review, vol. i., p. 386. Indeed Luther was but imperfectly acquainted with the original languages of the scripture—that we are not over severe in reprehending this version will be manifest to any one who will take the trouble of reading the learned critique of Father Simon on Luther's bible, contained in his critical history of the Old and New Testament. The Synod of Dort ordered a new version of the scripture to be made from the original, because the Dutch version of the scriptures then in use among the adherents of that synod, had been made from Luther's bible, which the synod considered to be replete with faults. John Piscator, a Calvinist, gave a translation of the bible into German, in 1604, made from the Latin version of Junius and Tremellius, and various other translations of the bible into German, have been made by Protestants. Calmet *Dictionarium Biblicum*, V. *Biblia*. Among others, John David Michaelis and De Wette have distinguished themselves as translators of the scripture—but of all these Protestant translations it must be said that a love of novelty and a licentious criticism have disfigured them with numerous errors. The German Jews have also their translations of the Old Testament, some printed in the Hebrew character, some in the German character. These versions are remarkable for an over literal following of the Hebrew text.

We have already seen that there was a German Catholic version of the scriptures before that Luther broached his errors—and since the publication of Luther's bible, there have been various German translations made by Catholics. First, that of John Dietemberger, first published at Mayence, in 1534. Second, the translation called by the name of Eckius' bible, although Eckius translated only the Old Testament; the New Testament was translated by Emser. It was first published in 1537, and, as well as the preceding, has been often reprinted. Third, the version of Ulenberg, first published in 1630, at Cologne. It was received with great applause by the Catholics of Germany, and has been often reprinted. In all these Catholic versions, the vulgate has been the basis of the translation. Ulenberg's version was made from the Sixtine edition of the vulgate.—Le Long, edition by Boerner, tom. ii., *De Bibliis Germanicis Impressis*. Besides these three versions which contain the Old and New Testaments, we might specify other German translations both of the Old and New Testament

made by Catholics. The names of the translators may be seen in Glair. We pass on now to notice the principal

II. *French versions*.—The most ancient French translation of the bible, of which we have any certain knowledge, is that made by Peter Waldensis, or de Vaux, head of the Waldensian or Vaudois heretics. It is not known whether any copy of this version has come down to our times. Of the French versions which have issued from the press, the earliest is that made by Guyard des Moulins, a priest, about the year 1294. It was printed in Paris in 1488, two volumes in folio. It is the first Catholic French version, and was printed before the Reformation. James Le Fevre, of Estaples—better known by the name of Faber Stapulensis—published a new translation of the whole scripture, from the Latin into French, Paris, 1528. This version was often reprinted since, in different cities of France. A French version of the sacred scripture was published in the year 1643, at Paris, by James Corbin, which translation he made by the order of Lewis XIII. It is not much esteemed by reason of its barbarous style, the translator having servilely imitated the Latin phraseology. A French version of the bible, better known than the preceding, is that made from the vulgate by Le Maistre De Sacy, a priest of Port Royal, published in Paris in 1612, 32 vols. in 8vo., accompanied with explanations of the spiritual and literal sense, which, for the most part, were not written by De Sacy, but by Du Fossé, Huré, and Le Tourneur. Glair remarks, that the names of Du Fossé, Huré, and Le Tourneur, are sufficient to put one on his guard, in reading these explanations in De Sacy's bible, which in effect, in more than one place, favour the errors of Jansenius.—*Introduction*, tom. i., Section *Des Versions Francaises*. The French version of De Sacy, revised in some places, is that which Dom. Calmet has employed in his well-known commentary on the literal sense of the scripture.

We may here remark on some versions, which embrace only the New Testament—first, Father Amelotte published a French version of the New Testament with notes, in 1666–1670, 3 vols. 8vo. Amelotte has the character of a faithful translator, but his style is not admired for its elegance. Second, Another French version of the New Testament, is that made from the vulgate by Father Bouhours, 2 vols. 12mo., Paris, 1697–1703. Bouhours was assisted in the work by two other Jesuits, Letellier and Besnier. The style of this version is considered a little deficient in perspicuity. Third, We may also mention the French Testament of Godeau, which holds a middle place between a literal version and a paraphrase. We cannot pass by without notice, a French version of the New Testament, which has obtained great notoriety; it is that which is called the New Testament of Mons. It was published in the year 1665, with the permission of the archbishop of Cambray, and the privilege of the king of Spain. It is called the New Testament of Mons, because it is declared in the title page, that it was printed by Gaspar Migeot of Mons. In reality, however, it was printed at Amsterdam, by the Elzevirs. Three were engaged in the translation—Anthony Le Maistre, Anthony Arnauld, and Isaac Le Maistre de Sacy. De Sacy composed the preface, assisted by Peter Nicole and Claude a Sainte Marthe. In the privilege, however,

granted for the printing of the work, where it is said to have been made by a certain doctor of the Sorbonne, Arnauld alone is named. This version was condemned in 1668 by Clement IX., and in 1679 by Innocent XI. The French text, to which Quesnel appended his *Reflections*, is, in a great part, taken from this version of Mons.

French translations of the scriptures, have been also made by the Protestants. The first French version published by the Protestants, is that made by Robert Peter Olivetan, a relative of Calvin's, by whom he was assisted in the work. It was first printed at Neufchatel, in folio, 1535. Olivetan copied extensively from the French version, which had been made by Nicholas de Leuse, a doctor of Louvain, and which had been printed at Antwerp, by Martin L'Empereur, in 1534. Olivetan himself was badly fitted for the work, being but imperfectly acquainted with the French idiom, whilst of the original language of the Old, as well as of the New Testament, he had hardly any knowledge.—See Richard Simon *Histoire Critique des Versions du Nouveau Testament*, Rotterdam edit. p. 329. An edition of this bible was published in 1588, at Geneva. It was revised by Beza and others: it is much more esteemed by Protestants, than the early editions of Olivetan, and it goes by the name of the Geneva bible. Sebastian Castalio, or Chateillon, has given a version of the Old and New Testament from the Hebrew and Greek, which he published at Basil, in 1555.—Calmet, *Diction. Bibli. V. Biblia*. He was so imperfectly acquainted with the French language, that his version was never held in any esteem even by the Protestants. John Diodati, the same who gave the Italian version, which bears his name, published also a French version of the scripture, made from the Hebrew and Greek, Geneva, 1644. As to translations restricted to the New Testament, the most remarkable made by the Protestants are—First, The translation of the New Testament, by the celebrated critic, Le Clerc, published at Amsterdam, 2 vols. 4to., 1703. It never met with any general approbation among the Protestants, on account of the Socinian principles, with which it is tainted. Secondly, The French version, made by Beausobre and L'Enfant, and published at Amsterdam, in 1718. This version is in great repute with Protestants.—See Janssens' *Hermeneutica Sacra*, French translation, tom. ii., p. 280–6.

CHAPTER IV.

OF THE BELGIAN, ITALIAN, SPANISH, AND PORTUGUESE VERSIONS.

1. *Belgian Versions* of the scripture are very ancient, and were often issued from the press before the origin of the so-called Reformation, as may be seen in Le Long—*Bibliotheca Sacra*, tom. ii., *De Bibliis Belgicis Impressis*. All these versions, or editions, wanted the name of the translator, up to the year 1548, when the version of Nicholas Van Winghe, was printed at Louvain and Cologne. We are here to be understood as speaking of the entire bible, for we have the New Testament, translated by Cornelius Hendrickz, Delft, 1524. Van Winghe informs us, that he was assisted in making his version by two Louvain doctors, whose names, however, he does not mention: this version has been often reprinted since. There were other Belgian versions made by the Catholics in the seventeenth century. The Belgian Protestants, before the year 1636, made use of a version of the scripture in their language, taken from the German version of Luther. The Synod of Dort, however, which held its sittings in the years 1618 and 1619, ordered a new version to be made from the originals, and deputed certain persons for this purpose. The version was given to the public in 1636 and 1637, and has been often reprinted.

II. *Italian Versions*.—The most ancient of these with which we are acquainted, is that of Nicholas Malermi, a Camaldulense monk, who made it from the vulgate: it was printed at Venice in 1471, in two vols. Another Italian version was made from the original languages by Anthony Bruccioli, and published at Venice, in 1532. Richard Simon informs us, that he had but a middling knowledge of the Hebrew.—*Histoire Critique du Vieux Testament*, liv. ii., cap. 22. His translation was put on the index by the order of the Council of Trent. Sanctes Marmochini gave a corrected edition of Bruccioli's version. This might be almost considered a new version: it was printed at Venice, in 1538, and it has been often since reprinted. In fine, the Italian version at present in use in Italy, is that made by Anthony Martini, archbishop of Florence: it was made from the vulgate. The New Testament was published at Turin, in 1769, and the Old Testament in 1779. This version received the sanction of Pope Pius VI., and has been repeatedly printed. It is accompanied with excellent explanatory notes.

The Protestants, also, have their Italian bibles. First they gave an edition of the scriptures in Italian, at Geneva, 1562, which was not a new version, but taken from former versions which they accommodated to their views. They principally followed, at least in the Old Testament, the version of Bruccioli. Diodati published his Italian version of the bible first in 1607, and again in 1641.—*Calmet Dictionar. V. Biblia*. This version is much esteemed by Protestants. Calmet observes that in the

same way as in his French bible, Diodati has rather given a paraphrase, than a version in the strict sense. Diodati's Protestant views appear in his translation.

III. *Spanish Versions*.—The first Spanish version of the bible, of which we have an account, is that which was made in the dialect of Valencia, and printed in the city of Valencia, in 1478, or, according to others, 1500. Cyprian de Valera, a Protestant, testifies that he saw this version—it is also mentioned by others. See Calmet, *Dictionar. V. Biblia*, also Le Long, by Boerner, tom, ii., p. 145. It was made from the vulgate—the author of it is not known. Passing over various Catholic versions of certain portions of the scripture, we come to the Spanish version of the entire bible, made from the vulgate, by Don Felipe Scio de San Miguel. It was published at Madrid, in 1793–4, in ten folio volumes. Two other editions at least, of this version have been since published at Madrid. The translation is accompanied with copious notes. The author of this version was rewarded with the See of Segovia.

A Protestant version of the scriptures in the Spanish language was given by Cassiodorus de Reyna, at Basil, 1569. In translating the Old Testament, he followed almost entirely the Latin version of Santes Pagninus. A revised edition of this version was afterwards given by Cyprian de Valera, also a Protestant. It was printed at Amsterdam, in 1602. We may also mention here a Protestant version of the New Testament, in the dialect of Castile, made from the Greek by Francis Enzinas, (otherwise Driander,) and dedicated to the Emperor, Charles V., Antwerp, 1543. The Jews had from an early period, a Spanish version of the Old Testament, made from the Hebrew—of this version, the Pentateuch was published at Constantinople, in 1546. This ancient version has been attributed by some, but without foundation, to Rabbi David Kimshi, the celebrated Jewish doctor, who flourished in the thirteenth century. See Calmet *Diction. V. Biblia*. In 1553, a Spanish version of the Old Testament, or rather, perhaps, a revised edition of the old version, was published by the Jews at Ferraras. A revised edition of the Ferrara bible was published at Amsterdam, by Manasseh Ben Israel, in 1630. An edition of the Old Testament, in Hebrew and Spanish, was printed at Vienna, in the years 1813, 14, 15 and 16, in 4 volumes, 4to., for the use of the Jews of Constantinople and of most of the cities of Turkey, who are Spanish Jews.

IV. *Portuguese versions*.—A Catholic version of the scripture in the Portuguese language, made by Antonio Pereira, was printed at Lisbon, in 1781–3. As early however, as the reign of John the First, the historian Emanuel Sousa, (quoted in the *Dublin Review*, vol. i., p. 384,) tells us, that the New Testament had been translated into that language. A Protestant version of the New Testament in this language was published in 4to., at Amsterdam, in 1681. And a Protestant version of the Old Testament, executed by Ferreira D'Almeida and Jacob op den Akker, was published at Batavia, in 1748–53, 2 vols. 8vo.

CHAPTER V.

OF THE POLISH, BOHEMIAN, SCLAVONIC, ICELANDIC, AND OTHER
MODERN VERSIONS.

THE first *Polish version* was made by the order of S. Hedwige, queen of Poland. This version was made about the year 1390. At a later period the bible was translated from the Latin into Polish, by the command of Pope Gregory XIII. and published with the approbation of Clement VIII. at Cracow, in 1599. Another Polish Catholic version, viz., that of Jerome Leopolitanus, was published in 1608. And again the bible was translated into the Polish by Justus Rabi, a Jesuit, and printed in 1657.—*Le Long*, edition by Boerner, tom. ii. p. 353. There is also a Protestant version of the bible in the Polish language, made from Luther's German translation, and published in 1596. The bible was translated into the *Bohemian language* at an early period. The entire bible, in that language, was printed at Prague, in 1488, at Cutna, in 1498, and at Venice, in 1506 and 1511; all these editions were prior to the commencement of Luther's preaching against indulgences.—*Le Long*, by Boerner, tom. ii. p. 349. A *Sclavonic* version of a great portion of the bible, was printed at Cracow, in the beginning of the sixteenth century.—*Dublin Review*, vol. i. p. 384. Other versions in the Sclavonic are mentioned by *Le Long*. A version of the scripture in the dialect of Iceland is known to have existed as early as the year 1279.—*Dublin Review*, ibidem. An Icelandic version was also made from the German of Luther. This version was published in 1584. Versions of the scriptures have been made in the Hungarian language, both by Catholics and Protestants.

Among the modern versions of the scripture we may also mention the translation into the Irish language, made by the Protestants. We extract from Horne the following notice of it:—"The New Testament having been translated into Irish by Dr. William Daniel, (Protestant) archbishop of Tuam. Dr. Bedell, who was advanced to the See of Kilmore and Ardagh, in 1629, procured the Old Testament to be translated by a Mr. King, who being ignorant of the original languages, executed it from the English version. Bedell, (Protestant bishop of Kilmore,) therefore, revised and compared it with the Hebrew, the septuagint, and the Italian version of Diodati. He supported Mr. King during his undertaking, to the utmost of his ability; and when the translation was finished, he would have printed it in his own house, and at his own charge, if he had not been prevented by the troubles in Ireland. The translation, however, escaped the hands of the rebels, and was subsequently printed in 1685, at the expense of the Hon. Robert Boyle."—*Horne Introd. Bibliographical Appendix* to vol. ii, p. 87.

It appears from the testimonies cited in Boerner, (*Le Long*, tom. ii., p. 369,) that long before the Reformation the scriptures were translated in to

the Irish language. This version is attributed by some to Richard Fitz-Ralph, who was appointed to the primatial See of Armagh in 1347.

Besides versions in other languages or dialects of Europe, which we omit to specify, the bible has been printed in many of the modern languages of Asia, chiefly through the means of the English bible societies. By means of the same, or similar societies, the scripture, or portions of it have been translated into many of the languages of the native tribes of North America. But native tribes of America, and different nations of Asia, have had versions either of the whole scripture, or of portions of it made for them, and published among them, by catholics. Of these American versions Horne says, "Benedict Fernandez, a Spanish Dominican friar, vicar of Mixteca in New Spain, translated the epistles and gospels into the dialect spoken in that province. Didacus de S. Maria, another Dominican, and vicar of the province of Mexico, (who died in 1579,) was the author of a translation of the epistles and gospels into the Mexican tongue, or general language of the country. The Proverbs of Solomon and other fragments of the holy scriptures, were translated into the same language by Louis Rodriguez, a Spanish Franciscan friar; and the epistles and gospels appointed to be read for the whole year, were translated into the idiom of the western Indians, by Arnold a Basaccio, also a Franciscan friar; but the dates of these latter versions have not been ascertained."—Horne *Introd.* vol. ii., p. 120, edition, &c., ut supra. And for Asia we can state, with the writer to whom we have often referred already, that the Catholics have printed "several editions of the Syriac and Arabic bible, at Rome, Venice, and Vienna, for the use of the Christian churches of the east. A translation into Ethiopic, was published at Rome, 1548, and some most exquisite editions of the Armenian bible have issued from the press of the Armenian monks, at San Lazaro, one of the Venetian islands."—*Dublin Review*, vol. i., p. 384. We shall now proceed to a subject naturally connected with the history of the modern versions of the scripture, and the discussion of which will enable us to estimate the value of those exertions for the distribution of the scriptures among the people, for which the Protestant bible societies take such credit to themselves.

DISSERTATION X.

OF THE READING OF THE SCRIPTURES IN THE VULGAR TONGUE.

HAVING then noticed thus briefly the principal modern versions of the scripture, it will not be considered out of place, if we make a few observations on the subject of the circulation of the scriptures among the people, in the vulgar tongue—and what we have to say on this subject shall be divided into two parts, of which the first shall treat briefly of the practice of the church of God in this matter, at all times—the second shall offer a few words in vindication of the discipline of the Catholic church, on this head, in these latter times.

First.—If in the historical question, of which this first part treats, we push our inquiries back as far as the time of the Jewish church, we shall find that, at no period of that church's history, did any law exist rendering it obligatory on the people generally, to read the scriptures. It was the duty of the king and the judges to read them, that in the government and regulation of the people, they might be guided by the law of God; it was the duty of the priests to read them, "whose lips were to keep knowledge and at whose mouth the people were to seek the law."—Malachy, ii. 7. It was the duty of the Levites—see 2 Paralip. xvii.—the duty, consequently, of the Sanhedrin, or great council, at whatever time it may have been instituted, and of the scribes and doctors of the law. As to the body of the people, they were provided with teachers, viz., the priests, scribes, Levites, through whom they were ordinarily to learn the law, and the meaning of the scriptures. And hence the priests and Levites had their dwellings dispersed among the several tribes.—Josue, xxi. Hence in doubts regarding the meaning of the ordinances of the *law*, God does not prescribe to the Jews, that each one shall read the law after praying for light to understand it, and that then he shall follow his own judgment as to its meaning; but in the following manner does God ordain that difficulties about the meaning of the law shall be decided: "If thou perceive that there be among you a hard and doubtful (matter) in judgment between blood and blood, cause and cause, leprosy and leprosy, and thou see that the words of the judges within thy gates do vary: arise and go up to the place which the Lord thy God shall choose. And thou shalt come to the priests of the Levitical race, and to the judge that shall be at that time: and thou shalt ask of them, and they shall shew thee the truth of the judgment. And thou shalt do whatsoever they shall say, that preside in the place, which the Lord shall choose, and what they shall teach thee, according to his law; and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand. But he that will be proud and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge, that man shall die, and thou shalt take away the evil from

el."—Deuter. xvii., 8, &c. We find it here laid down that, if in a particular case, the meaning of the law should appear doubtful to the inferior judges appointed in the several towns to pronounce according to the law, in the cases which might there occur; then recourse should be had to the place which God would appoint, which from the time of David, was Jerusalem, and before that time was the place, whatever it might be, in which the high priest dwelt; and that there the high priest for the time being, in conjunction with the other priests, should declare the true judgment in the case, and that *the judge* was to make his decree in conformity with this declaration of the priests, which decree was to be most strictly followed. Vatable is of opinion that the judge here mentioned, to whom appeal was to be brought, was the high priest himself; others suppose it was the chief secular authority among the Jews, who was bound to make the decree in conformity with the judgment of the high priest and council.—See Cornel. a Lapide, *comment. in locum*. Our Redeemer, in the gospel, gives us to understand in what way the multitude, in the present dispensation, was to learn the law of God, for thus we read in the opening of the twenty-third chapter of St. Matthew: "Then Jesus spoke to the multitudes and to his disciples, saying: The scribes and the Pharisees have sitten on the chair of Moses. All things, therefore, whatsoever they shall say to you, observe and do," &c. Hence the ordinary mode of learning the law and will of God in the scripture, as far as the multitude concerned, was by having recourse to the constituted teachers, not by their own private perusal of the sacred volume. Hence we are not surprised to find that, from the time of the Babylonish captivity, when the people, commonly, ceased to understand the Hebrew language, up to about the time of Christ's coming upon earth, there was no version of the scripture made for the use of the Jews of Palestine, who spoke the Syro-Chaldaic tongue. Of the Chaldaic paraphrases, the most ancient are those of Theodosios on the Pentateuch, and Jonathan Ben Uzziel on the prophets and historical books—and these at the earliest, date but a few years before the Christian era. During that long interval, however, the people were supplied by the ordinary means of arriving at such a knowledge of the sacred law as it behoved them to possess; for, the scriptures, i. e., select portions of them were read on the Sabbath days in the synagogues, in the present Hebrew, and afterwards explained to the people in the Syro-Chaldaic tongue. If it be said that before the captivity, the synagogues were not in existence, and that, therefore, the people had then to acquire their knowledge of the scripture from their own private reading, we answer, that before the captivity, there were the schools of the prophets, in which were sung the praises of God, and where, upon Sabbaths and new moons, the more pious people assembled to be instructed by the prophets. Moreover, as has been already observed, we are informed in Josue (chap. xxi.), that the priests and Levites—the constituted teachers of the people—had their cities, wherein they abode, scattered through the several tribes.—(See *Archæologia* of Jahn, *De locis sacris*, s. 332.)

The septuagint version, indeed, is much more ancient than any Chaldaic paraphrase, but whatever cause may have led to the making of that version,

no ancient authority, either Jewish or Christian, ever supposed for a moment, that it originated in the desire to provide the multitude of the Jews, who spoke the Greek language, with the means of discharging its obligation, of perusing the scriptures. We all know that according to the common opinion, the idea of making such a version did not originate with the Jews at all, but with the king of Egypt and his librarian Demetrius Phalereus. If the Jews of Alexandria made this version of their own accord, then the object appears to have been to consult for the convenience of the doctors in the synagogues, who would find it less troublesome to read the scripture in the Greek language for the people, than to imitate their brethren in Judea, who first read it in the Hebrew, and then explained it in the language with which the people were familiar. As there was no obligation on the part of the people commonly, to peruse the scriptures, so we cannot say to what extent the custom prevailed at any time among them, of attending to the private reading of the scriptures. Certainly, as we have just now seen, between the captivity and the time of Christ's coming, the people of Palestine were not provided with the scriptures in that language which they understood; nor is it likely that at any time, even before the captivity, had the people generally the means of perusing the scriptures; seeing the difficulty that then existed of multiplying the copies of the sacred volume, to the extent that would have been requisite for this purpose. Thus, looking even to the favoured kingdom of Juda, in the reign of king Josaphat, we may infer from a passage in the second book of Paralip. and seventeenth chapter, that the sacred volume was not in the hands of the people of that kingdom generally, at that period; since the teachers, whom that pious king sent through the various cities of his kingdom to instruct his people, are expressly said to *have had with them* for that purpose, the book of the law of the Lord; a circumstance that would hardly have been thus mentioned, if copies of the book of the law, had been commonly in the hands of those whom they went to instruct. The following is the passage referred to: "And in the third year of his reign, he sent of his princes, Benhail and Abdias, and Zacharias, and Nathanael, and Micheas, to teach in the cities of Juda; and with them the Levites, Semeias, and Nathanas, and Zabadias, and Assel, and Semiramoth, and Jonathan, and Adonias, and Tobias, and Thobadonias, Levites, and with them Elisama and Joram, priests. And they taught the people in Juda, having with them the book of the law of the Lord: and they went about all the cities of Juda, and instructed the people." 2 Paralip., xvii., 7-9. Several of the Fathers—Origen, St. Jerome, St. Gregory Nazianzen—assure us, that the synagogue did not permit young persons to read certain portions of the scriptures, that is, the beginning of Genesis, the beginning and the end of Ezechiel, and the Canticle of Canticles, which is a clear proof, that the rulers of the Jewish church did not acknowledge the existence of an obligation, on the part of the people, to peruse the sacred volume.—See Glaire, *Introduc.* tom, i., p. 319. Here will be objected to me the words of our Redeemer in the Gospel, addressed to the Jews—"Search the scriptures."—St. John, v., 39. The advocate of bible reading will tell me, that if these words are properly rendered in the imperative mood, then they prove the obligation on the part of the Jews generally, to read the scrip-

tures: whilst, if they are to be rendered in the indicative, they will at least declare the fact, that the Jews did generally read the sacred volume. But I answer—that whatever may be the proper way of rendering this text, the words in question were not intended to apply to the Jews generally, but only to the scribes, priests, and pharisees, who were much given to bible reading, and whom our Redeemer here tells, if He speaks imperatively, not to be satisfied with a superficial perusal of the sacred book, but to read it attentively, so as not to mistake its meaning. That the persons to whom these words were addressed, were such as I have mentioned, appears by the circumstances in which they were uttered. Our Redeemer was after performing a most wonderful miracle—restoring in an instant to perfect health and strength, a man, who had been for thirty-eight years suffering from some grievous infirmity. The Jews, to whom our Redeemer addresses the words in question were those, who, so far from acknowledging the hand of God in the work which had been performed, took occasion from it to persecute Jesus the more, because it was upon the Sabbath day that He told the man to take up his bed and walk. These persecutors must have been the priests, scribes and pharisees, seeing that the multitude, when left to its own unbiassed judgment, always on witnessing the wonderful works of the Redeemer, pronounced that *the finger of God was there*. The pharisees themselves acknowledged this opposition to their views on the part of the multitude, and it is curious enough, that they appear to ascribe this opposition to the fact, that the multitude did not read the bible. Thus, in the seventh chapter of St. John's gospel, verses 48, 49, the pharisees say: "Hath any one of the rulers believed in him, or of the pharisees? But this multitude that *knoweth not the law*, are accursed." Again to the same persons to whom our Redeemer addresses the words, "Search the scriptures," he, a little further on, says—44th verse of that fifth chapter of St. John—"How can you believe, who receive glory one from another: and the glory, which is from God alone, you do not seek?" by which words he most clearly points to the scribes and pharisees. The example of the Bereans mentioned in the Acts of the Apostles, and to which we shall advert more particularly in the sequel of this chapter, does not prove, either that the Jews, commonly, were bound by any precept to read the scriptures, or that, in the time of the synagogue, the Jews were generally given to the private reading of the bible. That neither the one point nor the other is proved by that example, will be sufficiently clear to any one, who will reflect for a moment upon the passage of the Acts, which has reference to the Bereans. But of this, more just now.

We now proceed to detail briefly what has been the practice of the *Christian church*, with respect to the reading of the scriptures. We shall find upon inquiry, that the practice of the Christian church at all times, upon this head, has been quite irreconcilable with the supposition, that the Founder of that church or His apostles, imposed any obligation upon all Christians, generally, to read the scriptures. No doubt, it was always considered a sacred duty, on the part of the clergy—the spiritual guides and teachers of the people—to read the scriptures. These should read them in the prayers and offices of the church. They should read them also, in order

to qualify themselves for the instruction of those committed to their care. As to the simple faithful; the rule in the Christian church has always been, that they should learn the doctrines of religion, and their duty to God, by means of the instructions of the constituted teachers in the church. The private study, or perusal, of the sacred volume, has never been made obligatory upon them. For a length of time after the promulgation of the new law, there could be no question of the reading of the New Testament, because it had not yet existed. And even, when after the lapse of a considerable time, this portion of the sacred writings was complete, there must have been still many who did not read it, either because they had not learned to read, or because copies of the book were not so easily procured, as to leave it within the reach of all to possess it. For, we must remember, that during that long period of the church's existence, which preceded the invention of printing, copies of books were multiplied with great difficulty, and sold at a high price. Of course, the epistles of St. Paul must have been read repeatedly for the assembled faithful of the several churches, to which they were addressed. The rulers of these churches, to whose hands, in the first instance, the epistles were committed, would, no doubt, consider it their duty to have them thus read. Nor was this public reading in the church, confined to the epistles of St. Paul: it extended to the gospels, and the other portions of the New Testament—nor was the Old Testament left out. And the church, from an early period, made provision for the continuance of this practice, of publicly reading the scripture in the assembly of the faithful; for, not to speak of the manner in which She has embodied in Her liturgy, the several portions of the scriptures, She instituted the minor order of Reader, whose duty, among other things, as the catechism of the Council of Trent, observes, “was to read to the people, in a clear and distinct voice, the sacred scriptures.”—See *Catechism of the Council of Trent on the Sacrament of Orders*. The private perusal of the scriptures, was far from universal at any time among the simple faithful, for, as St. Irenæus informs us, “*there were many barbarous nations, who diligently preserved the ancient tradition, without the aid of paper and ink.*” This private perusal became still less common in the church, in proportion as these languages, Greek, Latin, Syriac—in which the scriptures are found from the early days of the church, wore out of the knowledge of the people. For not only were there nations of other tongues brought into the church, but even among the people who spoke the languages above mentioned, these languages, in progress of time, became so much altered, as to cease to be intelligible, to the great bulk of the people, in that early dialect, in which the scriptures were found. Now, the supply of versions at all times, was very far from keeping pace with these changes, by which such versions became necessary, if the people commonly were to be afforded an opportunity of perusing the scriptures. This point is well proved by the illustrious bishop of Bruges, M. Malou, in the second volume of his work, *La Lecture de La Sainte Bible en Langue Vulgaire*, p. 327, Louvain, 1846. The custom must have prevailed for a considerable time in several places, to read first, for the assembled faithful in the church, a portion of the scripture, in one of these languages, which may be well termed ecclesiastical,

and afterwards to explain it in the language or dialect, with which the people were acquainted. And when versions began to be introduced, these, in various places did not, for a length of time, extend beyond certain portions of the sacred text, as for instance, the epistles and gospels read in the liturgy during the year. Hence, we may conclude from what has been already said, that down, at least, to the period of the invention of printing, the private reading of the scripture must have been for great numbers in the church, an impossibility, which impossibility arose from one or more of the following causes:—First, the want of knowing how to read—Secondly, the want of means to purchase books—Thirdly, the want of versions intelligible to the people. After the invention of printing, the reading of the scripture, no doubt, became more general, as we may infer from the number of editions in the modern languages, which, as we have already seen, issued from the press, even before the period of the so-called Reformation; yet, even then, the obstacles before-mentioned continued, although not to the same extent, to prevent many from reading the sacred volume. After the commencement of the Reformation, when, under the guise of a pretended zeal for the diffusion of scriptural knowledge, the reformers attempted to pervert the faith of the people by means of corrupt versions, and by exhorting every one to interpret the scripture for himself, then the church considered it necessary, to impose certain restrictions on the liberty of reading the scripture in the modern versions. Nor was this the first occasion, on which the ecclesiastical authority interposed, in order to guard against the abuses which might follow from the unrestricted use of these versions; for, we find Innocent III., in the year 1199, praising the zeal of the bishop of Metz, who denounced to the holy see certain persons of his diocese, who, having procured a French version of some portions of the scriptures, held clandestine assemblies, in which they not only read these scriptures, but also presumptuously usurped to themselves the ministry of preaching. Pius VII., in his letter to the bishop of Mohilew, quotes largely from the admirable epistle which Innocent III. addressed, upon this occasion, to the faithful of Metz. Again, in the year 1229, the provincial Council of Toulouse prohibited to the laity the use of versions in the vulgar tongue.—See in *Labb. the Council of Toulouse*, held in the year 1229, canon 14. The object of this decree, was to guard the simple faithful against the artifices of the Albigenses, who were continually attempting to force upon the people the most false and ridiculous interpretations of the sacred text. However, it was after the Reformation, that that law, in reference to the use of the modern versions, was introduced, which prevails generally now throughout the church, and we may say everywhere, at least as to the substance of the law. This is the law laid down in the *rules of the index librorum*. These rules were drawn up by a number of the fathers of Trent, chosen for the purpose by the council, and they were afterwards confirmed by Pius IV. in the constitution of the 24th of March, 1564, which begins with the words *Dominici gregis*. The third rule has reference to the prohibition of those versions and commentaries, which proceed from condemned authors. The fourth rule regulates as follows: “Since experience has made it manifest that the reading of the bible in the vulgar tongue, if it is permitted to all

indiscriminately, causes through the temerity of men more detriment than utility, let the judgment of the bishop or the inquisitor be followed in this matter, who, with the advice of the parish priest or confessor, can permit the reading of those versions in the vulgar tongue, that have been made by Catholic authors, to those whom they shall know to be fit to derive from this reading, not detriment, but an increase of faith and piety—and let this permission be in writing.” These rules were confirmed by Clement VIII. in 1596. In the decree of the congregation of the index of the 13th of June, 1757, under Benedict XIV., it is laid down that—“These versions of the bible in the vulgar tongue are permitted, when they have been approved of by the Holy See, or are published with notes drawn from the Holy Fathers or from learned Catholic writers.” Both the law laid down in the fourth rule of the index, and this addition to that law in the decree of the congregation of the index of the 13th of June, 1757, have been often insisted upon by the Popes since, as may be seen in the various documents, relating to the bible societies, which have emanated from the Holy See in these latter times. We deem it unnecessary to quote the words of these documents. They are principally the following—which may be seen at full in the work of bishop Malou, above-mentioned, tom. ii., p. 520, &c.—viz.: the letter of Pius VII. to the bishop of Gnesne, in Poland, in 1816; letter of the same pope to the bishop of Mohilew, in the same year; notice of the bible societies in the encyclical letter of Leo XII., in 1824; notice of the same societies in the encyclical letter of Pius VIII., in 1829; the encyclical letter of Gregory XVI., by which he condemns the bible society founded in America, for the circulation of the bible in Italy: this letter bears the date of the 8th of May, 1844. From an examination of all these documents—that is, the fourth rule of the index, the decree of the congregation of the index of the 13th of June, 1757, and the other documents to which we have referred just now, it appears that the faithful are permitted to read a modern version of the scriptures, if it have the approbation of the Holy See, declaring that it is fit to be read by reason of its fidelity as a version, and of its being accompanied with a sufficient number of notes. But if an approbation of this kind shall not have been given by the Holy See to a version—then, according to the fourth rule of the index, the bishop (or the inquisitor, where there is such a functionary) is to be the judge of how far, such a version is to be permitted to be read or not, (of course, as it has been observed before, this fourth rule of the index, only speaks of versions made by Catholic authors.) Now it appears clear enough that the discipline here stated, prevails, at least as to the substance of the thing, throughout the whole church at the present day, although the law of the index is not so literally enforced in some places as in others. Perhaps, indeed, in these countries, the restriction imposed upon the reading of the scripture in the vulgar tongue, is less than in any other part of the church, as would appear from considering, how brief and few are the notes appended to the sacred text, in our Douay and Rhemish version, when compared with the notes of other modern Catholic versions.

We proceed to vindicate this discipline, which, as we have observed, prevails now, at least substantially, everywhere in the church. But before

passing from the historical part of this dissertation, we shall just observe, that at no period of her existence, did the Catholic church ever conceive the wonderful project of attempting the conversion of infidel nations, by merely disseminating the sacred text among them, in their own languages. Such an attempt, on the folly of which we shall dwell more fully afterwards, was reserved for the innovators of these latter times.

To proceed now with the second part of our dissertation, we trust that the following observations will be found to contain an ample vindication of the present discipline of the Catholic church, on the matter in question. We must observe, in the first place, that the church has never prohibited to the laity, the reading of the scriptures in the original languages, or in the ancient versions. But this permission, it will be said, is of no use to the great body of the people, because they do not understand these languages; it is only in the vulgar tongue, with which they are acquainted, that the scripture is intelligible to them; and yet our adversaries go on to say, the scripture in this vulgar tongue, even when the version is acknowledged to be faithful, will not be permitted to the people by the ecclesiastical superior, unless upon certain conditions, which cannot be insisted on, without excluding many from the reading of the scripture. This is the conduct of which our adversaries—the biblicals—complain, and which we defend. We may here observe, that the conditions insisted upon in some places are but few, as for example, in this country, where it is only required that one bring to the reading of our approved version, humility, submission to the doctrine of the Catholic church, and a readiness to be guided by the approved notes, which are appended to our bible: but the arguments, which we shall adduce, will be sufficient to vindicate the practice of the church in those countries also, where a more stringent discipline is enforced. In the first place, then, we lay it down as certain, that no divine precept exists, imposing upon the laity an obligation to read the scripture. We have seen in the preceding part of this dissertation, that in the practice of the church at any time, no proof is to be found of the existence of such a precept. The reading of the scripture is not necessary to the laity, for the purpose of knowing either what must be believed, or what must be practised, in order to gain eternal life; and such being the case, it appears unreasonable to admit the existence of a precept to read the scriptures, without some clear authority to that effect, either in scripture or in tradition; and we may observe, that it is only to a scriptural proof, that our adversaries, if consistent, will attach any importance. But neither in scripture nor in tradition, will they find sufficient grounds to warrant the conclusion, that the reading of the scripture is obligatory on the laity. The text from the fifth chapter of St. John's gospel, "search the scriptures," is always put in the front of their arguments by our adversaries. But this is a passage of doubtful construction, and, according even to many learned Protestants, it ought to be translated in the indicative mood. Besides, these words were not addressed to Christians, that is, to the disciples of Christ, but to the Jews; and as we have shown in a preceding part of the chapter, they were not addressed to the *multitude*, but to the scribes and pharisees, that is, to the teachers; and we have no objection to

admit, that the teachers of the people in the Christian church, are bound to read and study the scriptures. Much less could this obligation of reading the scriptures be inferred from the words of St. Paul to Timothy, "all scripture inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work."—2 Tim. iii. 16, 17. We admit, that the reading of the scripture is most profitable, not only to the *man of God*, that is, the teacher of the people, to fit him for his several duties, but to every one that is prepared to come to the reading of it with the proper dispositions; and this text, at the farthest, proves nothing more. Nor does the example of the Bereans, mentioned in the Acts of the Apostles, prove the obligation in question. This conduct of the Bereans here referred to, is so often lauded by the advocates of bible reading, as if it proved everything which they require, that it becomes necessary to examine closely, the meaning and force of what is said in the Acts of the Apostles, respecting them.—(Chap. xvii. 10, 11,)—"But the brethren immediately sent away Paul and Silas by night unto Berea. Who, when they were come thither, went into the synagogue of the Jews. Now, these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the scriptures, whether these things were so."

Now, in the first place, the Bereans were Jews, not Christians, whilst they were "searching the scriptures to know if these things were so." Again; the passage does not contain one word, which implies an obligation, it merely states a fact. St. Paul could not propose to the Jews of Berea any doctrine that was not from God—but this was not evident to them, until by miracles, or other arguments, he proved to them the truth of his doctrine. He referred them to the scriptures, which they had in their hands, for the prophecies concerning the Christ, and they examined to see if these were as he had stated. Such is the entire force of a passage, so much dwelt upon by the biblicals; and the absurdity of quoting it, as at all opposed to the practice of the Catholic church, appears by this, that the Catholic church, in those countries in which its discipline is most stringent with respect to the reading of the scripture, in the vulgar tongue, would be always ready to invite the Jews to imitate the conduct of the Bereans in searching the scriptures, and seeing that those things, in these scriptures, to which they were referred by the Catholic preachers, were so. What now are we to think of those, who put forward this passage of the Acts as sanctioning that extravagant principle, which, after all, is the very essence of Protestantism, viz. that it is the duty of every Christian to be guided by his own views of the meaning of scripture, as to whether he will admit or reject any doctrine proposed by a Christian teacher? Thus, *Dr. Whately* in the "Address to his Clergy," 1846, p. 74. It is needless to say, that such a principle, on the extravagance of which we shall say something in another place, does not derive a shadow of support from the passage under discussion. We see, that St. Paul, writing to the *Christian* churches, insists constantly on the *indisputable* truth of the doctrine, which he teaches, and never on the part of *these* does he tolerate any delay in giving assent to his preaching. This is so clear in his epistles, that no one, but a complete stranger to his

writings, would venture to deny it. Had the Bereans then been Christians, their conduct upon the occasion in question, would have been altogether unjustifiable, and, consequently, all the reasoning of the biblicals from this passage, falls to the ground. In fine, there is no passage of scripture, in which it is either expressed or implied, that all Christians are under an obligation of reading the bible, nor does tradition establish the obligation in question. The biblicals, in this matter, appeal to tradition also—inconsistently enough, seeing how often they profess their disregard for tradition, and their adhesion to the bible alone. Even here, however, they meet with no support for their theory. The illustrious bishop of Bruges, M. Malou, most fully proves in the first volume of his book, (*La Lecture de La Sainte Bible en Langue Vulgaire*, p. 248, &c.) that no one of the fathers—not even St. Chrysostom, to whom, above all others, the biblicals appeal, has ever asserted the existence of a precept binding all Christians to read the bible.

St. Chrysostom, St. Augustine, and St. Jerome, to all of whom our opponents here refer, at the most but exhort to the reading of the scripture; and as to St. Augustine and St. Jerome, they have made it clear enough, that their exhortations are addressed only to the pious and well-instructed Christian; and St. Chrysostom, who was in the habit of instructing the people by means of homilies on various parts of the scripture, is found in those passages of his discourses, in which he insists most strongly on the reading of the scripture, to be only exhorting his hearers to read over privately, before coming to church, that portion of the scripture which he had announced on the previous Sunday that he would explain for them, that thus they might be better prepared to profit by his discourse, and that he might be spared the additional trouble of having to teach them what the text was, as well as the explanation of it. It is, moreover, quite certain, from many parts of the works of these Fathers, that they all required from the reader of the bible, a perfect submission to the teaching of the church.

Seeing, then, that no obligation is imposed on Christians, generally, to read the scripture, it becomes an easy matter to vindicate the discipline of the Catholic church, with respect to the reading of the scripture in the vulgar tongue; and this discipline may be here again thus briefly stated, viz. *certain dispositions are required on the part of the laity, who wish to read those vulgar versions made by Catholics; and if they have not these dispositions, the reading of such versions is prohibited to them. In some places, viz. where the law of the index is STRICTLY enforced, permission must be obtained by each person from the proper authority, who is to make himself acquainted with the dispositions of the party seeking such permission. In other places, as in these countries, with respect to our English version, the permission is granted generally to all who bring the proper dispositions.* To vindicate this discipline, it is quite sufficient to observe, that the Church is perfectly authorized to legislate upon a matter, such as this, which no divine precept has withdrawn from the sphere of her legislation. For, clear is the voice of tradition on the point, and numerous are the texts of scripture which prove it, that Christ established a church, and invested it

with full authority to legislate, on all such matters as appertain to the spiritual good of its children, and are not already determined by some divine law. The proofs of this point have been so often set forth by Catholic theologians, and are so well known, that we think it unnecessary to produce them here. But our biblical opponents will tell us, that even admitting that the *people* generally, are not bound by any precept to read the bible, yet, that they have a perfect right to do so—a right with which no authority upon earth can interfere. Our answer to this assertion is, that *the people** have only such a right to read the scriptures, as the church sanctions and approves; and by establishing this, our assertion, we shall put an end to the whole controversy. Well then, in the first place, since the people generally, are not bound by any divine precept to read the scriptures, they must be provided otherwise with the means of knowing what they are to believe and practise—this means they have in the church's teaching—therefore the church is authorized, and qualified, to teach the people what they are to believe and practise, and this she does by her established ministry. Again, as we said before, and as is abundantly proved by our theologians, the church has a perfect right to legislate upon all such matters, as appertain to the spiritual interests of her children, and are not already fixed by some divine law: now from these considerations we infer, that the church can withhold permission to read the scriptures, from all such, as bring not to that reading those dispositions which she considers necessary; and consequently, that the *people* have not such an independent right to read the scriptures, as the biblicals would contend for. No—the church asserts her right to insist upon certain conditions, and to withhold permission to read the bible, where these conditions are not complied with, and this right must be conceded to the church, unless some divine law can be produced, prohibiting her interference in this matter. Now, no such law can be produced. On the contrary, the right of the church in this very particular, can be clearly and positively proved from various passages of the scripture itself. First, the existence of the right, for which we here contend, on the part of the pastors and teachers of the church, implies, that to these in the first instance, the scriptures have been committed by God, to be by them communicated, according to the rules of prudence, to the people; and that the scripture has been committed, in this way, to the keeping of the pastors of the church, is proved from the first Epistle to the Corinthians, iv., 1:—"Let a man so account of us as the ministers of Christ, and the dispensers of the mysteries of God." According to all interpreters, what is here said is not to be restricted to the apostles, but to be extended to all the pastors and teachers of God's church; and admitting that the word *mysteries* refers to the sacraments, it also designates the mysterious doctrine of God; and therefore, it also is committed to the pastors of the church, who as the faithful stewards of God's house, which is the church, are to distribute to the people the spiritual food which is the word of God, whether it is contained in the scripture, or learned by tradition. St. Paul's own conduct when preaching to the Corinthians, as

* We here use the word *people* in contradistinction to the pastors and teachers in the church.

it is detailed by himself in this epistle, throws wonderful light, as well upon this text which we have quoted, as upon the application which we make of it. St. Paul tells the Corinthians, that when preaching among them, he did not deliver the whole doctrine of God to every one, because every one was not fit to receive it. There was a more profound doctrine, and a more profound explanation of the rudiments of the Christian doctrine: this the apostle designates by the name of *wisdom*, and this he withheld from many of the Corinthians, because they were not fit to receive it. This the apostle communicated only to the *spiritual*—to those who, by a habit of reflecting upon the truths of the Christian religion which they had already learned, were prepared to estimate the wisdom of God in any doctrine by the principals of faith, and not by the carnal—animal notions of the unreflecting Christian, whom the apostle calls the *animal man*. And the apostle gives the Corinthians to understand, that if he had preached this profound doctrine—*this wisdom*—indiscriminately to all, he would have acted as imprudently as the nurse, who gives solid food to a child whose stomach was incapable of bearing it.—See the first Epistle to the Corinthians, chap. ii., iii. In this conduct of the apostle we recognize the faithful and prudent dispenser of the mysteries of God. Hence, as I said, it illustrates the text, which has been quoted from the beginning of the fourth chapter of this first Epistle to the Corinthians: and we shall now see how this same conduct of the apostle warrants us in quoting that same text of the fourth chapter, to justify the discipline of the Catholic church, with respect to the reading of the scripture by the people. We see, in the first place, that all the Christians of Corinth had not a right to insist, that all the mysterious and holy doctrine of God which had been revealed to the apostles, should be communicated to them. On the contrary, it appertained to the apostle's duty, as a faithful and prudent dispenser of the mysterious doctrine of God, to withhold the more profound doctrine from those whom he terms *animal men*, that is, from those who, for want of reflecting upon divine things, had not as yet freed their minds from those rude and worldly notions, which would have prevented them from appreciating the *wisdom* of God in this more profound doctrine, and would have led them to undervalue it. In the same way, then, as every Christian at Corinth had not a right to insist that the apostle should communicate the whole doctrine of God to him, so neither has every Christian a right that the whole scripture should be thrown open to him, because, as there were many *animal men* among the Christians in Corinth, as appears by that first Epistle of St. Paul, so, there are still to be found in the church many *animal men*; and as that portion of the divine doctrine committed to him as a faithful dispenser, which St. Paul terms *wisdom*, was to be withheld from the *animal man* until he acquired those dispositions which would render this *solid food* nutritious and not injurious to him; in like manner, the scriptures, which contain abundantly that *wisdom* of which the apostle speaks, are not to be put without reserve into the hands of the *animal men* in the church; and the pastors of the church have succeeded to the apostle in that stewardship of prudently communicating to the people the profound doctrine or *wisdom*, or withholding it from them, as

the case may be. We see now how that text of the fourth chapter to the Corinthians, first Epistle, comes to prove what I asserted, viz., that the right which the simple faithful have to read the scripture, is not a right independent of the sanction and approval of the pastors of the church. Nor will our adversaries, if they reflect for a moment, attempt to set aside this conclusive argument by saying, that the scriptures do not contain that *wisdom* of which the apostle speaks in the first Epistle to the Corinthians: for, this would be to say, that this *wisdom*, which, doubtless, was communicated to the apostle for the benefit of the church, has been handed down by tradition, whilst the scripture contains only the plain and obvious doctrines; such doctrines as are proportioned to the capacity of *the little ones in Christ*. Now this assertion is untenable for many reasons; but it is unnecessary for us to delay in refuting it, seeing that it is so directly opposed to the principles of our adversaries, who contend that the scriptures contain the whole apostolic doctrine. And we may observe here, that Origen, in his first homily on the Canticle of Canticles, expressly says that in this book is the *solid food* referred to by St. Paul in his Epistle to the Hebrews, v., 14,—“strong meat is for the perfect,” and he dissuades those from reading it who are not *perfect*. We have arrived now at these two conclusions: First, that the simple faithful are bound by no divine law to read the scriptures. Second, that whatever right the simple faithful have to read the scripture, is not a right independent of the sanction and approval of the pastors of the church. These two conclusions are abundantly sufficient to vindicate the discipline of the Catholic church, in this matter of the reading of the scripture by the people. Let us now consider how reasonable the conditions are which the church requires, previously to giving her sanction and approval to the reading of the scriptures by the people. We shall first, however, examine a text of the New Testament, which wonderfully confirms all that we have said upon that text of the fourth chapter of St. Paul’s first Epistle to the Corinthians;—the text to which I refer is found in the second Epistle of St. Peter, iii. 15, 16, “..... as also our most dear brother Paul, according to the wisdom given him, hath written to you: as also in all (his) epistles, speaking in them of these things; in which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures to their own destruction.” This text proves that the sense of the scripture is not always plain and obvious—that if parts of it are easily understood, there are also in it *certain things hard to be understood*. And again, as it appears from this passage that there were in the church, in the time of St. Peter, *unlearned and unstable* persons; so, there is no reason to say that there are not such persons in the church still; and surely these persons have no reason to complain if those scriptures, which they would wrest to their own destruction, are withheld from them, until they comply with the conditions which will be their security against such a dreadful evil.

To come now to the conditions upon which the church has a right to insist, before that the scriptures shall be thrown open to the people. We do not insist here upon any particular order in their enumeration. We

begin with this one—First—*That those who could read the scripture in a version, must procure a Catholic version.* A most reasonable condition, surely, seeing how easy it is for a translator, hostile to the church, to pervert the meaning of numerous passages, and thus mislead the unlearned reader.

Secondly.—The Church has also a right to require *that even a Catholic version, i. e. a version made by a Catholic author, shall not be put into the hands of the people, until it shall have received the approbation of the proper ecclesiastical authority:* because it belongs to the duty of the church to take care that the people shall not be misled by a translator, who either wilfully, or through ignorance, misrepresents his original.

Thirdly.—The church, when it pleases, has a right to require *that the people shall read those versions only which are accompanied with explanatory notes taken from the fathers or approved Catholic commentators.* Because, since there is a body of teachers established in the church whom the people are bound to hear and obey, it follows that the people are not at liberty to attach to the scripture, any meaning opposed to the teaching of the church, or at variance with the unanimous interpretation of the fathers—those witnesses of the apostolic doctrine. Any such meaning would be false. Now, without the explanatory notes of which we speak, the people would often be exposed to the danger of attaching these unsound meanings to the scripture. Besides, without such notes, various parts of the scripture, by reason of their obscurity, would convey no instruction whatever to the unlearned.

Finally—the pastors of the church have a right to *prohibit the reading of the scripture altogether to those, who are at the same time unlearned and unstable—more likely to indulge in their own curious speculations, to the great danger of their faith, than to be guided by the notes of learned Catholic writers.* The pastors of the church have a perfect right to act in this way, because by doing so, they only consult for the true interests of such persons, by withholding from them a spiritual food, which, whilst it is not necessary for them, would, on account of their imperfect dispositions, prove destructive to them: in the same way, as the nurse consults for the physical health of the child by withholding from it the solid food, which its stomach is yet incapable of converting into nutriment, and which, consequently, would prove the ruin of its health. But, we have now established principles more than enough to vindicate the most stringent discipline, which the pastors of the church have at any time enacted in the matter under consideration. It remains for us to explain, why it is that the church has never imposed any restriction upon the reading of the original text of the scripture; and why it is, that the discipline of latter times in reference to versions, is so stringent when compared with that which prevailed in the early times of the church. Before explaining this, we must premise—First, that since, the restrictions imposed upon the people, in the reading of the scripture, appertain to discipline, we need not be surprised that the practice of the church has not been uniform in this matter. Secondly, it must be admitted, that the church always insisted upon the people's bringing to the reading of the scripture the essential dispositions, of respect for

the word of God, humility, and submission to the church's teaching. That the two first dispositions were always required, will be admitted by our adversaries, and that the third was also insisted upon is manifest, from the way, in which the pastors of the church have at all times exacted the assent of the people to their teaching. To explain now the question proposed, we say—First, that in the times of primitive fervour, there was less reason to apprehend the want of the proper dispositions on the part of the people. That spirit of dangerous curiosity was not then abroad, by which these latter times are characterized, and of which the Reformers availed themselves, exhorting, as they did, the people, to read the scripture, and throwing off all submission to the church's teaching, to judge for themselves. Secondly, In the early times of the church, but few of the unlearned among the people had the means of reading the scripture privately. Some will object here, that the great knowledge which Christians, in the early times, had of the sacred text, cannot be reconciled with this statement. But we answer that multitudes became thus acquainted with the text, by listening to the pastors of the church explaining it. In truth, in these early times, copies of the scripture were not multiplied with such facility as at present, nor could they be procured without considerable expense; and there were not then those wealthy Christians, who, whilst they made all religion consist in reading the bible, paid numerous scribes for multiplying copies, that they might furnish every poor man with a bible gratis. For these reasons, the church did not at its commencement, impose the same restrictions on the reading of the scripture, as she found it necessary to impose in these latter times. And if the church has never—not even in these latter times—imposed any restriction on the reading of the original texts or of the ancient versions, the reason is, because the knowledge of the original texts and of these ancient versions soon became limited to the learned and well-instructed Christians, who, in reading them, would not be exposed to those dangers, which, even in the time of St. Peter, proved so disastrous to the unlearned and unstable Christian. But the limits, which we have prescribed to ourselves in this work, warn us to bring this dissertation to a close. Before passing, however, to another subject, we must be allowed to make a few observations upon that extraordinary zeal which many of those who promote bible reading evince, for the diffusion of bibles among infidel people, as if this diffusion were a means well adapted to gain over these infidels to the Christian faith. Now, the folly of this conduct must be manifest to every one, who devotes a moment's reflection to the matter: for, we ask, are there not many things in the scripture, which, to the uninstructed infidel will be unintelligible? many things which will *appear* to him contradictory? and many things which, to his proud and carnal mind, *will appear* irreconcilable with the notion which one ought to form of the Deity? Of each class of difficulties it would be easy to produce examples. And if, as appears from what we have said, even the unlearned Christian requires the assistance of a guide, or of the commentaries of the learned, in order to read this holy scripture without danger to his faith, and to derive profit from it: what are we to think of those, who imagine that they have laid

the best foundation for the reception of the gospel by infidel nations, if they have prevailed upon them, merely to accept copies of the scripture text translated into their several languages. So far as from preparing the way for the reception of the Christian faith, they truly by this conduct *cast pearls before swine*, which is prohibited in the gospel.—St. Matthew, ii. 6. It is no answer for them to say, that these infidels receive willingly and thankfully the bibles that are given to them, and therefore they are not the *swine* mentioned in the gospel, who, as appears from what follows in the context of the passage referred to, are hostile to the mysteries of the kingdom of God, and to the preachers of them. For, we say in reply that these persons, although not hostile to the preacher, fall sufficiently under the sentence of the gospel, because they are only prepared to undervalue the holy thing that is presented to them, as the swine undervalues the pearl and tramples upon it. It is an undoubted fact, moreover, that the thankfulness, with which the pagans and Mahometans have frequently received copies of the bible from the Protestant missionaries, is by no means to be ascribed to a disposition to embrace the Christian faith, but often to a curiosity which led them to admire the paper, printing, binding, &c. of the book.—See M. Malou's book already mentioned, tom. ii., p. 448, &c. The illustrious bishop, in the place here specified, proves this fact from the testimony of a Mr. Malcolm, an American missionary, who, among other things, tells of some who were receiving bibles from the missionaries, and were so impatient to examine closely their binding, that they tore the books in the very presence of those who gave them. It is also certain that the biblicals cannot point to the success of their missions among the pagans, as a proof of the beneficial effects of the distribution of the bible among these people. On the sterility of the Protestant missions, see Malou in the place last quoted. To prove that the advocates of bible reading of whom we speak, expose the scripture to be treated with disrespect, we need not go all the way to their missions among the infidels; their conduct, even in calling upon all Christians to peruse the scriptures and judge for themselves of their meaning, whilst it is most unreasonable, is, at the same time highly calculated to bring the word of God into disrespect among the people. We could not find better words to express briefly the folly of this conduct, than those used by that eloquent Protestant, Edmund Burke, in 'his speech on the acts of uniformity,' delivered in February, 1772.—See the edition of his works by Rivington, London, 1812, vol. x., p. 20. He says—"The scripture is no one summary of Christian doctrine, regularly digested, in which a man could not mistake his way; it is a most venerable but most multifarious collection of the records of the divine economy; a collection of an infinite variety—of cosmogony, theology, history, prophecy, psalmody, morality, apologue, allegory, legislation, ethics, carried through different books, by different authors, at different ages, for different ends and purposes. It is necessary to sort out what is intended for example; what only as a narrative; what to be understood literally; what figuratively; where one precept is to be controlled or modified by another; what is used directly, and what only as an argument *ad hominem*; what is temporary, and what of perpetual obligation; what

appropriated to one state and to one set of men; and what the general duty of all Christians. If we do not get some security for this, we not only permit, but we actually pay for, all the dangerous fanaticism which can be produced to corrupt our people and to derange the public worship of the country." If Mr. Burke imagined, that the Protestant church could provide any security against that deplorable misunderstanding of the scripture, to which the people, when left to their own feeble judgment, are exposed, in that he was mistaken. For, the very essence of Protestantism is, the claim to the right of private judgment in the interpretation of scripture; and were the Protestant church, by any act, to deny such a right as belonging to the people, she would, by the very same act, pronounce herself to be an imposture. The limits of this dissertation do not permit us, to enter here into a lengthened exposure of the folly of this Protestant principle—of the right of private judgment, which means—that every person has a right to take his faith from his own interpretation of the scripture. This principle naturally results in an admirable variety of creeds; and if so many who adopt the principle agree in faith, we can only explain this extraordinary fact, by using the words of a Protestant archdeacon, and prebendary of Winchester: *Many have a singular talent of seeing everything in scripture, which they have a mind to see.*—See Milner's *End of Controversy*, letter 8. We must be permitted to observe here also, that there is a special folly, and a special disregard for the respect due to the sacred book, in insisting, as the biblicals do, that it shall be used, as a school-book. Let us hear, on this point also, a Protestant authority, quoted by Charles Butler, in his letter on the perusal of the scriptures, published some years ago in the *Birmingham Catholic Magazine and Review*. This is Mr. Benjamin Martin, who, in the preface to his "Introduction to the English Tongue," censures the "putting of the sacred book into the hands of every bawling schoolmistress, and of thoughtless children, to be torn, trampled upon, and made the early object of their aversion, by being their most tedious task and their punishment." These are the words of Martin; and Charles Butler adds, that this author seems inclined to ascribe the growth of irreligion, and the contempt of holy things, to this source. In fine, after what has been said of Christians, whether they be of mature years, or young and thoughtless children, it follows, that there is no proof required to convince us, that the promoters of bible societies act in a manner most unreasonable, and most disrespectful to the bible, when they place it, as they do, for indiscriminate perusal, in the hands of pagans and infidels. But we must now conclude this dissertation, with the hope that no candid reader, after perusing the observations which it contains, will be disposed to deny, that there are circumstances which justify the church, in imposing restrictions upon the indiscriminate perusal of the scriptures by the people. Having admitted this, he will have no difficulty in admitting that the church has never exceeded the limits of a wise discretion, in the matter of these restrictions.

DISSERTATION XI.

OF BIBLICAL CRITICISM.

THE object of biblical criticism, as we understand it here, is to determine by what rules we ought to be guided, in pronouncing upon the authenticity or spuriousness of any word or passage in the sacred text, about which doubts have arisen: it consequently teaches us, how we are to proceed in our endeavours to restore the text to its primitive integrity, wherever that integrity has been violated by interpolation or omission. The substantial integrity of the scriptures is abundantly proved by extrinsic arguments, as may be seen in any Catholic theological treatise on religion; and these arguments have received a striking confirmation from the investigations of biblical criticism, which have resulted in the same conclusion, viz., that the substantial integrity of these sacred records is indisputable.—See Cardinal Wiseman's *Lectures on the Connexion between Science and Revealed Religion*, lecture x. Since, however, God has not miraculously interposed to guard the scripture from those lighter errors, which through a necessity proceeding from human imperfection, find their way into all books that have been extensively circulated, and therefore frequently copied, hence it follows, that biblical criticism, besides confirming the substantial integrity of the scripture, has yet another task, viz., to enable us, as far as it may be possible, to discover these slighter errors where they exist, and to correct them. For this purpose, biblical criticism employs various means, of which some are extrinsic to the word or passage which may be under consideration—others are intrinsic to it; and as these means are somewhat different, as well as the rules to be followed in the use of them, when we speak of the Old Testament, from what they are when there is question of the New, therefore, we shall treat first of the criticism of the Old, and then of the criticism of the New Testament; and in treating of each of these parts into which our subject is divided, it will be found useful to state briefly, in the first place, the several causes, to which we are to attribute the introduction into the text of these slight mistakes, which it is the province of criticism to discover and correct.

Speaking of the Old Testament, we must observe, in conformity with what we have established in a preceding dissertation, that we are not to ascribe the mistakes occurring in the copies of this text, (if we except one or two instances at the most) to any wilful intention on the part of the Jews of introducing a corrupt reading. These mistakes are to be ascribed, with the one or two exceptions to which we have above referred, to the error of the copyists—an error sometimes proceeding from inadvertence, and sometimes an error of the judgment. Errors through inadvertence have occurred,—First, by the omission of words or even sentences. Such omissions may be accounted for, sometimes, by *homoioteleuton*, that is,

when, after a short interval, a word or phrase occurred a second time in a passage, the transcriber having written the word or phrase once, and looking again to the manuscript from which he was copying, happened to let the eye fall upon the second place, where the word or phrase occurred, and finding there the same thing as that which he had just written, he thinks that he has got thus far, and continues his copy from that place, omitting the intermediate part. Secondly, through inadvertence, copyists have sometimes transposed a letter, a word, or a phrase. Thirdly, sometimes inadvertence has led to the exchanging of one letter for another—of one word for another—and sometimes even of one phrase for another. Thus the eye of the copyist has sometimes confounded certain letters, with others like to them in form; and sometimes the ear of the copyist, when he was writing from the dictation of another, confounded certain letters, with others like to them in sound; and hence it comes, that so many various readings are traceable to this interchange, of the letters that are similar in form or in sound. Again, sometimes from an error of memory, a copyist having read a word in his exemplar, and remembering its meaning but forgetting the very word itself, has written some synonymous word instead of it. By an error of memory also, a copyist who is familiar with some passage parallel to that which he has to write, may imperceptibly glide into the parallel passage, mistaking what his memory suggests from it, for the words that are placed before him. Errors of judgment have happened either—First, from the transcriber not understanding certain abbreviations found in the manuscript from which he copied, or—Secondly, from his judging that the readings found in the margin of the manuscript from which he copied belonged to the text, from which (as he thought) they were excluded by some oversight. In consequence of this error of judgment, he would insert readings in the text, which made no part of it. Thirdly, these errors would sometimes occur in consequence of a transcriber thinking that he ought, by a slight change, to render some passages intelligible, which, without this change, were unintelligible to him. Fourthly, these errors have sometimes occurred from an injudicious separation of the words of the manuscript, from which the copy was taken: for, as the ancient manuscripts had no division of words, it may have happened that a copyist sometimes mistook the true reading, and consequently united parts together which ought to have been divided; or, on the other hand, introduced division where such division was inadmissible. Fifthly, finally, it may have happened sometimes, that a copyist falsely judged that parallel passages, in which the same thing is related, should correspond in every thing, and, therefore, where he found any departure from this perfect similarity, he would attribute this to the mistake of some previous transcriber, and he would alter one of the passages, to restore, as he thought, the correct reading. Thus far for the causes which may have led to those errors or slight mistakes, that have crept into the text of the Old Testament.

We proceed now to the consideration of the means which criticism uses, for the purpose of discovering and removing such mistakes. These means, as we observed before, are either extrinsic or intrinsic. By extrinsic means, we understand all such means as are distinct from the consideration of the

portion of the text under discussion, when viewed in itself or in relation to the context in which it is found. These extrinsic means, when there is question of the Hebrew text, are principally—First, the parallel passages. Second, the manuscripts and printed editions of the Hebrew bible. Third, the Samaritan copy of the Pentateuch, and the Samaritan version of it. Fourth, the ancient versions taken immediately from the Hebrew. Fifth, the quotations of the Hebrew text occurring in the New Testament, in the writings of the Jewish historian Josephus, in the Talmud, and in the writings of those fathers of the church who have referred to the Hebrew text. Sixth, the marginal readings or *keris*, which the Masora has preserved; and finally, the various readings mentioned in the rabbinical writings.

Now, as to the value of these several means, we have to observe—First, that parallel passages, that is, passages in which the same thing is found to be repeated, tend much to illustrate each other, as is obvious, and hence they are available frequently for the purpose of discovering an incorrect reading, and of restoring the true one. These passages are frequent in the Old Testament, where we often find the same thing related in more than one of the books—nay, sometimes in several books. Indeed the books of Kings and Paralipomenon may be said to consist respectively, to a great extent, of a parallel history. We must observe, however, that great caution is required in the use of this critical source of emendation. Those critics are not to be imitated, who appear to have thought, that the sacred writers must have always related the same event in the same words.

Secondly.—As for Hebrew manuscripts, they are not of the same critical value for the correction of the Hebrew text, as the Greek manuscripts are for the correction of the New Testament. This is in consequence of the Hebrew manuscripts being all modern. We have none more ancient than the tenth century—none that are not posterior to the correction of the Hebrew text by the Masoretic doctors. We have spoken in a previous dissertation of Hebrew manuscripts. Of course, a manuscript is of more critical value in proportion to its age; and here, as well as in Greek manuscripts of the New Testament, critics have admitted a certain distinction of families or classes, so that a reading must not be decided upon, precisely by the number of manuscripts; because it may be, that several of these are mere transcripts of some one existing manuscript, and hence their combined testimony will not exceed the single testimony of their exemplar. When, therefore, a Hebrew manuscript is adduced in favour of some contested reading, we must first examine its age. This will be known, sometimes from the date—sometimes from the manuscript having been primitively written without the masoretic points; from the words being full, *i. e.* not wanting the quiescent letters, (formerly the *matres lectionis*) performing the function of vowels א, ך, ם, ן. Critics also infer the antiquity of Hebrew manuscripts from the rudeness of the character, and paleness of the ink; but as to these signs generally, great caution is necessary to guard against being misled by them. Of course, in proportion as more of them combine in favour of any manuscript, there is less danger of deception. Again, when a manuscript is produced, we ought to examine to what family it belongs,

and if there are many manuscripts adduced in favour of a reading, we must see if they all belong to one family, or if all of the families are represented by them. The Hebrew MSS., (as we have seen before, in our dissertation upon them, to which we refer,) are reduced to three classes or families. The first class are the manuscripts of the Spanish Jews; the second class are the manuscripts of the Italian and French Jews; and the third class are the manuscripts of the German Jews. Richard Simon and many other critics place the Spanish MSS. in the first rank—the German in the last. Glaire (*Introduction*, tom. i.) puts the German MSS. first. As to the printed editions of the Hebrew text—in our dissertation on these, (which see) we observed that there are but three primary editions, viz., the Soncino edition of 1488, the edition in the Complutensian polyglot, and Daniel Bomberg's second edition—these being the basis of all the others, are chiefly of importance in the criticism of the bible.

Thirdly.—Of the Samaritan text we have also treated before. The circumstances in which it has been preserved, give an independent character to its testimony, which renders it of great value in the criticism of the Pentateuch. The Samaritan version of this text, which we have also mentioned before, may be usefully consulted for the purposes of criticism; as also the Arabic version of the same, made by Abou-Said about the twelfth century, although this last is far inferior in critical value to the preceding.

Fourthly.—The ancient versions made immediately from the Hebrew text, are of great and obvious use in the criticism of that text. We have given the history of these versions already. As they were made from manuscripts much more ancient than any which we now have, they stand at present in the place of these ancient manuscripts. But before using them for the purposes of criticism, we must examine carefully, whether the version may not have been altered at some time—we must examine if the meaning of the version be clear and whether the difference between the version and our text, might not be accounted for by supposing that the version departed from the usual meaning of the word, rather than that it found a different word in its manuscript. The more ancient the version is, the greater will be its authority (*ceteris paribus*) in the criticism of the text. The versions of principal utility in criticism are, the septuagint, the Chaldaic paraphrases, especially those of Onkelos and Jonathan Ben Uzziel, the Peschito-Syriac version, the Latin vulgate, the versions of Aquila, and of Symmachus, and of Theodotion—the fifth, sixth and seventh Greek versions as they are called.

Fifthly.—Criticism also avails itself, for the purpose of correcting the text, of the quotations of the Hebrew text found in the New Testament, in Josephus, in the works of the fathers, and in the Talmud. However, in the New Testament, as well as in Josephus, the septuagint is for the most part quoted. The quotations of the Hebrew text found in the Talmud, must be used with great circumspection, for, the authors of that work often cite from memory. The Talmud is principally useful for its notices of various readings, which had existed in the manuscripts and which were changed or placed in the margin by the scribes. As to the fathers, scarcely any of them quote from the Hebrew, with the exception of Origen and St

Jerome. It appears, however, that the other fathers cite some passages of it, as it was found, in the Greek characters, in the Hexapla of Origen.—See Glaire, *Introduction* tom. i., p. 426.

Sixthly.—The marginal readings, or *keris*, preserved by the Masora, are also very important, as they represent to us the readings of very ancient manuscripts, which are often preferable to the readings inserted in the text. Finally, the Rabbins who have come after the Masora, can be profitably consulted, for, they remark upon several readings which were found in manuscripts of ancient times, that are now lost.

The intrinsic means, to which biblical critics have had recourse sometimes, for the support of the corrections of the text which they suggested, are—first, the connection of the discourse; second, the poetical parallelism; third, an acquaintance with the time, character, and style of the author. There is no doubt that these means will be of great use in assisting us to decide upon the relative merits of readings, upon which the extrinsic sources of correction are divided; but it would appear that to alter the text upon their guidance, unsupported by any extrinsic authority, would be in reality to change the text with critical conjecture as the sole guide in doing so. Now such a proceeding is inadmissible: for, although it might be that an error has crept into the Hebrew text, which no manuscript or printed edition, or version, or collection of various readings such as the Masora has preserved, or quotation by an ancient author, would now enable us to detect; yet it is better to leave things as they are, than, by attempting too much in the way of purifying the text, to introduce a principle of correction which might lead to arbitrary changes.

We come now to treat of the rules which ought to be followed in the application of the means, to which criticism can have recourse for the correction of the Hebrew text. Since we do not admit the lawfulness of introducing any change into the text, which has for its sole support critical conjecture, hence our rules are only laid down for the case, in which the extrinsic sources of criticism are divided upon a certain reading. First, the great and obvious rule, of course, in that case is, that that reading should be preferred, which has in its favour the more weighty testimony: and here, as we observed before, we are not to be guided by the mere number of witnesses, but we must take into account their antiquity, the care with which they have been preserved from corruption in past ages, their independence of each other.

Second.—When the weighing of the extrinsic evidence does not lead to a satisfactory clearing up of the doubt, then we can have recourse to the intrinsic means of judging of the soundness of a particular reading in preference to another. Hence, in such a case, that reading will appear preferable which agrees better with the scope and style of the author; which unites better with the context; which does not violate the laws of syntax, and which, in the poetical books, preserves the parallelism.*

Third.—A reading which is found in all the Hebrew MSS., ought not to be abandoned without necessity; for, seeing that the Jews have watched

* What is here meant by *parallelism*, will be fully explained in the following dissertation on *Biblical Hermeneutics*.

with such great care over their text, it follows, that the readings which are found in all their manuscripts have a very high authority. However, if the Samaritan text and the ancient versions should offer a contrary reading, this latter is to be preferred, since it has in its favour witnesses that are more ancient and more numerous. Hence, the unanimous consent of all the Hebrew MSS. is not a rule to which we must always make the versions conform, whatever the Jews may say to the contrary, or those who, like them, believe that the present Hebrew text is free from faults of every kind.

Fourth.—A reading which violates syntax must not be always rejected, since it may be that this anomalous reading is an archaism, or a proverbial expression which passing into common use among the people, is not always strictly conformable to the rules of syntax. It may also be, that the sacred writer himself has sometimes not strictly conformed to the syntax of the language in which he wrote—a thing which happens sometimes to the best writers.

Fifth.—A reading more difficult and more obscure ought to be sometimes preferred to the reading which is more easy and more clear; seeing that the more difficult reading would not be likely to slip into the text with the same facility, as would a reading that presents an easy and obvious sense—and experience, moreover, proves, that copyists have sometimes not hesitated at introducing slight changes in the text, for the purpose of removing the obscurity of some passages. This is a fact which, according to Glaire, the Samaritan Pentateuch establishes in more than one passage.

Sixth.—If necessity requires it, one may neglect the Masoretic punctuation, and the division into chapters and verses; he may even, in such case, divide or unite words otherwise than they are found united or divided in the present manuscripts; because, as all these divisions did not exist in the ancient manuscripts, it may be that the authors of them sometimes mistook the proper place of making the division. But, let it be observed that the *necessity* of which we speak here, must be of a weighty character, proceeding, not from critical conjectures, but for example, from the facts, that the ancient and respectable versions, quotations by the fathers, &c., are opposed to the reading that is now found in the manuscripts under discussion.

As to the criticism of the New Testament. It will be seen at once, that many of the principles which we have laid down in the preceding part of this dissertation, are applicable to the criticism of the New Testament. Thus the existence of mistakes in copies of the Greek text, is to be accounted for by the same causes—*mutatis mutandis*—as those to which we ascribe the introduction of mistakes into the Hebrew text. The means also, which criticism uses for the correction of these mistakes, are in both cases similar.

Hence, in the criticism of the Greek text, we have recourse to the extrinsic means of correction, which are—First, the manuscripts and editions of the text. Second the ancient versions. Third, the quotations of this text, found in the works of the fathers of the church. To these we add, fourthly, the Liturgical books. Again, neither are the intrinsic means of judging of the purity of the text, overlooked in the criticism of the New Testament.

We have treated in a preceding part of this work, of the manuscripts and editions of the Greek text. From our observations in that place, may be learned the value, which, in a critical point of view, ought to be attached to the several manuscripts of the Greek text, and to the different families of manuscripts as compared one with the other; and from these preceding observations, may be also learned the relative critical value of the several editions of the Greek text.

As for the ancient versions of the New Testament, the critical value of these also, may be easily inferred from the account which we have given of them in another place.

The citations of the New Testament in the works of the fathers, and the other early ecclesiastical writers, furnish another excellent means of judging of the relative value of various readings; for, these early writers had an opportunity of consulting MSS. much more ancient than any which we now possess. In consulting, however, these early writers for the true reading of the text, we must remember, that they sometimes quote from memory, giving the substance, but not the exact words of the text; at the same time, according to the best critics, it is but seldom, comparatively speaking, that the fathers quote from memory. Again, if the works which we consult, have been written in Syriac, we must remember, that the scripture is there quoted according to the Peschito-Syriac version, and consequently, that it is to the ancient state of this version that such works immediately bear testimony. In like manner, should the works have been written in Latin, the quotations will directly and immediately testify to the state of the ancient Latin vulgate; unless in this case and the preceding one, the writer should declare, that he follows the Greek text in his quotation.

In the criticism of the New Testament, one can consult with profit the ancient liturgical books, wherein are contained the Epistles and Gospels of the year. There is also a large class of ancient MSS. containing merely those portions of the New Testament, appointed to be read on certain days in the church. These were called in Greek *αναγνώσματα*—in Latin, *Lecionaria*. Those MSS. which contained lessons from the four Gospels, were called *Ευαγγελιον*, (*Evangelistaria*), while such as were taken from the Acts and Epistles were denominated *αποστολος*, or more correctly *εξαποστολοι*. These lectionaries have frequently, at the commencement of their sections, certain explanatory phrases, by which we learn who it is that speaks, or, who are they to whom the words are addressed. Of course, these phrases must be cautiously distinguished from the text. With respect to this class of MSS. generally, it is admitted, that they are not of the same authority as other MSS. of the same date; because, the introduction of explanatory sentences appeared to distinguish the lectionary, in some way, from a regular transcript of the sacred text, and hence it might happen, that a copyist would not scruple, sometimes, to change a word in his lectionary. However, they are, unquestionably, of great utility in the criticism of that portion of the text, which they contain.

The intrinsic criteria of judging of the soundness of a particular reading, are of the same kind, when we speak of the New Testament, as those which

we explained, when treating of the criticism of the Old Testament. We must observe, however, that we are not to expect here that parallelism in the construction of the sentences, which is found in the poetical books of the Old Testament, and which, as we observed before, furnishes one of the intrinsic means of judging of the correctness of certain readings in those books. This poetical parallelism is not to be looked for in the New Testament, all of which, with the exception of a few canticles, is written in prose. At the same time, we freely admit, that the writers of the New Testament have, through their familiarity with the style of the Old, adopted a certain parallelism occasionally in the construction of their sentences: and a like construction is discernible in the discourses of our Redeemer.

It may be well to add a few words upon the rules, by which we are to be guided, in the use of these several means of purifying the text of the New Testament. In the first place, we must never alter the text, resting *solely* upon the intrinsic means of judging of its purity. This would be, in reality (as we explained, when treating of the Hebrew text,) to alter the text upon mere critical conjecture. Now, if, as we showed before, the Hebrew text must not be changed upon such a principle, much less must the Greek text of the New Testament be submitted to its operation, seeing that the materials of criticism—in other words, the extrinsic means of judging of the soundness of the text, are much more abundant in the latter case, than in the former. As for the rest, the rules, by which we are to be guided in giving a preference to one reading above another, are quite analogous to those which have been laid down for the Hebrew text. The witnesses for a reading, must not be estimated altogether by their number, we must take into account the character of the witnesses, their antiquity, and independence when viewed in relation to each other. Hence, the testimony of a small number of MSS., which is found to contain representatives of the several families, or recensions of Greek MSS., would outweigh the testimony of many MSS., all of which would be manifestly transcripts, from some one exemplar appertaining to one of the recensions.* Again, if we have the testimony of only one father of the second or third century, assuring us that a certain reading was found commonly in the MSS. of his time, such a reading ought to be preferred to that, which all the actual MSS. of the Greek text would exhibit.

When treating of the criticism of the Hebrew text, we remarked upon the modern character of the divisions of that text; we must also remember when there is question of the criticism of the text of the New Testament, that the division of that text into chapters and verses, and even the division of words, as well as the divisions by points and stops, and also the marking of the accents—have none of them been the work of the sacred writers, but were introduced long after their time. Hence, when there is a good reason for departing from these divisions in the reading of the text, we are at liberty to do so. However, it is well observed by Glaire, (*Introduction*, tom. i., *Elémens de Critique Sacrée*) that when a passage is dogmatical, and that a different punctuation would change the sense, one ought to hold

* See our observations in a preceding dissertation, upon the families, or recensions of Greek MSS.

rigourously to the actual division of the text, in the case in which that division has been sanctioned by the fathers and ancient versions, or by the church in her liturgy. This observation of Glaire's will apply also to the Hebrew text of the Old Testament.

Example.—The application of the rules of criticism, which we have laid down, shall be made more intelligible by an example. We select the following—In the *received text* of the Greek testament, at the conclusion of the Lord's Prayer in the sixth chapter of St. Matthew's gospel, we read the following words: *οτι σου εστιν η βασιλεια και η δυναμις και η δοξα εις τους αιωνας*—(*For thine is the kingdom, and the power, and the glory, for ever.*) Now, it is asked do these words form a part of the sacred text? We learn from Maldonatus, in his commentary upon Matthew vii. 13, that, in his day, it was made a grievous charge against the Catholic church by several of the Reformers, that in its version (for, the vulgate has not these words) and in the prayers which it taught the people to say, these words were omitted. Let us hear now what evidence can be produced in favour of their authenticity. As *extrinsic evidence* is the great criterion by which one is to judge in such matters, we begin with that. And it would appear at first sight that the claim of this doxology to be considered authentic, on the ground of extrinsic evidence, is very strong. It has in its favour almost all the Greek manuscripts. It has, moreover, the Syrian versions, both the Peschito and the Philoxenian. It has also for it, the Persian, Ethiopian, Armenian, Gothic and Slavonic versions. Of the fathers, it has in its favour St. Isidore of Pelusium, St. Chrysostom in some parts of his works, Theophylact and some others. As for *intrinsic evidence*, although this is but of slight importance in biblical criticism, the passage under consideration has none such to offer. For, it does not harmonize well with the context. On the contrary, its insertion gives rather a harsh appearance to the reference which the Redeemer makes from the fourteenth verse back to the twelfth. Nor again, has it any support from parallelism: for, there is no clause either going before it or following it in the context, whereof it could be considered the counterpart.

Now, against the authenticity of this doxology the following evidence can be adduced:—First, As we have just now stated, the *intrinsic evidence* is unfavourable to it. Secondly, *Extrinsic evidence* is very far from being altogether on the side of its authenticity. Of the very ancient Greek manuscripts it has against it eight, including the Codex Vaticanus. There are other Greek manuscripts in which it is marked as doubtful. It has no place either in the ante-Hieronymian or Hieronymian vulgate. It is wanting in some other versions. Many of the Greek and all the Latin fathers are opposed to it. Moreover, it militates greatly against the authenticity of this clause that it should be wanting in St. Luke, where the Lord's prayer is also recorded; for, it is much easier to account for its insertion in St. Matthew than it would be to account for its omission in St. Luke, if it were genuine. No good reason could be assigned for its disappearing from all the copies of St. Luke; whereas, a most probable explanation of its insertion in St. Matthew, can be adduced—it is the following. From what has been said, it appears that the weight of testimony in its favour is almost

exclusively found in the Greek church. Now, it was the custom of that church from a very early period, to make frequent use of doxologies in the liturgy. With the Greek church commenced the practice, now so general, of adding the doxology *Glory be to the Father, and to the Son, and to the Holy Ghost* at the end of the Psalms. And it was usual with St. Chrysostom and other Greek preachers to add at the conclusion of their sermons *ὅτι σοι εἰσι κρατος καὶ δόξα καὶ βασιλεία*, or the like. It may well be supposed, therefore, that these words in question got into the text from the liturgy. They were first, in all probability, written in the margin, from which they were transferred into the gospel, through the mistakes of copyists, who imagined that they made part of the text. To conclude—the judgment of critics is decidedly opposed to the genuineness of this doxology in St. Matthew. Bloomfield says—“With the exception of Matthæi, all the more eminent editors, from Erasmus and Grotius down to Scholz, have rejected it.”—*Greek Testament with English notes*, vol. i., p. 34. Notwithstanding the leaning which Scholz had to the Byzantine or Constantinopolitan family of manuscripts, which are favourable to the genuineness of this doxology, yet, after weighing the evidence *for* and *against*, he subscribed to the judgment of those critics who rejected the passage as spurious. He says—“Egomet cum Complut. Erasmo, Camerario, Grotio, Millio, Bengelio, Wetsteinio, Griesbachio, eam ut spuriam rejeci.” *Novum Testamentum Græce—Textum recensuit Scholz*, vol. i., p. 15. Having now arrived at the conclusion, that the doxology in St. Matthew is spurious, and makes no part of the Lord’s prayer or of sacred scripture, we may observe, that it must be very ancient, seeing that it is found in a version of such acknowledged antiquity as the Peschito-Syriac.

DISSERTATION XII.

OF BIBLICAL HERMENEUTICS.



CHAPTER I.

CONTENT AND DIVISION OF THE SUBJECT.—HISTORY OF BIBLICAL HERMENEUTICS.

hermeneutics is meant, as the name itself implies, (*ab ἐρμηνεύειν*,) the interpretation, or it may be more accurately described, as a *practical science which reason is directed in discovering and expressing the sense of a writing*. Like any other practical science, then, hermeneutics lays down rules by which its end, viz., the discovery and correct statement of a writing, will be attained, and it demonstrates the fitness of those rules, for attaining the end in question. Biblical hermeneutics, of which we shall treat, is nothing else than this science applied to the interpretation of the bible; and, therefore, it follows, from what has been already said, that our subject in this dissertation, divides itself into two parts:—the first, of which, we shall treat of the rules, by which we are to be guided in discovering the meaning of the scripture; in the second, of the rules, which are to guide us in communicating the knowledge of that meaning.

It is, therefore, desirable that we should say a few words on the history of interpretation, or hermeneutics. The learned Unterkircher very ably remarks, (See his *Hermeneutica Biblica Catholica Oeniponte*, 1846,) that every distinguished poet has flourished, before the theory of poetry was applied to writing, so the interpretation of the sacred scriptures was not cultivated, before any one thought of collecting together the various interpretations. In reality, from the very time that the scripture was given to the people of God, provision was made for its interpretation: it belonged to the priests and prophets of the old law, and to all who were charged with the instruction of the people then, to attend to the interpretation of the sacred writings; and when, after the captivity, the use of the Hebrew language began to disappear among the Jews, then the use of an interpreter became moreover necessary, for the purpose of explaining to the people the contents of the sacred volume, in a language intelligible to them. In the time of Christ and the apostles, we frequently hear of the scribes and doctors of the law—*γραμματεῖς, νομικοί*—among whose duties it was, at the least to explain the scripture to the people in the synagogues; and this explanation was not confined to the books of the law, but extended to all the other books, as we learn from St. Luke, iv. 16, and following verses.

Many of the Jewish interpreters of that period deserved censure, both on account of misapprehending, through prejudice and negligence, the meaning of the oracles regarding the Messias, and on account of corrupting the sense of the scripture by vain human traditions, as we learn from the severe manner in which our Redeemer reprehends them in the Gospel. Among Christians, from the earliest times, to the reading of the scripture in the church, was joined the explanation of what was read, or exhortation derived from it; and wherever the language in which the scriptures were found, was not understood by the people, translation, of course, became the first duty of the interpreter. Several of these explanations of scripture, or instructions derived therefrom, have come down to us in the works of the fathers, from which we learn that the fathers seldom, comparatively speaking, occupied themselves with the literal sense of the scripture, either in their commentaries or their exhortations to the people. They dwelt either upon that spiritual or mystical sense of the sacred oracles, of which we shall speak in the sequel, or they enlarged upon some practical duty suggested by the sacred text, as is still usually done in sermons to the people. However, in their controversies with the heretics, they explained well the literal sense of the text, in conformity with *the laws of interpretation*, to which they sometimes appeal expressly, mentioning at one time, one law of interpretation, at another time, another, as occasion may demand. Among the ancient fathers whose works have come down to us, St. Chrysostom and St. Jerome are the most distinguished for the literal interpretation of the scripture. The former, profoundly skilled in the Greek tongue, has explained a great part of the bible in his homilies to the people, in which he chiefly dwells upon the literal sense. These are particularly useful on the New Testament, on account of the author's intimate acquaintance with the original language of that part of the bible. St. Jerome, profoundly learned in the Hebrew and Greek languages, besides translating so much of the Old Testament into Latin, and correcting the New by the original Greek, has moreover, illustrated a great part of both, by commentaries, in which the literal sense is well brought out. Contemporary with these, St. Augustine was the first who, as far as we know, composed a book expressly on the rules of interpreting the sacred scripture. This he has done in his four books *De Doctrina Christiana*. In the first chapter of the first book, he states in these few words what is required, to constitute perfectly the character of the interpreter "Dux sunt res, quibus nititur omnis tractatus scripturarum: *modus inveniendi, quæ intelligenda sunt, et modus proferendi, quæ intellecta sunt.*" "There are two things upon which is based all explanation of the scripture; the manner of discovering that which is to be understood, and the manner of expressing that which is understood." These books, however, treat of some things, which, according to the modern division, of the matters appertaining to biblical study, do not belong to hermeneutics; and we find that St. Augustine, in his own commentaries on the scripture, was not so much concerned about evolving the literal sense, in conformity with the rules, as about placing before his readers the mystical sense, and occasionally allegorical expositions of the text the nature of which we shall explain in the course of this dissertation. Hence, the com-

aries of St. Chrysostom and St. Jerome, are found to be more useful as interpreters of scripture, than those of St. Augustine. In the sixth century, some works appertaining to this department—of hermeneutics—appeared, viz. in the early part of that century *εἰσαγωγή εἰς τὰς θείας γραφάς*, Adrian; second, two books of Junilius, *De partibus Divinæ legis, ad Damasium*, about the year 550.; and third, Aurelius Cassiodorus' book, *Institutione Divinarum Literarum*, anno 563. These works, however, do not treat the subject with that fullness, that would be desirable. For a considerable time after this, we do not find that a regular treatise of hermeneutics was composed; yet, during that period, the pastors and teachers of the church were not wanting to their duty of instructing the people from the sacred oracles; whilst the scholastics, by the manner in which they treated the scriptural arguments, in their works, show themselves to have been well acquainted with the sound principles of scriptural interpretation to which they occasionally refer, more particularly St. Thomas of Aquinas.

A great impulse was given to hermeneutical studies, when, in the year 1151, the council of Vienna ordered, that in the universities there should be appointed teachers of the oriental languages, Hebrew, Chaldaic and Arabic. These studies were further promoted, when, in the year 1453, the capture of Constantinople by the Turks, drove many learned Greeks to seek a refuge in Italy, and when the invention of printing rendered books more numerous and cheaper. It is well observed by Unterkircher, that so far from the so-called Reformers having revived biblical studies, on the contrary, the commotion, both civil and religious, which marked that fortunate epoch—of the Reformation—greatly retarded them. The work which may be justly styled the grand introduction to biblical studies in their present form, that is, the Complutensian polyglot, published through the magnificent patronage of Cardinal Ximenes, made its appearance in the year 1572, towards the conclusion of which year Luther commenced the Reformation.

No doubt, the Reformers, or Protestants as they are called, did not neglect the study of the scripture; but before we award them praise on this head, we must consider the motives which led them to this study, and how they have succeeded in it. It was the great principle of the Protestant system, that the whole Christian doctrine was to be sought for in the scripture alone, and there to be learned by each Christian, without regard to the authority of the church. A principle so well calculated to lead to dissension, soon produced the fruit, which was to be expected from it. In the course of a short time the Reformers were found to differ widely, among themselves, about the meaning of the scripture. As they did not admit of any external authority which could settle these disputes, it was incumbent on each party to labour to establish such *rules of interpretation*, or such a system of hermeneutics, as would warrant the views which that party adopted, in the controversy regarding the meaning of the scripture. We see by this, how Protestants were impelled to this study by their principles; and we see, at the same time, how unlikely it was, that Protestants holding such principles, would ever agree upon any fixed system of hermeneutics.

And, in reality, it has so happened, that Protestants have not yet agreed upon any fixed system of hermeneutics, nor are they at all likely so to agree at any future time. To say a few words now on their actual variations on this head:—early in the Reformation, the Sacramentarians, that they might have some appearance of reason for rejecting the eucharist and other sacraments, were forced to interpret, in a *tropical*, or figurative sense, the words of Christ, which up to that time all Christians had understood in their *proper* and literal sense. By this proceeding, a new rule of interpretation was virtually introduced, viz., that a statement of scripture, no matter how clear and precise, might be diverted by the interpreter from its proper and literal sense, to a figurative one, on the sole ground of its appearing too incomprehensible to human reason. The first Reformers, indeed, did not follow, in every instance, the rule which they themselves had introduced; satisfied with applying it, in some instances, which they thought “would annoy the papacy most,” they refused to adhere to it in others. The Socinians, however, more consistent, embraced the rule most cordially, and carried it out to all its consequences. Soon, original sin, the consubstantiality of the Word, the procession of the Holy Ghost, the mystery of the Trinity, the Incarnation, and the satisfaction of Christ, were attacked, and could not be defended in the principles of the Reformation. But the evil did not stop here; the fundamental principle of the Reformers, was to be still further carried out, and a more liberal system of hermeneutics to be introduced.—See Glaire, *Introduc.*, tom. i., p. 535, &c. Down to the middle of the eighteenth century, the inspiration of the scripture had been respected; but at this period Tœlner and Semler attacked this dogma, and with so much success, that it is now easy to count, upon the Continent, those Protestants who still adhere to the ancient belief. It is from the time at which this error commenced, that we are properly to date the origin of what is termed the *new exegesis*. The principles admitted by the early Protestants—that the scripture of the Old and the New Testament was the word of God—that it could contain no error or contradiction—that it ought to be explained by itself—these principles were banished from the *new exegesis*. Baver, in his hermeneutics of the Old Testament, and Hammon, in his remarks on the hermeneutics of the New, regarded these principles as fruitful sources of errors, and the greatest obstacles to the understanding of the scriptures. After having thus denied the inspiration of the sacred writers, they have gone still farther, and denied that any revelation is contained in the scripture, or that it is divine in any other sense, except inasmuch as it contains moral and religious truths, and that it establishes ideas of God, and of creation, more pure, and more natural, than those which are to be found in the books of other peoples. As, however, this doctrine of the *new interpreters* could not be sustained, if the miracles and prophecies, contained in the scripture, were admitted, these were to be explained away by any means. The prophecies, according to these doctors, are either vague predictions of a more happy state—of a new golden age, such as are to be found in the profane poets—or, if they regard particular events, they contend that they were founded on a mere conjectural knowledge; and where they think that this explanation will not satisfy,

ey roundly deny, that the prophecy preceded the event, to which it refers. As to miracles, these, they tell us, are but natural facts, which the credulity of Jews or Christians, or the ignorance of the apostles, transformed into miracles—of these facts, the *new exegesis*, if we believe these doctors, furnishes the proper explanation. But we shall not detail the absurd impiety, with which they labour to remove from each miracle, recorded in scripture, every vestige of the supernatural. In this unholy work, have such commentators as Hammon, Thiess, Gabler, Flugge, Eckermann, Schulz, and a host of others, occupied themselves. One idea of these rationalists, has rendered vast service to them, in their efforts to eliminate every thing supernatural from the scripture-narratives. They suppose that several histories in the scripture, such as the history of the creation, of the terrestrial paradise, of the fall of the first man, of the deluge, &c., are to be explained like the mythology of the pagan authors. Hence, they have not been ashamed to teach, that these histories turn no more upon realities, than do the metamorphoses of Ovid. No doubt, other Protestant commentators on the Continent, who are called, for distinction sake, Supernaturalists, have opposed themselves to these rationalistic views. But their opposition has not been attended with much success, because, in quality of Protestants, they are obliged to admit the principle established by Luther, that it is the right of every Christian to interpret the scripture for himself: behind this fundamental principle of the Reformation, the Rationalists have always intrenched themselves. Hence, it is only the true Catholic doctrine of the interpretation of the scripture, which at once successfully combats the false principles and false views, both of the first Reformers and of the Rationalists. Whilst on this subject, we admit, that several of these Protestant commentators, both Rationalist and Supernaturalist, have exhibited great learning in the illustration of the references to natural history, geography, ancient customs, and such like matters contained in the scriptures. But to acquire the knowledge of such things from their works, would be to purchase it too dearly, viz. at the expense of having our feelings constantly shocked by the doctrinal views put forward in their writings; and fortunately, it is not necessary for us to seek this information at so muddy a source, seeing with what care Catholic hermeneutics, or the true system of interpretation, has been cultivated. As Unterkircher remarks, (*Hermeneutica Biblica Catholica*, p. 37,) in the century in which the reformation broke out, several Catholic writers explained the sound principles of hermeneutics, as an antidote against the false principles advocated by the Protestants. Among these stands pre-eminent Sixtus Senensis, author of the *Bibliotheca Sancta*, whose work, entitled "*Ars Interpretandi Scripturas Sacras Absolutissima*," appeared at Venice, in 1566. In recent times, when hermeneutics have been treated with more precision, as a distinct part of the introduction to the study of scripture, several Catholic works have appeared upon the subject, among which we only refer here to a few:—First, Hermannii Goldhagen, *Introductio in S. Scripturam*. Mogunt, 1765. Second, Hermannii Jansseus *Hermeneutica*, Leodii, 1818. Third, Vincentii Reichel, *Introductio in Hermeneuticam Biblicam*, Viennæ, 1839. Fourth, Glaire, *Introduction...aux livres de l' Ancien et du Nouveau Testa-*

ment Paris, 1839, tom. i. Fifth, *Hermeneutica Biblica Catholica*, edita a CASPARO Unterkircher, Oeniponte, 1846. Sixth, F. X. Patritii, *De Interpretatione Scripturarum Sacrarum, libri duo*, Romæ, 1844. After this brief historical notice, we shall now proceed to point out the helps with which the science of hermeneutics furnishes us, both for discovering and for expressing, the meaning of the inspired writers: and, in this discussion, we trust that a sufficient refutation will be found of the false principles of hermeneutics, to which we have more than once referred, in the preceding part of this chapter.

CHAPTER II.

OF THE VARIOUS SENSES OF SCRIPTURE.

FIRST, then—*On the means with which the science of hermeneutics furnishes us for discovering the sense of scripture.*

As a preliminary to this part of our subject, we must say something of the various senses which may be rightly attributed to the scripture. And here, in the very outset, we must guard against a confusion of ideas, which might arise from mistaking the meaning of the expression *literal sense of scripture*. The danger of confusion proceeds from this—that the phrase *literal sense of scripture* admits of two different meanings, which must be carefully distinguished from each other. The *literal sense of scripture*, as it is contradistinguished from the *spiritual* or *mystical sense*, is not the same with the *literal sense of scripture*, as contradistinguished from the *figurative* or *tropical sense*. *Literal sense*, in this latter acceptation, is termed by some the *grammatical sense*; others give it a different name. But, attention to the following explanation will guard us against any confusion of ideas respecting this matter. The literal sense of the scripture, as distinguished from the mystical or spiritual sense, is *that sense which the speaker or writer intends proximately and directly to convey*. Now, the sense, which the speaker or writer intends proximately and directly to convey, will be often based upon a tropical or figurative acceptation of the words which he uses. On the other hand, the literal sense of the scripture, as distinguished from the figurative or tropical sense, is *the sense which the words in their proximate usual meaning would convey*. From this statement we perceive at once, that, when the language of the speaker or writer is not tropical, then—and only then, are these *two literal senses* identified. All this shall become more clear by an example. Take the words of the Baptist, used by him in pointing out our Divine Redeemer—"Behold the Lamb of God."—John, i. 29. The literal sense of these words, as distinguished from any mystical sense which they might have, is that sense which the Baptist intended proximately and directly to convey to those who heard him: yet this sense is based upon a tropical use of the word *lamb*. If the Baptist had been understood to use these words in that *literal sense* which would exclude the use of any

trope or figure, then he would have been understood to point some *real* lamb. Again, when we contend that the prophecies respecting the glory of Solomon's reign, have a higher sense than the literal sense—there we take *literal sense*, as distinguished from the mystical sense of these prophecies which is verified in Christ—the mystical Solomon. But when we contend, against the Sacramentarians, that the words of the institution of the Eucharist—"This is my body"—are to be taken in their literal sense, there we take *literal sense* as distinguished from tropical or figurative sense. Having now explained the twofold meaning of the expression *literal sense of scripture*, we have only to add that through this dissertation we always use the expression *literal sense*, as it is distinguished from mystical or spiritual sense, unless where the reader is expressly warned that such is not our meaning. If the scripture were a mere human composition, there would be no question of any sense besides the literal. But as St. Thomas says—"Auctor scripturæ sacræ est Deus, in cujus potestate est, ut non solum voces ad significandum accomodet, sed etiam res ipsas—Illa ergo prima significatio, qua voces significant res, pertinet ad primum sensum, qui est sensus historicus vel literalis. Illa vero significatio, qua res significatæ per voces, iterum res alias significant, dicitur sensus spiritualis, qui super literalem fundatur, eumque supponit,"—that is, "The author of the sacred scripture is God, in whose power it is, not only to accommodate words to signify things, but also to make *the things themselves* significative. That first signification, therefore, by which the words signify things, belongs to the first (or primary) sense, which is historical or literal. But that signification, by which the things signified by the words, again signify other things, is called the spiritual sense, which is founded upon, and supposes, the literal sense."—*Summæ*, p. i., q. 1, art. 10. That besides the literal sense, this second sense, denominated by St. Thomas *the spiritual*, is to be admitted in the scripture, is manifest from the New Testament itself, where this spiritual sense of the Old, is frequently adduced.—See St. Paul's Epistle to the Hebrews, and other parts of the New Testament.

We lay it down, in the first place, that all parts of the scripture have a literal sense, and consequently, even those parts which have a spiritual sense: in reality, this must be immediately admitted, seeing, as St. Thomas accurately observes, in the passage which we have already quoted from his *Summæ*, that the spiritual sense is founded upon the literal.—See Patrizi, *de Interpretatione Scrip.* tom. i., p. 9.

Another question, however, there is, which is much disputed among interpreters of the scripture, viz., whether any passage of scripture has more than one literal sense. Estius, in one of his *Orationes Theologicæ*,—the 19th, which is on this point, informs us, that before his time, this question had not been treated *ex professo* by any one. He says, that he himself was inclined rather to deny that the scripture had in any place more than one literal sense; although he admits that almost all the theologians and interpreters up to the time at which he spoke, in 1612, wherever they touched upon the matter, admitted that the same place of scripture might have more than one literal sense. In holding to this assertion—he informs us—that they were greatly influenced by the authority of St. Augustine and

St. Thomas, who were considered *by them* to have held this opinion. So general indeed was the opinion in favour of more than one literal sense in parts of the scripture, before the time of Estius, that he informs us in this same discourse, that Dominick Bannes declared it to be rash to reject it. However, since the days of Estius, numerous and learned interpreters have not hesitated to lean to the other opinion : among recent writers may be mentioned Glaire, Unterkircher, Patrizi. This question is treated most profoundly by the learned professor of scripture and oriental languages, in the university of Louvain, John Theodore Beelen, who has, in fact, exhausted the subject. For our own part, as the limits of this chapter will not allow us to dwell longer on this point, we have no hesitation in subscribing to the conclusion of professor Beelen, who thus writes in the proemium of his *Dissertatio Theologica* on this subject, printed at Louvain, in 1845 : “ Istius autem inquisitionis exitus is fuit, ut nunc mihi certissimum sit, non esse ullo sat firmo argumento hactenus probatum, unius ejusdemque scripture loci litterales sensus plures quam unum alicubi esse agnoscendos.” “ The result of this inquiry has been, that it is now to me most certain, that no argument has yet been advanced, sufficiently strong to prove, that one and the same passage of scripture has any where more than one literal sense.” So far for the literal sense.

We come now to the *spiritual* or *mystical sense*, by which we understand that more profound sense which lies concealed under some type, which type is manifested by the literal sense. We must admit, as it has been already observed, that this mystical sense is to be found in divers parts of the scripture. The ancients subdivided this sense into the allegorical, the tropological (or moral), and the anagogical ; hence, these well known verses :

“ *Littera gesta docet, quid credas Allegoria ;
Moralis quid agas ; quo tendas Anagogia.*”

We see by these words, as well as by the explanations appended to them by the ancient expositors, that the *allegorical sense* meant that mystical sense, which has reference to the church upon earth—or, in other words, to faith, which after this life is changed into vision. *The tropological* refers to moral conduct—the *anagogical* refers to the church in its glorious state—that is, in heaven : but, we shall not embarrass the matter of which we treat by attending to this subdivision, but we shall simply speak of the mystical sense, which includes the three.

It has been asked, whether or not all the scripture has, besides its literal sense, a spiritual or mystical sense also : upon which point some have embraced an extreme opinion, asserting that all parts of scripture have such a sense—these are called figurists. Their opinion is refuted, by considering the very nature of the mystical sense—for, as it is well said by St. Thomas, in the words already quoted from his Summ, “ That signification, by which the things signified by the words, again signify other things, is called the spiritual sense, which is founded upon, and supposes the literal sense.” According to this most correct notion of the mystical sense, we see that it is only in those parts of scripture where that which is expressed according

the literal sense, is a type of something else, that the mystical sense is understood. Hence we perceive at once, as Professor Patrizi observes, that all those parts of the New Testament, which according to the literal sense regard the church after its complete introduction on the day of Pentecost, have no mystical sense, because what is said literally of the church from that time forward, is not *typical* of *future* things. Hence it would be vain to seek for the mystical sense, for example, of the Epistles of St. Paul. It is, moreover, the common doctrine of interpreters, that that is an extreme and unfounded opinion, which holds that the entire of the Old Testament has a mystical sense; because, although the Old Testament was typical of the New; and, hence we are justified in inferring, that its rites and sacrifices, and that various ordinances of the old law, pointed, in their mystical signification, to certain things in the new law; it by no means follows, that we are to admit a mystical sense in the entire scripture of the Old Testament. It is going to an opposite extreme, on the other hand, to contend, that there is no mystical sense to be admitted in the scripture of the Old Testament, unless in those passages which are quoted in a mystical sense in the New. The defenders of this opinion are called anti-figurists. We justly term this opinion extreme and unreasonable; because, seeing the manifest connexion, which exists between the Old and the New Testament, as between type and anti-type, it appears quite unreasonable to suppose, that all the mystical references to the New Testament, that are contained in the scripture of the Old, are to be found in that comparatively small number of quotations above referred to.

As to the question regarding the use of the mystical sense in theological arguments, there is no doubt, but the mystical sense supplies a solid argument: hence we find, that Christ and the apostles, in the New Testament, have argued from it. Again, since the mystical sense, wherever it is found, must have the Holy Ghost for its author, as well as the literal sense, it is not lawful to question the solidity of the argument which is based upon it. However, in practice, theological arguments must be principally drawn from the literal sense of the scripture. For it is only when the mystical sense is certain, that a conclusive argument can be taken from it. Now this sense is indeed certain, when the scripture itself points it out; as happens in those texts of the Old Testament, which are quoted in the mystical sense in the New. In other places it is not easy to arrive with certainty at this sense; and, if the adversary should call in question the existence of such a sense, in any particular passage, we cannot convince him of its existence by the *same* hermeneutical means, which enable us to demonstrate the literal sense of the passage. However, in its proper place we will not omit to point out the means, by which the commentator is enabled to perceive this mystical sense. For the present we shall conclude this point with the observation of a learned Catholic theologian—Molina—“that, although each of those spiritual senses, where they are not so certain, will furnish only a probable argument for the confirmation of the faith, yet, that the harmony of so many figures of the Old Testament, by which the things of the New have been so vividly delineated and expressed, supplies an argument of no

slight importance for confirming the faith, and one which can be used even against the infidels."

We come now to say a few words of the *Accommodationes Scripturæ* and *Allegoremata*; in other words, *applications of scripture texts, or passages, to subjects of which the scripture, in those places, does not treat, either in its literal or mystical sense*; and *Allegorizing interpretations of scripture*. The first of these, that is, *the application of the scripture to something, of which there is not question in the passage quoted, either in the literal or mystical sense of that passage*, is called by some *the sense by accommodation—sensus accommodatus* or *accommodatitius*; but improperly, inasmuch as it is not the sense of the scripture at all. The nature of this application of scripture requires not many words to explain it. It is that to which preachers constantly have recourse in their sermons; and such application is not only allowable, but highly useful and edifying, when kept within its proper limits. There are two ways, in which this adaptation of the words or sentences of scripture may be made. One, by extending the signification of the word or passage, to some matter like to that of which the scripture there speaks; as, for example, if one should excuse his fault, by saying, in the words of Eve, "The serpent deceived me;"—*Gen. iii. 13*—or, if one should bewail his loss of sight, by saying, with Tobias, "What joy shall I have, who sit in darkness, and see not the light of heaven?"—*Tobias, v. 12*. The other way of making this adaptation of the scripture is, when, by the words of the scripture, we convey an allusion to some subject quite different from, or unlike to that of which the scripture that is quoted really treats; as, for example, if one, by quoting the words of the Psalm (xvii. 27,) "With the holy man thou shalt be holy;" intended to point out the beneficial effects of good company; whereas, the Psalmist really addresses these words to God; and their true sense is, that with the good and merciful man, God will show himself kind and merciful. It is obvious that, of these two modes of applying the scripture, the first is much to be preferred. In fact, the second mode cannot be used without the greatest caution, and never without some reasonable foundation for the allusion; as otherwise, the application of the text would be absurd, and consequently irreverent towards the scripture.

It is asked, whether or not the inspired writers have ever quoted the scripture in this way of adaptation, or, *per accommodationem*. Some interpreters of scripture deny that the scripture is ever thus quoted by an inspired writer; they say that the quotation is always adduced, either in the literal or mystical sense of the passage cited: however, several learned and orthodox commentators have no difficulty in admitting, that the writers of the New Testament sometimes quoted from the Old in this manner—*per accommodationem*. Thus, many say that what Moses said of Legal justice in Deuteronomy (c. xxx.) is adapted by St. Paul to Evangelical justice.—Romans, x. 6, and following verses. They produce, also, some other instances of this manner of quoting the Old Testament in the New. But these interpreters justly observe, that this manner of quoting is very rare in the scripture, and that the form of citing, on these occasions, is

er such as would imply that the passage is adduced in its real significa-

Hence, we must not admit that the scripture is merely cited for the
 pose of adaptation, when the sacred writer introduces the quotation by
 words as, *Thus God says*, or, *The scripture says*, or, *In order that the*
ature might be fulfilled, because the sacred writer, by saying any of these
 ings of the words cited, gives us to understand that he adduces the pas-
 e, in the sense which really belongs to it in that place from which he
 ted it. Again, if the object of the sacred writer, in the place where the
 tation is introduced, is to confirm some truth of faith, we may conclude
 the words are not quoted in that *adapted sense* of which we speak;
 ng that it must be the real sense of the text that is adduced, when
 re is question of proving anything by scripture.

By an *allegorizing interpretation* of scripture is understood, the attribu-
 ; to anything related in scripture a certain symbolical signification,
 ch, that it was really intended by the Holy Ghost—the author of the
 pture—no sufficient reason induces us to think. For example, if what
 aid in Leviticus (xiii.) about avoiding the society of those infected with
 osy, one would explain as symbolically signifying, that the society of
 etics was to be avoided. Several of the ancient fathers have been much
 n to this manner of explaining scripture, and in their hands it has been
 nded with great edification to the faithful. Doubtless, it requires to
 used with great caution, and it must not be confounded with the *allego-*
d sense of scripture; although these allegorizing interpretations of scrip-
 e are sometimes improperly called the *allegorical sense*. The *allegorical*
 e, we have seen already, is one of the subdivisions of the mystical or
 itual sense of scripture, which, wherever it exists in the scripture, was
 ruly intended by God—the author of the sacred records—as the literal
 se; whereas, these allegorizing interpretations are not put forward as
 ng in reality the sense of the scripture at all, but as mere adaptations of
 : scripture-narrative, in a symbolical manner.

Having said so much of the senses of the scripture, both real and adapted,
 remains to say a few words of that sense which it has been in these latter
 nes so much the fashion among the Rationalists of Germany falsely to
 rcribe to the scripture. We refer to what they call the *mythical sense*,
 and *mythicus*. The *μυθος* is an allegorical fable, invented to explain the
 istance of some fact, or to convey some moral. The metamorphoses of
 vid may be referred to, as examples of the *μυθοι*. Now, the Rationalists
 ntend that the scripture contains these *μυθοι*, or *myths*; and they say,
 moreover, that what has happened to other peoples with respect to their
 cient books, has happened to Jews and Christians respecting the scrip-
 ure, viz., that in progress of time, these *μυθοι*, have been themselves mis-
 ken for facts!!! Of course, it is unnecessary to observe, that it is a
 laring impiety to attribute any such sense as this to the Word of God.
 ut we shall have more to say of these men before concluding this disserta-
 ion.

CHAPTER III.

OF THE HERMENEUTICAL CRITERIA OF THE LITERAL SENSE OF SCRIPTURE.

WE proceed now to explain the hermeneutical helps by which we are enabled to discover, the literal sense of the scripture: afterwards we shall add a few words on the means of arriving at, the mystical sense.

The authority of the church is, of course, the chief guide to the Catholic, in the investigation of the sense of the scripture. That this is most reasonable we shall show hereafter, when about to conclude these observations on the *hermeneutical criteria*. It is in consequence of this principle, that Catholic biblical hermeneutics is not a system of ever-varying rules, resulting in diversity of opinion (or *belief*, if you so call it) on the most important matters contained in the scripture. At the same time, in the Catholic church, none of the hermeneutical criteria is by any means overlooked. It is only required (and that most reasonably) that no one will, in consequence of his presumed acquaintance with any hermeneutical rule or rules, consider himself to be independent of the church's guidance, in this matter of the investigation of the sense of scripture.

We shall begin now with the consideration of that hermeneutical criterion of the sense, which is termed the *usus loquendi*, or usage of language. In order to discover the meaning of any writer, we must learn the sense of the words which he uses; and if we are careful not to go astray in learning the sense of the words, we must make ourselves acquainted with the meaning which the people, among whom the language prevailed, were accustomed to attach to these words. We see then, at once, of what importance it is to attend to the *usus loquendi*, or the *usage of language*, prevailing among the people to whom the language of the writer was familiar. And since the *usage of language* is variable, so that people who speak the same language as their ancestors, do not always attach to words the same sense which their ancestors attached to them, it becomes necessary, then, for one who wishes to understand a writer, to make himself acquainted with the *usage of language* which prevailed at the time at which he wrote; since it is to be presumed, that any one writing in a living language, writes in such a way as to be understood by the people of his own time. This *usage of language* must be consulted, not only for the purpose of knowing the literal or grammatical sense of words and phrases, but also for the purpose of learning their figurative or tropical sense. Since, on the same obvious principle, that an author who writes in a living language, writes with a view to be understood by those who speak that language, we infer that he cannot be supposed to use words or phrases in such a figurative sense, as the usage of the people, among whom the language prevailed, never attached to them. We see now how important it is to the interpreter of scripture, to make himself acquainted with the *biblical usage of language*—in other words,

with the *usage of language* as regards the original languages of the sacred records. The original language of much the greater part of the Old Testament, is Hebrew; Chaldaic is the original of a part of it, and Greek of another part. In the New Testament, the original language is Greek, if we except the Gospel of St. Matthew, and, according to some, the Epistle of St. Paul to the Hebrews, which, they say, was written, like St. Matthew's Gospel, in Syro-Chaldaic, or that Aramean dialect of the Chaldaic, which was spoken in Palestine in the time of the apostles.

First, then, with respect to the *usage of the Hebrew language*—since, in truth, the only ancient Hebrew book we have, is the Bible itself—it follows, that the great help which we now have towards acquiring a knowledge of the Hebrew usage of language, is the attentive perusal of the whole Hebrew scripture. By means of this, we are enabled to compare one part with another; and thus to bring to the examination of passages, when the signification of certain words is doubtful, that light which is afforded by other passages, where the signification of the same words is clearly manifested.

Another great help which we have towards discovering the usage of the Hebrew language, is the study of the cognate dialects—Chaldaic, Syriac, Arabic. Although Chaldaic and Syriac approach more nearly to the Hebrew, than Arabic does, yet this latter has this advantage, that it is still the spoken language of a numerous people, and that the books written in it are many.

Another help in the study of this usage of the Hebrew language, is furnished by the ancient versions, particularly the septuagint. Of course, before undertaking to discover, by the means laid down, the usage of the Hebrew language, one ought to make himself well acquainted with the Hebrew grammar. Hebrew grammars and lexicons have been made with the help, first, of the traditional interpretation of the Hebrew scripture; secondly, with the help of the knowledge of the cognate dialects; thirdly, with the help of ancient versions, that is, the septuagint, Chaldaic paraphrases, and such other ancient keys to the knowledge of the bible, or any parts of it, as were known when Hebrew grammars and lexicons were first constructed in that order, in which we now find them.

As to the Chaldaic portions of the Old Testament, the interpreter of scripture will make himself acquainted with the usage of the language in which these are written, in the like manner: first, by an attentive perusal of all this part of the scripture; secondly, by the study of the Chaldaic paraphrases, which, although written at a much later period than those portions of the bible, will yet throw considerable light upon the *usus loquendi*, or *usage* of the scripture Chaldaic; thirdly, by means of the cognate dialects and ancient versions.

As for the books of the Old Testament which were originally written in Greek, whatever shall be said of the nature and *usus loquendi* of the Greek of the New Testament, will be applicable to them; since, the biblical Greek is all of the same kind. Coming then to the New Testament, we may observe, in the first place, that, since the original of that part of it, which was written in the Syro-Chaldaic, has now disappeared, we need not

dwell on the investigation of the usage of that Syro-Chaldaic dialect. At the same time, it is manifest that it will not be without its utility, even in the study of the other scriptures, to make ourselves acquainted with this peculiar dialect, which was commonly spoken in the time of Christ and his apostles, by the Jews of Jerusalem and Palestine generally. We may learn it by the help of ancient Jewish writings in this dialect, (such as the Talmud of Jerusalem, from which Lightfoot has drawn several useful observations, tending to throw light on the New Testament in various places,) and by the study of the other Semitic dialects.

We come now to consider, how we are to learn the *usage of language* in reference to that biblical Greek, in which almost the whole of the New Testament, and a portion of the Old, have been written. When Alexander the Great, about three hundred and thirty years before Christ, established the Grecian monarchy over the east, then it was, that Greek and Gentile became synonymous among the Jews. Those Jews who lived out of Palestine, in other parts of the Grecian monarchy, or of the provinces into which it was divided after the death of Alexander, were called Hellenist Jews; the Jews of Palestine retaining the name, for distinction sake, of Hebrew Jews. These Hellenist Jews spoke the Greek language as their vernacular tongue, but not with the classic purity of the ancient Greeks. From these Jews, that Greek, which was spoken in the east, under the monarchy of Alexander the Great and afterwards, and in which the Greek books of the bible were written, is denominated Hellenistic Greek. Even in Greece itself, the usage of the language had now undergone a change; words were introduced into common use, or ancient words had meanings attached to them, which were seldom or never to be met with in the ancient classics. But, the Hellenistic biblical Greek admitted, moreover, some words, and significations of other words, which were derived from the Hebrew language and its dialects. And in considering *the usage of that biblical Greek language* in which the books of the New Testament are written, we must not forget that some words and phrases must be taken in that sense, which is conformable to the peculiar *Christian use* of the language. For, the Christian religion partly introduced new ideas, and partly elevated former ones to a greater perfection: it moreover introduced new institutions in regard to sacred rites and offices in the Church, &c. Now it was necessary that the first Christians—and the authors, therefore, of the books of the New Testament—should use new and peculiar forms of speech, to express these new and peculiar notions. This is what we here mean by the *Christian use of language*.

Well, then, in order to acquire a knowledge of the usage of the language, as regards the Hellenistic Greek, in which nearly all the New Testament, and a portion of the Old, were written, we have various helps:—First, The attentive perusal of the entire of this part of the scripture. Second, The study of the septuagint version of the Old Testament, which is written in Hellenistic Greek. Third, The fragments of the other Greek versions, which were edited in Origen's Hexapla, i. e. the versions of Aquila, Symmachus, Theodotion, and the others. Fourth, The Apocryphal Greek books, both of the Old and the New Testament. Fifth, the writings of the

ostolic Fathers. Sixth, Since the sound knowledge of classical Greek is so necessary a qualification for interpreting any book, that is written properly in the Greek tongue, it follows, as a matter of course, that the interpreter of the New Testament cannot overlook the study of the Greek classics. At the same time, the study of such classic authors as approach nearer to the time of the apostles, will be of special service, in making us acquainted with the usage of the language in which these sacred penmen wrote. The following authors, therefore, may be read with peculiar advantage: Polybius, Diodorus Siculus, Arrianus, and Herodian. But outside the range of the early Christian writings, which have for their direct object the interpretation of the scripture, there are no authors who will be of such utility in this matter, as Philo and Josephus. The time at which they wrote—the people to which they belonged—their acquaintance with the ancient scriptures—all these circumstances combine to render their writings of the greatest value, in illustrating the usage of the biblical Greek language. From what has been observed before, respecting the Hellenistic Greek, it is obvious, that a knowledge of the Hebrew and its dialects, will be of vast importance to the interpreter of the Greek scriptures. Finally, as to that Christian usage of language, of which we spoke, and the knowledge of which is necessary for the understanding of the Greek scriptures of the New Testament, this will be learned from the early Christian writers—in the first place, from the interpreters of the scriptures, and from the ancient versions; then, from the writings of the Fathers, &c.

Having said so much now, of this important criterion of the sense of scripture—the *usage of language*, we must be permitted to observe, that the importance has been overrated by several Protestant writers on hermeticisms, particularly on the Continent. In fact, if their placits were admitted, it would follow, that in all the difficulties to be met with in the interpretation of the scripture, the supreme decision rests with the grammarians. That their theory is unsound, is sufficiently manifest, from the results to which it has led: first, interminable dissensions, about the application of their rules: and, secondly, in many cases, the setting aside of the obvious and natural sense, to make way for some erudite conception of the grammarians, which yields but a frigid sense, that, even at first sight, appears manifestly foreign to the scope of the writer, and to the whole text. No: we must cautiously guard ourselves against supposing, that grammarians are the supreme arbiters in this matter of the sense of scripture. The Catholic church, whilst it impresses upon those, who are charged with the explanation of the scripture, the importance of making themselves well acquainted with *this usage of language*, wisely reminds them, at the same time, that they are to use this help to the understanding of scripture, with a due submission to that supreme authority of the church, constituted for the purpose of preserving the unity of faith among the members of Christ's mystical body. We have said enough on this point; if our limits permitted it, we could show, moreover, that the adversaries, with whom we are here at issue, have much overrated the helps, which the cognate dialects furnish, towards the understanding of the Hebrew *usage of language*; and since it is natural to suppose, that the

style of the writers of the New Testament, is strongly characterized by a Hebrew turn of expression, hence it follows, that what is here said of the Hebrew usage of language, is not without its applicability to the New Testament itself. Now, I am aware, that in the beginning of the last century, Albert Schultens, and many others, influenced by his opinions, appeared to think, that the Arabic language, with the copious works written in it, left nothing to be desired by any one, who wished to be introduced to a perfect knowledge of the Hebrew language and phraseology. Schulten's school, however, is, in latter times, much diminished, and not without reason. In reality, the Arabic is more removed from the Hebrew idiom, than either the Syriac or Chaldaic; and not one of these, nor all together, can be considered an infallible guide to the knowledge of the Hebrew *usage of language*: First, Because the etymology of words, particularly when the roots are to be found in a different language or dialect, is far from being a safe guide to the knowledge of the meaning, which usage gives to the derivatives. This every one, who has devoted ever so little time to the comparative study of languages, must know full well. Secondly, because, all these dialects have undergone important changes, since the time when the Hebrew was a living language. Now, it is evident, that, according to the extent of these changes, to the same extent will these dialects become less useful to us, in our search after the Hebrew usage of language, which was contemporary with the authors of the Hebrew books. We can trace these changes in Chaldaic—first, in the difference between the ancient Chaldaic, in which, portions of the scripture are written, and the earliest of the Chaldaic paraphrases; and again, in the difference of style and language between the early paraphrases, and those of a later date. With respect to all these dialects, Chaldaic, Syriac, and that peculiar dialect, which was spoken in Judea in the time of our Redeemer, and which may be looked upon as a kind of compound of these two, and hence it is often styled Syro-Chaldaic, otherwise Aramean—as to all these, I say, the monuments of them which exist, all bear testimony to that progressive change. All these, it may be said, have long since ceased to be living languages. Hence, in this matter, the great stress is laid upon the Arabic, on account of its copiousness, the many works written in it, and the fact, that it is still the spoken language of a numerous people. But neither has the Arabic been exempt from the vicissitudes, to which all living languages are liable. The Arabians of the present day are far from speaking the language of the Koran; and if such has been the change in this language during the twelve centuries, which have elapsed since the writing of the Koran, are we to admit without any proof, that during a period of almost twelve centuries, which intervened between the Babylonian captivity and the writing of the Koran, the Arabic language continued fixed and immutable? It is no wonder, then, that a more mature reflection, has withdrawn many from that admiration with which the views of Albert Schultens were at first received.

Having said so much of the *biblical usage of language*, we now proceed to discuss the other hermeneutical criteria of the sense of scripture. For, even if we had become perfect masters of the biblical usage of language, yet, since in all languages, several words are used in various meanings and various

shades of meaning, according to the circumstances in which they are applied, hence it becomes necessary for him, who would discover the exact meaning of scripture, to invoke the aid of these additional hermeneutical means for determining the sense. At some of these criteria we arrive, by a close inspection of the sacred writings themselves, and these are called the *internal criteria* of the sense. Some others of these criteria are derived from certain circumstances, which are more or less extrinsic to the sacred Word itself, and these are called the *historical* or *external criteria* of the sense. Finally, the remaining hermeneutical means of arriving at the sense, are drawn from the dogmatical laws of interpretation.

The *internal criteria* of the sense are first, the context—second the parallelism. By the *context* we understand *the conjunction and mutual relation, of the thoughts expressed by a speaker or writer*. In interpreting any author, it is of the greatest importance to attend well to the context, as it is admitted on all hands, that a sense, which would be opposed to the context, cannot be the sense intended by the author. On the other hand, however, it must be observed, that a sense might agree with the context, and still not be the sense intended; since, not only the words of an author, but sometimes even long sentences, may admit a sense, of which he never thought, when writing them. But, if only one sense should be found to suit the context, then that indeed must be the true sense. There are various kinds of contexts, according as the foundations are different, upon which this connexion between the thoughts of the writer is based. Sometimes, the connexion is founded upon the logical principles by which thought and its expression are regulated, and this is termed the *logical context*. Sometimes, the connexion is founded upon the association of ideas—and to this, some give the name of the *psychological context*. Sometimes, the connexion is based upon the historical or chronological relation, which the events, that are narrated, bear to each other—this is called *the historical context*. Sometimes, in fine, the context is of a mixed character, in consequence of the connexion between its parts, being based upon more than one foundation. So much for the various kinds of context. Again, the context is divided into the *proximate* and *remote*. The *proximate* appertains to the series and mutual relation of the notions expressed in the same sentences; the *remote* is extended to many sentences, which, however, are united by some thought, which forms a common bond between them.

A knowledge of the *logical context* will be found to serve our purpose, when we are engaged in the interpretation of dogmatical statements, or of the argumentative portions of the scripture. When there is question of simple statements, we shall be guided in the interpretation by attending, in conformity with sound logical principles, to the *subject* of the assertion or proposition on the one hand, and to the *attribute* or predicate, on the other; at the same time, paying due regard to the relation existing between them, in the passage of which there is question. Again, when engaged in the interpretation of a connected argument, or chain of reasoning, we must in the first place discover the *thesis*, or the assertion which the sacred writer is proving or illustrating. This we will discover with the help of our logical

rules, and by attending moreover, accurately, to the manner in which the argument or reasoning is introduced, and to the consequences inferred from it. Having discovered the *thesis* of the sacred writer in the passage under consideration, then we have the key to the whole logical context. But, upon the nature of the logical context, we need dwell no longer; seeing, that Catholic theological students, for whom our labour is principally undertaken, are perfectly grounded in the sound principles of logic—a science which has been always taught in our Catholic ecclesiastical schools, with a fulness and an accuracy, which would be in vain sought for, elsewhere.

The *psychological context* (as some term it), is found there, wherever the connexion of the discourse is based upon the association of ideas; for, since the association of ideas is accounted for, by certain psychological laws, hence, this gets the name of the psychological context. An acquaintance with the nature of this kind of context, is of great importance for the right understanding of the scriptural imagery; and under the head of imagery, we here include all those figures of speech, by means of which, an idea, or train of ideas, is expressed in a more lively and striking manner, than it would be by the use of plain unadorned language. By means also of this psychological context, we explain the connexion between parentheses, and the discourse or passage in which they are inserted.

And, first, we shall say something of the imagery of the bible, which is properly discussed under the head of the psychological context, inasmuch as all imagery is founded, in some way, on the association of ideas. For instance, an author wishing to convey to the reader a very lively idea of the great qualities of his hero, is led, by means of the association of ideas, to think of some object, or objects, in which these qualities are very prominent; and he then avails himself of such object, or objects, in order to make, in a more forcible manner, the desired impression upon the mind of the reader. Thus, to illustrate the matter by a trite example. If an author wished to convey an exalted idea of the bravery or courage of Alexander the Great, he would be led to think of a lion, in which this quality is most prominent, and he would then avail himself of this image to attain his object. All imagery is resolved into something like this. In the explanation of these images of speech, three things are to be carefully attended to: first, the nature of the object or thing which is used as an image or representation; as, in the example given, we ought to know the nature of *the lion*, as, otherwise, the author would fail to convey to us the idea which he intended; secondly, we ought to know what it is, in the context, which the *image* is intended to illustrate—as in this example, it is Alexander the Great to whom the image applies; thirdly, we ought to know what is the idea, or what are the ideas, which the author would have us to consider as common, to the image, and to that which the image illustrates. This is a most important consideration; for, since the image and that which it illustrates, are not supposed to have all their properties like to each other, it is a matter of the greatest moment not to mistake the points of agreement, which the author would have us to attend to.

The principal forms, in which the imagery of the bible is presented to

us, are, the metaphor and the allegory, the simile and the parable, on each of which we shall offer a few observations.

And, first, of the metaphor. The metaphor may be said to be, a figure of speech by which a writer or speaker substitutes some image, for the thought, which that image is intended to illustrate. This substitution takes place on account of a tacit comparison, which the mind makes between the *image* and the *thought*. So that the metaphor is nothing else than a *virtual* comparison, between the image, and the thought which is illustrated by the image. The metaphor is to be numbered among the most simple forms of scriptural imagery; for, if the metaphorical description run into many words, it will be properly termed an allegory. As to the metaphors in the scripture, it must be first laid down as an unquestionable rule, that we are not to admit a metaphor in any passage, unless where the nature of the imagery *clearly* points out the metaphor, or unless such a metaphor be sanctioned, by the well-known tropical usage of language among those for whom the scripture was written. Unless this rule were admitted, the interpretation of the scripture would become quite arbitrary. As to the mode of interpreting the metaphorical language of scripture, we must, in like manner, be guided, either by the *obvious* tendency of the image which is employed, or by an acquaintance with the scriptural metaphorical usage of language.

As I observed above, if the metaphorical description run into many words, it will be properly termed an allegory. The commencement of the fifth chapter of Isaias will furnish us with an example of the allegory:
 “My beloved had a vineyard on a hill in a fruitful place. And he fenced it in, and picked the stones out of it, and planted it with the choicest vines, and built a tower in the midst thereof, and set up a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O ye inhabitants of Jerusalem! and ye men of Juda, judge between me and my vineyard. What is there that I ought to do more to my vineyard that I have not done to it? Was it that I looked, that it should bring forth grapes, and it hath brought forth wild grapes? And now I will shew you what I will do to my vineyard. I will take away the hedge thereof, and it shall be wasted: I will break down the wall thereof, and it shall be trodden down. And I will make it desolate; it shall not be pruned, and it shall not be digged: but briers and thorns shall come up: and I will command the clouds to rain no rain upon it.”—*Isaias*, v. 1–6.

We perceive at once, that the allegory is only a prolonged metaphor. We must observe here, that an allegory occurring in scripture, is not the same thing as that *allegorical sense of scripture* of which we spoke in a preceding part of this dissertation; and which *allegorical sense* is one of the names given to that mystical or spiritual sense, which lies under the literal sense, in several parts of the Old Testament. We must cautiously distinguish between the two things, because in one case, there is merely question of a figure of speech: in the other case, there is question of the mystical sense of scripture.

The *simile* is a figure of speech, by which two things are formally and expressly compared together, for the purpose of illustrating one of them. It

differs from the metaphor in this particular, that the metaphor is an *implicit* and *virtual* comparison between two things, whereas, in the simile, the comparison is *express* and *formal*. To illustrate this difference by an example—if one should say of Alexander the Great, that *he was a lion*, that would be a metaphor; but if he should say, that *he was like a lion*, it would be a simile. In the simile, as is obvious, there is no word turned from its natural signification. Hence, the simile is not classed with those figures of speech, which are called *tropes*. On the other hand, the metaphor belongs to the class of tropes, because in the metaphor, the word expressing the *image* is turned from its natural signification. Thus, in the example, *Alexander was a lion*, the word *lion* cannot be taken in its natural signification, as otherwise the sense would be, that Alexander was literally the beast called the lion. Hence, the word *lion*, as it *stands* in the metaphor, is *turned* from its natural meaning, and made to designate a brave and courageous person. There are other tropes besides the metaphor, viz., metonymy, synecdoche, irony, and altogether the figures of speech are very numerous; but as it is not our object here, to write a treatise on rhetoric, we must refer the reader to his elementary books for these, reminding him, at the same time, that a knowledge of them all, will be most useful to him, as well for understanding our commentators, most of whom seldom fail to designate the figure of speech by its technical name.

The only remaining form of the scriptural imagery, on which we intend to speak, is the *parable*. The parable appears to bear the same relation to the simile, that the allegory bears to the metaphor; and hence, in scripture, the parable is generally introduced by some such form as “the kingdom of heaven is *like* unto,” &c.—from which it would appear, that the parable is but a prolonged simile. But, whatever may be thought of this relation of the parable to the simile, it is at least certain, that the nature of the scripture parables cannot be easily mistaken. The scripture parable is, a continued and well-arranged narrative, of some possible but fictitious event, applied to the illustration of some sacred truth. The custom, of conveying instruction by means of parables, is very ancient among the eastern nations. It has the advantage of fixing the attention of the hearer, whose curiosity is excited, to penetrate into the meaning of the parable—and on account of the greater attention of the hearer, as well as by reason of the more vivid impression made upon his mind by the imagery of the parable, the instruction thus conveyed, is longer and better remembered by him. Instruction by means of the parable, had also another advantage, referred to by our Redeemer in the thirteenth chapter of St. Matthew’s gospel; this was, that it protected the sacred word, from the disrespect with which the ill-disposed would have received it, had it been plainly announced. Such persons would not, on the other hand, listen to our Redeemer with that attention of mind, required to penetrate into the meaning of the parable, and to derive, from that mode of instruction, all the advantage above-mentioned; and hence it is said of them in the gospel that *they had ears and heard not*. In the explanation of the scripture parable, two things, principally, must be attended to—first, that in the parable, often, persons are not compared with persons, nor the parts of the parable, precisely, with the

parts of the thing signified : but *the whole parable* is compared with *the whole thing* which it illustrates. Thus, in the Gospel of St. Matthew, (xiii. 24,) in the parable which begins thus, "The kingdom of heaven is like to a man who sowed good seed," &c., were we to apply to each other, those parts of the parable and of the thing signified, which appear at first sight to be compared together, we should mistake the object and meaning of the parable : because, for instance, it is not precisely the sower, in this parable, who is like to the kingdom of heaven ; he is rather, in reality, like to the *king* of heaven ; but the meaning of the parable is—that some such thing takes place in the kingdom of heaven, as would happen, were a man to sow good seed in his land, and that, afterwards, an enemy would come and sow tares over the good seed, &c. The second thing to be attended to, in the interpretation of parables is, that, in the parable, all things are not to be applied to the thing signified ; for, some things in the parable are introduced, merely for the purpose, of rendering the narrative consistent throughout, and like to what might be supposed to happen in real life ; such things are not, of course, intended for the illustration of the thing signified, but are mere ornaments of the narrative. In distinguishing those parts of the parable which are necessarily to be applied to the illustration of the thing signified by the parable, from those, which are merely ornamental, we shall be guided by the scope and end of the parable. The scope and end of the parable will be learned, from the context in which it is found, and sometimes there will be also certain historical helps available, for the purpose of learning the object of the speaker or writer, in that place where the parable is introduced.

Having said so much of the imagery of scripture, we may say a word or two, on that other kind of psychological context, which we have mentioned before, viz., the connexion of parentheses with the passages in which they are introduced. It is well known, that the association of ideas in the mind of a writer, will sometimes suggest observations, which could not be regularly admitted into the discussion of the matter on hand ; and hence, if the writer wishes to record such observations, they must be inserted parenthetically. These parenthetical observations are frequently met with in the scripture, more particularly in the writings of St. Paul. Sometimes, their connexion with the context appears almost inexplicable. Yet, by diligently considering, what may have been the association of ideas in the mind of the sacred writer, the connexion of the parenthesis, with the context in which it is found, will discover itself to us, if not with absolute certainty, at least with great probability. Take for example, in the first Epistle of St. Paul to Timothy, the twenty-third verse of the fifth chapter, "Do not still drink water, but use a little wine for thy stomach's sake, and thy frequent infirmities." It appears, at first sight, hard to perceive any reason, why this observation should be inserted, in advice to Timothy, regarding the manner in which he should govern his clergy, and the caution with which he should admit persons to holy orders. But, it would appear to me that minute attention to the Apostle's words might warrant the following explanation of the connexion. The Apostle had told Timothy in the twenty-second verse, not to impose hands upon any one without due caution ; as by doing so, he

would make himself a partaker in another man's sins. He tells Timothy on the other hand, to *keep himself pure*; and although he may have used this word *pure*, with the intention, *primarily*, of warning Timothy against ordaining unfit persons, and thus defiling himself by a partnership in other men's sins; yet, since this word *pure* also conveys the idea of *chaste*, St. Paul is reminded, of the extraordinary mortifications practised by Timothy, for the greater security of his chastity—one of these was complete abstinence from wine—and this practice (as it was not necessary for St. Timothy) St. Paul tells him to moderate, on account of the sickly state of his stomach, and his frequent infirmities.

The *historical*, or *chronological* context, is found, wherever there is a connected narrative of events, according to their chronological order. An acquaintance with sacred chronology, as also an acquaintance with the history of the Jews and Christians, down to the termination of the period embraced by the scripture records; and, moreover, an acquaintance with the history, down to the same time, of the unbelieving nations mentioned in the scripture, will throw much light upon this kind of context. As our limits will not permit us to dwell further upon the *context*, we now pass on to the other internal criterion of the sense—the *parallelism*.

By parallelism, we here understand, the occurrence of the same sentiment, or the same word, in different places of the scripture. The occurrence of the same word in different places, is called *verbal* parallelism—the occurrence of the same sentiment, is called *real* parallelism. Verbal parallelism is particularly to be attended to, in the investigation of the *scriptural usage of language*. However, since writers, in repeating the same sentiment, will commonly repeat some of the words, at least, in which they expressed the sentiments before, hence, we cannot here separate the verbal from the real parallelism. This parallelism, is manifestly, of great use in the interpretation of scripture:—First. If we perceive, by several indications in the context, that the same inspired writer repeats the sentiment, or narrative which he had previously expressed, or related, then, whatever obscurity there was about the first expression of it, is removed by this repetition, on the plain principle, that any writer (but particularly an inspired writer,) is the best interpreter of his own sentiments and language. Secondly, If the same thing is related, or expressed, by different inspired writers, in this case also, the narrative, or statement, of one, will serve for the explanation of the other; the great reason of which is, the well-established truth of the inspiration of scripture, from which it follows, that all the scriptures proceed from one principal author—the Holy Ghost.

The parallelism of the members of the same sentence, or of the members of the same proximate context, is also of great use in the interpretation of scripture; for, whether we speak of the case, in which this parallelism is found to consist, in the repetition of the same sentiment—or, whether we consider the case, in which it lies in the juxta-position of opposite sentiments, it will, in both cases, as is quite manifest, throw great light, as well on the sentiments as on the language, of the text. This kind of parallelism prevails throughout the poetical parts of the scripture, and is found to enter, more or less, into the composition of several other parts of it.

Since, as it has been already observed, parallel passages will be found to agree in many at least, if not in all of the words; hence, for discovering the parallel passages, concordances of the bible, as they are called, will be of great use. These are collections of the words of the scripture, written in alphabetical order, together with an indication of the texts, in which they are found. Cardinal Hugo, a Sancto Caro, a Dominican, who made a concordance of the Latin vulgate, about the year 1262, is said to have been the first, who conceived a work of this kind.

Observe, that under this head of parallelism, may be classed the quotation, in the New Testament, of texts from the Old. Sometimes these texts are quoted, without adhering closely to the letter of the text, as it occurs in the Old Testament; and sometimes they are quoted, merely according to the sense. In both these cases, additional light will be thrown on the meaning of the passage, as it lies in the Old Testament. Even, when the text is quoted strictly, according to the letter; still, the object to which it is applied in the New Testament, will serve as a guide to its meaning in the Old.

As we must be brief, we shall now proceed to say a few words, on the historical or external criteria of the sense.

These may be reduced to four heads:—First, Who is the person who speaks or writes? Second, Who are the hearers, or the first readers, of what is spoken or written? Third, What was the occasion of the discourse or writing, and in what circumstances was it spoken or written? Fourth, What was the design or scope, of the speaker or writer?

Very little requires to be said, in order to show the importance, to the interpreter of scripture, of attending particularly to all these questions. And, first, *as to the person who speaks or writes*; without attention to this point, we might sometimes place on a level with the rest of scripture, the words of some uninspired person, who is introduced, as speaking, in the sacred volume. For example, a great deal of the book of Job, is taken up with the discourses of his friends, who, certainly, were not inspired to speak as they did, although the writer of that book, was inspired to commit to writing, without intending to approve of, what they said. Even in the case of inspired speakers or writers, it will be of great utility, to know their history; as by means of this knowledge, we shall understand many allusions, the force of which would otherwise escape our notice. Moreover, this acquaintance with the history of the various characters introduced in the bible, and with the history of the writers of the bible, will enable us to account satisfactorily for the variety, of style and manner of expression, so apparent in the sacred volume. For, as it is commonly admitted, the Holy Ghost, although He inspired all the writers of the scripture, yet, ordinarily, He did not elevate their style to a higher degree of excellence, than might be expected from their education and opportunities of learning; but, He merely suggested to them the sentiments, which they committed to writing, guarding them, at the same time, from any error in the manner of expressing them.

Secondly, The interpreter must also cautiously endeavour to ascertain, to what class of hearers, the discourses contained in the scripture, were

addressed, and who the persons were, for whose *immediate* benefit, the epistles, and the other parts of the bible, were composed. The importance of attending to this point, is obvious. Every prudent speaker will be influenced, in the manner of his address, by the nature of his audience. Hence, we see what a difference there is, between the discourse delivered by St. Paul in the synagogue of the Jews, at Antioch in Pisidia (Acts, xiii.), and that which he addressed to the Athenians in the Areopagus. (Acts, xvii.) We see also, how full and explicit our Redeemer is, when addressing His disciples, as compared with His manner when replying to those, who proposed questions for the purpose of tempting Him, and entrapping Him in His words. We say, moreover, that it behooves the interpreter to know, who the first readers were, for whom the epistles and other parts of the scripture were composed: for, seeing that these writings were composed, to meet some urgent necessity for the faithful, without which, they would not have existed, (for example, if all the Galatians had persevered steadily in the faith which they had received, the epistle to the Galatians would never have been written :) from this it follows, that those writings must have been accommodated, to the special wants and requirements of those to whom they were first addressed. Hence, the more we know of the state and circumstances of the persons to whom they were addressed, the more perfectly shall we acquire, the knowledge of the sense of these writings. Again, we shall find that these writings contain certain, brief forms of expression, and certain allusions, at first sight very obscure. The reason of this is, that these writings having been specially intended, for those to whom they were first addressed, the writer knew, that for *them*, these brief forms of expression, and these allusions, had no obscurity. Hence, it follows, that the better acquainted we shall become, with the history and circumstances of those first readers, the more completely shall this obscurity be removed, for us, from these writings. We shall learn the history of these first hearers of the scriptural discourses, and first readers of the scriptural writings, partly from the scripture itself, and partly from other historical sources. In the same way shall we learn, the history of those, who are introduced as speaking, in the scripture; and the history of the inspired writers.

We now come to the third external criterion of the sense, viz.: *what was the occasion of the discourse or writing, and in what circumstances was it spoken or written?* To know that which gave occasion to any discourse, or written document, is evidently of vast importance towards the right understanding of what is said or written. Take, for example, the epistle of St. Paul to the Romans—at first sight it might seem, that the apostle there asserts, that a man cannot merit in any sense, by his works, either first or second justification. But, if we attend to that which gave occasion to this epistle, the difficulty will be removed. St. Paul was moved to write the epistle in consequence of learning, that disputes had arisen between the Jewish and Gentile converts at Rome, regarding their respective claims to the Gospel benefits. The Jews urging their observance of the written law, as having entitled them to these benefits; whilst they contended, that the Gentiles obtained these benefits as a pure mercy from God, seeing the state of iniquity, in which they had previously lived. The Gentiles, on the other

and, boasted, of their own observance of the natural law, as giving them a claim to these blessings of the gospel, whilst they upbraided the Jews with living, by their gross violation of the written law, disentitled themselves to the benefits in question; consequently they inferred, that for the possession of these benefits, the Jews stood indebted to the pure bounty of God. Each being the nature of the controversy, which gave occasion to St. Paul's letter, we see, at once, how he is to be understood, when he declares, equivocally, that a man's works in no sense merit, either first or second justification. He must be understood to speak, of works done by a man's own strength—not of works done under the influence of the grace of Christ: because, the question between the two parties at Rome, did not turn upon the co-operation of either party with the grace of Christ: but, upon the merits, which each party contended that it had, to this grace of Christ; of course, on account of works done previously to the grace, and consequently not done under its influence.*

That which gave occasion to the writing of any book, or portion of scripture, will be learned sometimes sufficiently, from the scripture itself. Thus, it is abundantly manifest from the first epistle of St. Paul to the Corinthians, that what gave occasion to the writing of that epistle was, first, a report made to St. Paul, of the existence of certain abuses in the church at Corinth, and secondly, an application by letter, made to the apostle for the solution of certain difficulties, by which the faithful at Corinth were then perplexed. Sometimes, the occasion which called forth the inspired writer, may be learned, partly from the scripture, and partly from other sources.

The knowledge, moreover, of the circumstances of time, place, &c., in which any book or portion of scripture was written, will contribute wonderfully to clear up, several allusions and references, which, without a knowledge of these circumstances, would be but imperfectly understood. This point is too clear, to require any illustration. Hence, introductions to the particular books of scripture, never fail to determine these circumstances, of the time and place of writing, &c., as far as the contents of the book and other historical sources, enable one to determine them. Of course, the more perfectly the interpreter makes himself acquainted with such circumstances, the better will he perform his task; but, we would not be understood as saying, that, for a right understanding of any book of scripture, a minute and accurate knowledge, of all such circumstances, is essential.

Finally, *the design or scope of the speaker or writer* is a criterion of the sense, which claims the particular attention of the interpreter. In fact, we may say, that the great key, to the interpretation of any speaker or writer, is to know, what his aim is in his discourse or composition. By the help of the knowledge of this aim or scope, the meaning of words, which admit of a variety of senses, will be determined; viz., to that sense, which agrees with the scope of the author: the omission, of certain particulars in a narrative, will be accounted for; viz., by the reason, that the mention of these

* Whatever salutary works were performed by Jew or Gentile, before the promulgation of the gospel, were performed, no doubt, through the grace of Christ—but, from the nature of the controversy, between the Jewish and Gentile converts at Rome, it is manifest, that both parties overlooked this consideration.

particulars, would conduce nothing, to the end which the narrator had in view. In a word, the whole meaning of a discourse or composition, is affected by the end or aim, which the speaker or writer proposed to himself, insomuch, that the same words, or even the same sentences, will put on different meanings, according as the discourses or compositions, in which they are found, have different ends in view. As a knowledge of the *scope* is of such importance, it is, consequently, a matter of the greatest moment for the interpreter of scripture, that he should not mistake this scope. In the scripture, sometimes the inspired writer himself informs us, what the end is, which he proposes to himself. Thus St. John marks the end, which he had in view in writing his Gospel, in these words, (xx. 31,) "..... These things are written, that you may believe that Jesus is the Christ, the Son of God : and that believing you may have life in his name." Sometimes, the frequent references to a particular point, will enable us to discover, the scope of the writer. Thus, in the Epistle of St. Paul to the Hebrews, we know that the scope of the apostle is, to induce the Hebrews to persevere in the Christian faith, notwithstanding the persecutions and trials, to which they were then subjected on account of the profession of it. We collect this *scope* of St. Paul in this epistle, from several things in the epistle itself, which combine to point it out. First, From what he says of the value of the Christian faith ; then, from what he says of the necessity of persevering in the profession of this faith, under all the sufferings which the enemies of it may inflict ; again, from his pointing to several examples of patience under such persecutions, &c. Sometimes, the occasion being known, which called forth any particular epistle or book, that will suffice, to make us acquainted with the scope, which the writer had in view in such epistle or book. Thus, what gave occasion to the Epistle to the Galatians, was the fact, that certain Judaizing teachers had come amongst them, and had even succeeded so far, as to withdraw some of them from the faith. Such having been the occasion, which called forth this epistle, we should naturally expect, that its scope would be, to point out the intrinsic infirmity of the Jewish ceremonies, their abrogation, and the impossibility of uniting a sound Christian faith, with the belief that these ceremonies continue obligatory : and such is really the scope of that epistle. In fine, sometimes, ecclesiastical history will help us towards the knowledge of the scope of a book or portion of scripture ; inasmuch as, the sacred writer, although he did not mark down in his book, the end which he had in view in writing it, yet may have orally communicated *this end* to others, who transmitted the knowledge of it, to those who came after them.

CHAPTER IV.

OF THE DOGMATICAL LAWS OF INTERPRETATION.

must refer now, for the present, briefly, to the dogmatical laws of interpretation. These laws are deduced from two dogmas of the Christian religion. The first of which dogmas is, *The scripture is divinely inspired*. The second is, *It belongs to the church, to judge of the true sense and interpretation of scripture*.

The truth of these two propositions is abundantly established, in treatises of dogmatical theology; and on the first of them, we have ourselves enlarged at length, in a previous part of this work. We shall here content ourselves with pointing out some consequences, which are deducible from them, which bear on the matter in hand. And first, as to the *inspiration of scripture*, of the nature and extent of which, we have treated in a former part, from this dogma we deduce, as an obvious consequence, that no inspired writer can contradict himself or any other inspired writer; and that there is nothing contained in scripture, at variance with any other historical or philosophical; in other words, that the scripture cannot contradict itself, nor, in fine, contradict any truth, in whatever department of knowledge that truth exists. The reason of all this simply is, that truth can never be at variance with itself: now, according to the dogma of the inspiration of scripture, the entire sacred volume proceeds from one divine author—the Spirit of Truth, who is truth itself. When, therefore, it is alleged, that there is a contradiction between any two texts of scripture, we ought first to examine, whether both, apparently contradictory assertions, proceed from inspired authors: for, since, in the bible, several persons are introduced as speaking, who were not inspired, such as the devil, the king of Job, and the scribes and pharisees in the Gospel; and since, the bible does not guarantee the veracity of these, it follows, that such persons may contradict themselves or each other, or, in fine, may contradict an inspired writer; and yet, nothing will result from this, injurious to the doctrine of the inspiration of scripture. If the two, apparently contradictory assertions or statements, proceed from inspired writers, then, if we consider attentively, the different circumstances, in which each statement is made—if we weigh well the sense, which the context and other hermeneutical considerations, require to have affixed to each passage, we shall find, that the contradiction is only *apparent*, not real. In fine, if, in the case of two statements, proceeding from inspired authors, a real contradiction should manifest itself, in the sacred volume as it is found at present, we must conclude that the *reading*, of at least one of the passages, is erroneous; and, (if a case of the kind really exists,) biblical criticism will enable us to discover the error. If, however, biblical criticism would, in some case, enable us to discover the error in the *reading*, we should

be equally certain, from arguments *a priori*, of the existence of that error: seeing the solid grounds, upon which the doctrine of the inspiration of scripture, rests.

In like manner, if any statement of scripture, appears to be in contradiction with any truth, historical, philosophical, or from whatever source derived, our first business is to examine, if this truth, which is alleged as in opposition to the scripture, be really well founded, so as to deserve the appellation of a *truth*; for, we know that many philosophical doctrines have, from time to time, passed current among superficial enquirers, which have since been rejected, as baseless and untenable; and other philosophical doctrines may, hereafter, experience a similar fate. If, however, that which is brought forward as, apparently, in contradiction with scripture, should be *really* a truth, then we shall proceed to examine, whether the particular statement contained in scripture, is there attributed to an inspired writer or speaker, or whether it be not the statement or assertion, of some uninspired person, whose words are recorded in the scripture, whilst his veracity is not guaranteed by it. If the passage in question, should be ascribed to the writer of the scripture, or to some speaker whose veracity the scripture guarantees, then we must examine, if we have, really, caught the meaning of the scripture in this place, and if the meaning should be clear, we must, lastly, proceed to discover the error of *reading*, being certain *a priori*, as I observed before, that no passage of scripture, according to its *correct reading*, can be at variance with any truth, in whatever department of knowledge that truth lies, always excepting those discourses and statements, of uninspired and fallible persons, which the scripture records.

We shall now say a few words of the influence, on the Catholic interpreter, of the other dogmatical law of interpretation. This law is—*that it belongs to the church, to judge of the true sense and interpretation of scripture*. Dogmatical theology abundantly proves, that Christ has established in His church, a pastoral authority—an infallible teacher and guardian, of that faith delivered by Him and His apostles. This same pastoral authority, has been, also, constituted the guardian and interpreter of the written word. The proof of these positions, is so easily to be met with, in any course of Catholic dogmatic theology, and is so familiar to Catholic readers, that we omit it here. In conformity with this arrangement, of the Divine Head of the Christian Church, the Council of Trent decrees—we subjoin the words of the council—in the fourth session:—“*Ad coercenda petulantia ingenia decernit (S. Synodus) ut nemo suæ prudentiæ innixus, in rebus fidei, et morum, ad ædificationem doctrinæ Christianæ pertinentium, sacram scripturam ad suos sensus contorquens, contra eum sensum quem tenuit et tenet sancta mater ecclesia, cujus est judicare de vero sensu et interpretatione scripturarum sacrarum, aut etiam contra unanimem consensum Patrum, ipsam scripturam sanctam interpretari audeat.*” The sum of this decree is, that no one is to presume, to interpret the scripture against that sense, which the church has held and holds, nor against the unanimous consent of the fathers. Seeing, then, that the interpreter of scripture is not at liberty, to go against that sense of scripture, which the church holds, it is important for him to know, what this sense is: now, this he will discover

the same way, as that, by which he learns the rest of the Christian faith; for, this sense of scripture, being handed down by tradition, belongs to the deposit of faith. There are two modes, then, by which the church may manifest her interpretation of scripture—the first of these modes is direct, the other indirect. The direct mode is used, when the church explicitly declares, that she attaches a certain sense, to a particular passage or text of scripture. The church uses the indirect mode of manifesting her interpretation of scripture, by declaring to us, that we must always interpret the scripture, in a manner conformable to the analogy of faith.

As to the direct mode—the church may declare in two ways, her interpretation of a passage of scripture—first, by a solemn definition; secondly, by the universal assent of the dispersed church, continued down from the earliest times. We must observe, however, that the obligation imposed by the law of Trent, of adhering to the interpretation of the church, only holds in *rebus fidei, et morum, ad ædificationem doctrinæ christianæ pertinentium*—that is, “in matters of faith, and of morals, appertaining to the edification of christian doctrine.” Hence, the law regards not, for example, matters appertaining to geography, computation of time and such like. Indeed with regard to all such things, it is not the custom of the church, to decide upon the meaning of scripture; unless in some instances, where the matter will be bound up, under some respect, with the “matters of faith, and of morals, belonging to the edification of christian doctrine,” and in such cases, of course, this law of Trent will be obligatory upon us.

There are but few texts of scripture, of which, the meaning has been decided, by a solemn definition of the church. We must observe, however, with Professor Patrizi (*Hermeneuti*. vol. 1, p. 62,) that the church, sometimes, in a solemn definition of a point of doctrine, so uses some text of scripture, as a proof of the doctrine defined, that it is not allowable for us, to depart from the meaning there assigned to the text, although, the direct object of the church's definition, in the circumstances, is not the interpretation of the text.

The universal assent of the dispersed church, continued down from the earliest times, is quite sufficient to manifest the church's authoritative interpretation of any text or passage of scripture, according to the well-known words of Vincent of Lerins, (*Commonit.* c. 3,) that that is to be held, “quod ubique, quod semper, quod ab omnibus creditum est:” “which has been believed everywhere, which has been believed always, which has been believed by all.” But what sufficient means have we of learning this assent, of which we speak, on the part of the dispersed church? An abundantly sufficient—as well as the principal means—of learning this assent of the dispersed church is had in the writings of the holy fathers—those famous witnesses of the tradition of the church. Nor will it be objected against their authority, that they lived at a period remote from us; for, the deposit of faith is ever the same, and whensoever the church decides upon the meaning of any passage of scripture, she only proclaims the tradition that has come down from the apostolic times, regarding that passage of scripture—and it is in order that she may proclaim this tradition accurately, that she is assisted by the Holy Ghost in her decision. The Council

of Trent, then, has well laid it down in the law already cited, that we must not interpret the scripture against the unanimous consent of the fathers. And such weight is attached to their unanimous consent, not precisely on account of their personal authority, whether we view them individually or collectively, but because they are most faith-worthy witnesses of the belief of the church in their own time. Here we must observe, *first*, that in order to be bound by the interpretation of the fathers, they must have all, morally speaking, agreed in that interpretation; for, the council speaks of the *unanimous consent* of the fathers. In a word, the agreement of these ancient witnesses, and the manner in which they treat the scriptural text or passage, must be such, as to show, that the interpretation was, in their time, universal in the church. Hence, for example, if the fathers allegorize, or speak doubtingly in their interpretation, there is no bar put to our striking out a different course for ourselves, in the explanation of the passage. *Secondly*, we must again consider here, whether the things, in the interpretation of which the fathers agree, regard the *matters of faith and morals belonging to the edification of Christian doctrine*,* or not. If they do not, we are not forbidden to depart from their interpretation; yet we ought not, without the strongest reasons, to desert any interpretation of scripture, which has in its favour the unanimous consent of the fathers: such authority being always entitled to the highest respect.

Having said so much of the *direct mode* by which the church manifests to us her interpretation of scripture, we come now to say a word or two of that *indirect mode* by which the church points out the meaning of the sacred volume, and by which she controls us in the interpretation of the entire scripture. The church, as was said before, uses this *indirect mode*, in declaring to us, that we must always interpret the scripture in a manner, conformable to the analogy of faith. By *analogy* in general is meant, a certain likeness and agreement. By the analogy of faith, is meant, the agreement which subsists between all the parts of the Christian doctrine; in other words, between all the parts of the deposit of faith. This agreement *necessarily* subsists, seeing that, all the parts of that deposit of faith, proceed from the same Spirit of Truth, Who cannot be at variance with Himself. Hence, we must not by any means, attach to any text of scripture such a sense, as would be irreconcilable with any portion of the doctrine, which the church teaches. We must, therefore, when engaged in the interpretation of scripture, always remember, that there is a body of doctrine taught by the church, part of which she derives from the written, and part from the unwritten, word; and that we must take care, that with this body of doctrine, no interpretation given by us to scripture, shall ever be found to clash. This wholesome restraint upon the liberty of the Catholic interpreter, is a manifest consequence, of his belief in the power, which Christ gave to the pastors of his church, to teach all nations, as well

* As the English word *edification* is taken here in rather a quaint and unusual sense, we may explain these words of the council of Trent, by saying, that the council refers to all matters of faith, and of morals, or such general discipline as is bound up with the integrity of the Christian doctrine.

s of his belief in the security against error, which Christ promised to the pastors of His church, in the exercise of that power, to the end of time. And in reality, from the earliest days of the Christian church, the liberty of the interpreter of scripture, was restricted in the same way. For no part of the New Testament (and this can be easily shown in the introduction to each of the books of it,) was written with the view, that infidels should learn the Christian faith by reading it; but all the parts or books of it, were written, in order that those, who had already received the faith, might be more fully instructed and confirmed in the faith, and induced to regulate their lives in accordance with their faith. Such being the case, the faithful, to whom these writings were first committed, must have been careful not to take any meaning from them, which would be at variance with the doctrine, that they had been taught already. For example, if St. Peter or St. James, or any other apostle, had addressed an epistle to the Christians of Galatia, these would have been bound, not to affix to any part of that epistle such a sense, as would bring it into opposition with the doctrine preached by St. Paul, when he founded the churches of Galatia. So true is this, that St. Paul, writing to these Galatians, pronounces anathema against any one, should it be even himself or an angel from heaven, who would preach (and we may safely add *or write*) to them, what would be at variance with the gospel, which he had already preached to them; see the first chapter of his epistle to the Galatians). There are some of those who complain of this restriction of the liberty of the interpreter in the Catholic Church, who yet say, that if Catholics had the same security against error, in following the teaching of their church, as the Galatians had in following the preaching of St. Paul, there would be nothing to complain of in this restraint upon the interpreter. Our answer is, that according to our belief—and that this belief rests upon the firmest foundation, our theologians abundantly prove—the same Spirit of truth that inspired St. Paul, and preserved him from errors in his preaching, assists the pastors of the church, preserving them from error in their teaching. Of course, we here speak of that kind of teaching, on the part of the pastors of the church, to which, according to the well-known Catholic doctrine, the prerogative of infallibility attaches. We have said enough on this point. We may, however, in conclusion observe, that it was only, when heresy had sought presumptuous men to emancipate themselves from this necessary restraint of which we speak, that those perversions of scripture first began to make their appearance, which have gone on advancing in impiety and folly, until at length, in the commentaries of the Rationalists, they have divested the scripture of everything supernatural and sacred. The Socinians thought *they* had as good a right to get rid of *all mysteries*, in their interpretation of scripture, as the heresiarchs who went before them had, to discard *some mysteries* from the sacred volume, which were as clearly expressed there as any others: and the Rationalist commentators thought, that *they* were as well entitled to remove everything *supernatural*, as the Socinians were to remove everything *mysterious* from the bible. We see then, how necessary for the interpreter of scripture, is this submission to the church's teaching. It is only in the Catholic Church, that this salutary

restraint exists, and hence we are fully justified in saying, that it is only Catholic hermeneutics that is truly entitled, to be called the science of the interpretation of scripture.

CHAPTER V.

CRITERIA OF THE MYSTICAL SENSE—ON FACTS OR ACTIONS OF A SYMBOLICAL CHARACTER, THAT ARE RELATED IN SCRIPTURE.

THIS appears to be a convenient place for saying a few words of the criteria, by which we may arrive at the mystical meaning of the scripture; and also of the hermeneutical helps to the understanding of those parts of scripture, in which the facts related are merely symbolical.

As has been explained before—wherever that which is related in scripture, as having been said or done, is typical of something in the Redeemer or His church, there, the scripture has two senses—the literal, which we discover by the foregoing rules—and the mystical or typical, which is based upon the literal sense, and has its fulfilment in Christ and His church. The first source, whence we are to draw the knowledge of this mystical sense, is the scripture itself; for, we find that the inspired writers of the New Testament, often refer to the mystical meaning of the Old: thus, the precept given regarding the paschal lamb, “You shall not break a bone of it,” (Exod. xii. 46,) is declared by St. John in his gospel to have been typical of Christ. (xix. 33–36.) In like manner, St. Paul, in the epistle to the Hebrews, throughout the ninth chapter, affirms, that the Mosaic rite of purifying, what was legally unclean, by blood, had reference to the death of Christ—“It is necessary that the types of the heavenly things be cleansed by these; but the heavenly things themselves, by better victims than these.” (ix. 23.) Sometimes, although the inspired writer does not adduce formally the mystical sense of the Old Testament, yet he makes such allusion to it, as leaves no doubt of its being referred to. Take for example the first Epistle to the Corinthians, v. 7, where St. Paul says, “Purge out the old leaven, that you may be a new paste, as you are unleavened. *For Christ our pasch is sacrificed.*” Here the apostle sufficiently intimates, that the law prohibiting the use of leavened bread, during the paschal solemnity, mystically inculcated that purity and holiness in which Christians ought to live. Finally, we may discover, (of course with more or less of certainty,) the typical meaning of several parts of the Old Testament, that are not explained in the New. For—remembering the general typical character of the Old Testament—if we find anything appertaining to that portion of scripture, which bears a striking similarity to something in the New Testament, we need have but little hesitation in looking on the two things, as type and antitype. Thus, from the great similarity between the two events, we might infer that the history about Abraham going to immolate his son, was typical of the death of Christ

the cross ; even, if this had not been pointed out in the scripture.—Epistle to Hebrews, xi. 19.

As to the parts of the scripture in which symbolical actions are related, they are to be found both in the Old and the New Testament. For, the symbolical sense, unlike the *typical*, has not necessarily its fulfilment in Christ and His church ; but, the symbolical sense is simply that sense, to which some action points, inasmuch as that action is viewed in the light of the symbol. In order to understand the symbolical actions of scripture, we, first, that often the sacred writer himself marks down the sense, to which such an action is intended to convey. Thus, in Jeremias, (twenty-ninth chapter, second verse and following,) we read, “Thus saith the Lord to me, make thee bands and chains, and thou shalt put them on thy neck, and thou shalt send them to the king of Edom and the king of Moab ;” (and the prophet subjoins the meaning of this symbolical action,) “And now I have given all these lands into the hands of Nabuchodonosor, king of Babylon, . . . and all nations *shall serve* him.” Secondly, as it has been customary with every nation to use certain actions and signs of honour, contempt, &c. ; therefore, in order to arrive at the symbolical sense of scripture, we ought to keep in view what these actions were, which the Jewish nation attached those several meanings. Thirdly, if an action is related as having been performed by a prudent man, or commanded by God, which would be manifestly an unmeaning or useless action, as it were viewed as symbolical ; then, whatever may be the particular action which it is intended to convey, we must look upon the action itself as being symbolical.

CHAPTER VI.

OF THE NEW EXEGESIS, OR THE RATIONALISTIC SYSTEMS OF HERMENEUTICS.

We have already, more than once, in the course of this dissertation, adverted to the mode in which the Rationalists dispose of the sense of scripture.

We think it advisable, however, for more reasons than one, to devote the next chapter to a regular statement of their views on this matter. First, because the Rationalists do not agree, precisely, in any one system of hermeneutics. Secondly, And this is the principal reason—because, the glaring contradictions of these men furnish an additional justification, of the wise conduct of the Catholic church, in insisting that the interpreter of scripture, in all things, submit himself to her authoritative teaching. Nothing more usual, than to find Protestant writers descanting upon the slavish submission, as they term it, to His church, in which the Catholic interpreter is forced to execute his task, when he undertakes to explain any part of the sacred volume. This restraint, they say, altogether cramps his genius, and unduly limits the field of his enquiries. Now, enough has

been said already to show, that the Catholic church acts most reasonably in this particular. Whilst she exercises the authority with which Christ has invested her, and which is necessary for the preservation of unity in faith, she does not shut out the interpreter of the scripture, from any truly rational use, of those ordinary means, by which the sense of a writing or discourse is penetrated. But here, we turn to those Protestants, for, of such we speak, who, in common with us, bewail the licentiousness with which many on the continent, and particularly in Germany, calling themselves theologians, have approached the interpretation of scripture, and we ask, what has led to this licentiousness? Simply, the removal of the Catholic principle of authority, and the substitution, of the principle of private judgment, in its stead—and those who have set up this principle of private judgment, as the guide in interpreting scripture, have no right to control others in its exercise. Let us now behold some of the fruits of this principle, in those systems of biblical interpretation, which the German Rationalists have propounded, and which they have dignified with the name of the New Exegesis.

All the Rationalists agree in this, that they approach the interpretation of scripture with a preconceived system of philosophy, which they call, the teaching of reason; and everything in the scripture, which does not square with this, is either explained away by some means or other, no matter how far-fetched or absurd, or it is at once pronounced erroneous. Agreeing in this point, they still follow different methods, in order to set aside the obvious sense of scripture, wherever it is opposed to their views.

First—There is *the system of moral interpretation*, very different from the moral or tropological sense of scripture, as understood in Catholic schools, and which has been already explained. This system of *moral interpretation*, owes its origin to Kant, formerly professor of logic and metaphysics in the university of Königsberg. The great end, which Kant proposed to himself in his moral philosophy, was the inculcation of what he terms, the pure religion of reason. Now, it appears manifest, from the teaching of this philosopher, that this was but another name for Deism—and that the establishment of this pure religion of reason, would involve the total subversion of Christianity. With these preconceived notions, Kant proceeds to the interpretation of scripture. He admits that the bible proceeds from God. From this he infers, that none but the most perfect notions should be conveyed by it. The literal sense, he contends, must be overlooked as not conveying these perfect notions: and as, according to him, the moral amendment of mankind, is the proper object of the entire religion of reason, hence the only sense, which is to be taken from the scripture, is one which tends to the moral amendment of man, in conformity with the religion of reason. Kant teaches, that the historical part of the scriptures, contributes nothing to make men better, and is, therefore, purely indifferent, and may be disposed of, as we please. In the other parts of scripture, Kant's system permits the most fanciful constructions to be put upon the text, provided, that by this means, a sense could be educed, which would contribute to what he considered, the moral amendment of mankind. Of course, this system of Kant's, like the other Rationalistic

systems of interpretation, only requires to be known, in order to be reprobated ; nor is it necessary to adduce examples of interpretation, in conformity with such systems, which are not more impious than they are absurd. The object of such systems is not really to discover the sense of scripture, but to invent a sense foreign to it, which they may impose upon it. What Wegscheider says of Kant, will hold true for all these systems, "*Sensum inferens non efferens.*" (Institutiones, s. 24, p. 91.) And, we may observe, that the book of Wegscheider's, here quoted, is reputed the text-book of Rationalism ; so that, the author describes himself here, as well as Kant.

Second—Another such system of interpretation, is what is called the *Psychologico-historical*. It has been chiefly set forth and evolved by Paulus and Eichhorn. According to it, one must, in order to find the sense of scripture, not only attend to what is recorded in the scripture, but he must, moreover, form to himself a proper notion, of the state of mind of the narrator, at the time of giving the narrative contained in the text. They say, that by this means, one will be enabled to divest the narrative of several circumstances, having no foundation in fact, but altogether ascribable to the over-credulous simplicity of the narrators. They do not attack the honesty of the sacred writers, but view them in the light of simpletons, who exalted into supernatural events, what more enlightened men would have explained in a natural way. Thus, these interpreters get rid of the miraculous in the scripture ; in a word, of everything, which would suppose the direct interference of the Deity, or would, in any way, clash with what *they* consider contrary to reason. It is unnecessary to say, that such a system of interpretation as this, is incompatible, not only with the inspiration, but even with the veracity of the scripture records. It is, therefore, to be rejected with abhorrence.

Third—A system of more straightforward impiety than the preceeding, is what is called the *accommodation system* ; according to which, our Redeemer and His apostles are, blasphemously, said to have accommodated themselves to the ignorance and prejudices of the Jews. This had been, for a long time, a favourite system with the Rationalists of Germany, before the writings of Semler gave it a new impulse, and rendered it still more popular among the miscalled theologians of that country, by some of whom it has been even more fully developed, than by Semler himself. In conformity with this mode of interpretation, the notions of the Jews respecting demons, and angels, the Holy Spirit, reconciliation to God by sacrifice, the person and kingdom of the Messiah, the resurrection, and the judgment, are supposed to have been retained by our Redeemer, and His apostles, in condescension to the current belief ; their own teaching, being adapted to, and engrafted upon these notions !!!

Fourth—Among these systems, the *mythic interpretation* holds a prominent place. The *mythus* is a certain fanciful dress, in which a writer or speaker, for some reason, envelopes the idea or truth which he wishes to communicate. According to this system, the historical facts of the Old and New testaments, were not actual occurrences, but *myths*. The mythological school distinguished several kinds of *mythi*, viz., the historical, philoso-

phical, etymological, and poetical. They say, that all these can be discovered in the scripture. The purely historical *mythus*, say they, relates an occurrence, not as it actually took place, but only in such a manner, as it must have appeared to a rude age. The philosophical *mythus*, they define to be either a pure fiction, framed for the purpose of conveying some philosophical idea or truth ; or at least, a fiction to this extent, that the historical truth, upon which it is based, is enlarged and dressed out by the philosopher, in a manner agreeable to his own views and purpose. Etymological *mythi*, according to these doctors, are compounded of the historical and philosophical, and belong to such as are called *mixed*. They contain some historical truth, with a measure of philosophical speculation. When this was founded on the etymological signification of a word, it was denominated an *etymological mythus*. Finally, the poetic *mythi*, they describe to be, fictions, framed by the Hebrew poets, to amplify and adorn their writings. By means of their system, the mythological school have thrust aside every event recorded in the Old Testament, which is removed from the sphere of daily experience, and in place of such, they substituted certain refined ideas, dictated by philosophical systems. Nor has the *mythus* been applied to the Old Testament alone, as a key to its interpretation. The awful impiety of the "Lives of Christ," from the pens of Strauss and Weisse, show how this school has attempted to destroy the sacred character and veracity of the New Testament. But we have said enough of this class of profaners of the scripture. It is quite manifest, that their system was framed for the express purpose, of setting aside the historical veracity of the sacred volume, and substituting, in its place, a series of learned fables, which would have no more foundation in fact, than the *Metamorphoses* of Ovid.

Fifth—There still remains what is specially called, the *rationalistic mode of interpretation*. If this mode of interpretation differs from the others already described, it is, in dealing more summarily, with whatever is supposed to contradict reason, in the sacred volume. If any thing in scripture appears to them inconsistent with what *they* think the dictates of reason, as would be, they say, any miraculous work, or real prophecy, then, if they cannot at once discover some perverse mode of explaining away the clear statement of the text, the doctors of this school, unceremoniously set aside the testimony of the inspired writer.

Thus, we see, how all these rationalistic systems agree, in wilfully and impiously misinterpreting the holy word of God. And, lest it might be said, that we have exaggerated the impious extravagance of these systems, in this brief statement of their characteristics, let it be observed, that to whatever subterfuges the authors of these systems may, occasionally, have recourse, for the purpose of concealing, somewhat, their hideous impiety, still there is nothing here stated, which is not fully admitted, even by the Protestant writers, who have criticised the productions of the Rationalist school. We may refer to Dr. Davidson, in his *Sacred Hermeneutics* (chapter 7th.) The following is the censure passed upon these interpreters, in a Protestant work, already more than once referred to—*The State of Protestantism in Germany*. By the Rev. Hugh James Rose.—"No

age can describe the disgust with which page after page of the commentaries on scripture, by this party, is turned over, and page after page presents fresh instances of the defiance of every law of thought, of sense, of language, and of truth. I would refer to any of these commentators—Hessel, for example, or Augusti, or Eckermann, or as an extreme instance, to those of Paulus, a professor of theology, and in them, I would find no selection of any especial absurdity; but, I would venture to say that the explanation of the first miracle, which shall occur, will be an example of improbable reasoning, and false and misapplied logic, such as no church, no nation, no age, can furnish, except the philosophical school of divinity, erected in the Protestant church of Germany, in the eighteenth century.” (page 129, and following. Second ed.)

It yet remains, that we say a word or two of the system of interpretation, followed by the Pietist school in Germany. The Pietists, like the Quakers, have but little regard for the external words of scripture. They refer everything to the *inward light*, which, they say, is the guide to true faith and pure morality. Hence, according to this system, the obvious meaning of the text is, in a great measure, overlooked, and vague and arbitrary meanings are affixed to the words of scripture, according to the fancies of individuals. In fact the feelings, rather than the understanding, are consulted and followed, as a guide to the meaning. It is unnecessary to dwell long upon a system, which opens the door to the wildest fanaticism. Having now seen the result of the principle of private judgment, when applied to the interpretation of scripture, we behold, in this, a striking confirmation of the excellence of the Catholic system of hermeneutics, which, whilst it avails itself of every reasonable aid for the discovery of the meaning of the scripture, is careful never to emancipate itself from that authority, which Christ has established in His church, to preserve, inviolate, the deposit of faith, to the end of time. “Go,” said our Redeemer to His apostles, and in them to their successors, “go teach all nations.....and I am with you all days, even to the consummation of the world.” Matt. xxviii., 19, 20.

CHAPTER VII.

SOME OBSERVATIONS UPON THE FOREGOING CHAPTER—OF THE SYSTEM OF HERMENEUTICS TAUGHT IN THE NEW TESTAMENT.

NOTWITHSTANDING the observations, with which we have accompanied our brief notice of the Rationalistic systems of biblical interpretation, we feel, that we almost owe an apology, to the Catholic reader, for having noticed them at all ; so blasphemously irreverent are they, towards that sacred volume, which is one of the greatest gifts conferred upon man, by the *Father of lights* and *God of all consolation*. But, we wished to show the unsoundness of the great Protestant principle, *the right of private judgment, in the interpretation of the scripture*, by exhibiting this principle in certain advanced stages of its development. For, as the development of any plant tests the quality of the seed, from which it springs ; so does the development of a principle, test the soundness of that principle. It is no answer to say, that the Rationalists abuse the right of private judgment—and, that we might as well condemn human liberty, because so many abuse it. For, how are we to know, whether or not a certain line of conduct be the *use* or *abuse* of the principle, to which it is attributed ? By asking ourselves, whether, if we admit the principle, we can, consistently, deny the right to follow the line of conduct in question. For, if the conduct in question be an *abuse* of the principle, then, we can, even admitting the principle, deny the right to act in such a manner. Now, what *consistent* Protestant, can deny, to a German commentator, the right to adopt the views respecting the scripture, which have been described in the foregoing chapter ? Take, for example, that man, who was so well known in Germany, in late years, by the name of Doctor Paulus, *doctor and professor of theology*. Suppose, that Paulus had been called upon, to defend his views of scripture against some one, who had stopped much shorter, than he did, in the career of Protestant development : would he not have been justified, on Protestant principles, in saying to such a one—"You may differ from my interpretation of scripture, you may condemn my views, but, you cannot consistently condemn *myself* for adopting these views ?" "For," he might say, "these views are the result of the application, of my private judgment to the explanation of scripture ; and, remember, when the ancient church condemns you and me, for our views respectively, as regards the meaning of scripture, we are defended on a common principle—the right of private judgment. As, therefore, you defend yourself against the ancient church, by asserting your right to be guided, by your own judgment, in these matters ; in the same way, do I defend myself against *you*, by asserting *my* right to follow *my own* judgment ; and, if you deny me this privilege, you are not a true Protestant, but, an inquisitor in disguise." All genuine Protestants would have pronounced this defence to be

triumphant; and, in point of fact, although Paulus was so often and so severely attacked by Protestant writers, yet, the style and title of *doctor and professor of theology*, which he claimed on Protestant principles, was never withheld from him by these adversaries. And, what kind of man was Paulus? And, what are we to think of the principles, which would justify such a man in claiming the title of *doctor and professor of theology*? Why, Paulus was a man, who taught his pupils, that in the whole scripture, from the beginning of Genesis to the end of Revelations, not one *real miracle* or *real prophecy* was recorded. He was a man, who taught his pupils to treat the manifestations of the power and knowledge of God in the scripture, with less respect, than did the magicians of Egypt treat the miracles of Moses; for, the magicians admitted, that *the finger of God was there* (Exod. viii. 19); an admission, that Paulus never made, in commenting on the miracles or prophecies of the bible. We ask any candid reader, is there not a certain degree of blasphemy against the holy name of God, in giving to such a man the title of professor of *theology*? If he had been styled professor of *demonology*, we could understand the reason of the appellation. And, now, because the teaching of the Catholic Church alone, effectually guards the scripture against such perversions of its meaning, as those upon which we are commenting; for such teaching, is that church calumniated every day, in the most popular treatises upon what is called, Protestant divinity. We might adduce numerous examples of this. Take, for example, the following, from the *Lectures on the Criticism and Interpretation of the Bible*, by Dr. Marsh, not many years ago, Protestant bishop of Peterborough—a work that has been repeatedly printed. In a lecture on the interpretation of the bible, he says, (and we give the italics of the author) “Shall we imitate the Church of Rome, and, rejecting the aid of human learning, resolve the interpretation of scripture, into the decrees of a council, on the presumption, that it interprets under *the influence of the spirit*, and therefore that its interpretations are *infallible*? Or shall we imitate the modern *enthusiast*, who *likewise* rejects the aid of human learning, who *likewise* aspires to the influence of the spirit, and acting on the same principles as the Church of Rome, determines with equal ease, and with equal confidence in his own decisions? Or shall we follow the example of our *reformers*, who, when they had rejected *tradition* as a guide to the meaning of scripture, supplied the *place* of that tradition by *reason* and *learning*?”—p. 312, edition of 1842, London. As to what is here said about the Church of Rome rejecting the aid of human learning; for one, who knew so well as Marsh, that the Church of Rome has furnished many of the most learned commentators, this part of his statement is to be considered as simply fabulous—a mere *myth* on the part of the learned author. As to what he says about resolving the interpretation of scripture into the decrees of a council; we have already explained, to what extent, tradition and the infallibility of the church, control, and justly control, the interpreter of scripture. But it would be very hard to discover what precise ideas Marsh attached, here, to the words *reason* and *learning*. This, however, we do know, that the most profane interpreters of scripture, which German Protestantism has produced, have endeavoured to justify

their impiety, precisely by an appeal to *reason* and *learning*. Why, their very name of *Rationalists* is derived from the prominent part, which they assign to *reason* in the interpretation of the bible. And it is well known, that the Rationalists look upon themselves as the greatest proficient, in that kind of learning, which the despisers of *tradition* admire. We know, moreover, what ideas, these men—such men as Doctor !! Paulus—attach to *reason* and *learning*. With them, *reason* is the intolerable arrogance, of the human mind refusing to admit any truth, no matter how clearly revealed, which exceeds the comprehension of its own limited powers, or is opposed to its preconceived notions: and *learning* is the substitution of the Lexicographers for the Holy Fathers, a dealing in fanciful etymologies; together with a great parade of antiquarian research, respecting the beasts, and birds, and vegetables, and such like subjects, mentioned in the scripture. These men have a great ambition to merit that praise given to Solomon, where it is said, “He treated about trees, from the cedar, that is in Libanus, unto the hyssop that cometh out of the wall; and he discoursed of beasts, and of fowls, and of creeping things, and of fishes.” (3 Kings iv. 33.) In their hands, the scripture is made to teach philosophy—according to *their system*, grammar—also upon a plan of their own, natural history, geography, every thing, in a word, except its principal subject—theology.

The true system of Catholic hermeneutics—which, whilst it assigns their proper place and due importance to *reason* and *learning*, pays also a due respect to *tradition*, and the teaching of the church—is clearly pointed out in the New Testament. Indeed, so clearly, that it would be wonderful to us, how any one could fail to perceive it, did we not remember, that the reception of sound doctrine, belongs to the gift of faith, which proceeds from the grace of God. The grand feature which distinguishes Catholic hermeneutics from every other system of interpretation, is this—that Catholics hold, that there is in the Church of Christ a *certain standard of interpretation, distinct both from, the scripture itself, and the private judgment of the reader, to which standard, all interpretation of the scripture must conform*. This standard has, *positively* declared the meaning of *some parts* of the scripture, and in *these parts* of scripture, *this meaning* must be given to the sacred text. As to the other parts of scripture, which are not *positively* explained by this standard, we *must* take care, not to give to these parts of scripture *any meaning*, which would be *opposed* to this standard. Behold the great distinguishing feature of Catholic biblical interpretation. I said, that we would find this doctrine in the New Testament. When our Redeemer founded His church, He made it the depository of those ancient scriptures, which, before, had been *intrusted to the Jewish church*, (Romans iii., 2.) To these, the scriptures of the New Testament were afterwards added. What now is our *standard of interpretation, extrinsic both to this bible, and to our own private judgment*? It is that *body of doctrine*, of which the *apostolic teaching* was composed. That *body of doctrine*, which St. Paul *delivered* to the churches which he founded; which St. Peter *delivered* to the churches which he founded; and so on, of the other apostles. How has this *body of doctrine*, which the apostles *delivered*, been preserved in the church?—by *tradition*. How has this

body of doctrine been kept free from any admixture of error, at every point of time, since the days of the apostles?—by the infallibility of the *actual* church, at each point of time, from its foundation to the end of the world. For, this is the proper function of the infallibility of the actual church, subsequent to the days of the apostles; not, to make known to us any *new revelation*, but, to teach us *infallibly*, what has been the *apostolic doctrine*. By means of this standard or rule—which is the *apostolic doctrine*, or doctrine *delivered* to the church by the apostles—unity of faith is preserved. And truly, the Divine Founder of the church, attached the greatest importance to this unity of faith. For, He has proclaimed to us, by His apostle, that His church is *one body*, having *one faith*. (See *Epistle to the Ephesians*, iv., 4, 5.) *This body of doctrine*, of which we speak, was communicated, by Christ, to His apostles, when He prepared them to execute that commission, to *go and teach all nations*. (St. Matt. xxviii., 19.) The apostles, then, knew at once, that it would be unlawful, to attach, to any part of the bible, a meaning which would be *irreconcilable with the truth of any part of the doctrine* which Christ had commissioned them to teach. Here, then, we behold, in the hands of the apostles, the *standard* or *rule*, by which, the lawfulness of *any interpretation* of the scripture, was to be tested. If, in the days of the apostles, any one had wished to know whether a certain meaning, which he was disposed to attach to a text of scripture, could be lawfully attached to it, he could have learned this from any of the apostles, by asking him—“Would such a meaning be at variance with the truth of any part of the doctrine, which you have received from Christ?” If the apostle had answered, that it would, then it would have been a duty, instantly to reject such a meaning, no matter how plausible it might have appeared. So far, all is clear. But was this *standard* or *rule*, lost to the church, when the last of the apostles died?—By no means. This rule or standard, that is, *the body of apostolic doctrine*, was a *deposit* in the hands of the apostles, which they were to commit, or *deliver over*, to trust-worthy persons, who were, in turn, to *deliver it over* to others, and, in this way, it was to be perpetuated in the church. Let us turn to St. Paul. We read, in the Acts of the Apostles (xx.), how the apostle, when passing up to Jerusalem, assembled, at Miletus, the neighbouring bishops of Asia, and addressed them upon their duties; he says, “I have not spared to declare unto you all the counsel of God. Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops.....I know, that after my departure ravening wolves will enter in among you.....and of your own selves shall arise men speaking perverse things, to draw away disciples after them.” (Acts, xx., 27, 28, 29, 30.) We find the apostle here reminding these pastors of the church, that he had made them the depositaries of *the whole counsel* of God (*πασαν την Βουλην*), that is, the whole doctrine of the gospel; and he warns them to guard against perverse teaching, that is, any teaching opposed to this *counsel* of God, *this apostolic doctrine*. St. Timothy, the beloved disciple of St. Paul, was an illustrious depositary of this *rule* or *standard*—this *body of doctrine* of which we speak. Thus St. Paul addresses this bishop, Timothy—“As I desired thee to remain at Ephesus,

when I went into Macedonia, that thou mightest charge some not to teach otherwise, nor to give heed to fables and genealogies, without end, which minister questions, rather than the edification of God, which is in faith." (1st Timothy, i., 3, 4.) In these *fables* and *genealogies*, there is reference to the Judaizing teachers, or to the precursors of the Gnostic heretics. How was Timothy to treat these? He was to charge them not to *teach otherwise*. To *teach otherwise* is, in Greek, one word, *ἐτεροδιδασκαλεῖν*, which means to *teach a different doctrine*. Now, we ask, *different* from what? The answer is obvious, different from the *apostolic doctrine*. And this is the meaning, which the Protestant, Bloomfield, gives to the word. See, then, how St. Timothy, who was neither an apostle, nor an inspired writer, was yet the depositary of a test or standard, by which he would know *what interpretation* of the Old Testament, he would tolerate in a preacher, and *what interpretation* he would proscribe and denounce. Again, St. Paul writes to Timothy—"If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to that doctrine, which is according to godliness, he is proud, knowing nothing, but sick about questions and strifes of words: from which arise *envies*, contentions, blasphemies, evil suspicions." (1st Timothy, vi., 3, 4.) Here we have the same Greek word, expressing to *teach otherwise*, or to *teach a different doctrine*; but he points out, moreover, what the false doctrine, or false interpretation of scripture, differs from; from the *sound words* of our Lord Jesus Christ—those words, which Christ addressed to St. Paul, when He Himself vouchsafed to instruct the apostle of the Gentiles in the gospel (*Galatians*, i., 12); and which words, St. Paul *delivered* to his disciple, St. Timothy. Again, St. Paul, writing to Timothy, calls upon him, in the most earnest manner, "To guard *the deposit* (*τὴν παραθήκην*), avoiding profane and vain words, and oppositions (or antitheses), of a knowledge falsely so called, which some professing, erred concerning the faith." (1st Timothy, vi., 20, 21.) Here St. Timothy is again reminded, that he is the depositary of the sound doctrine—the apostolic doctrine. He is warned to guard this deposit most cautiously, even against being sullied by profane novelties of *words*; and he is specially warned against those, who, laying claim to great *knowledge*, hesitated not to attack this deposit, and to introduce error concerning the faith. St. Paul, in this word *knowledge*, points to the Gnostic heresies, which were then commencing. They took their name from the Greek word *γνῶσις*, which signifies *knowledge*. The Gnostics were persons, who, like Dr. Marsh, and the *Reformers*, rejected *tradition*, that is, the doctrine *delivered* by the apostles to the churches, which they founded; and which doctrine, the apostles committed in trust to Timothy and the other bishops, who were to succeed them as depositaries of the said doctrine. In place of this *tradition*, the Gnostics, like Dr. Marsh and the *Reformers*, would substitute *reason* and *learning*, which they called by one word, *knowledge*; *knowledge* being the result of the combination of *learning* with *reason*. We come now to the second Epistle to Timothy, where we read as follows, "Thou, therefore, my son, be strong in the grace which is in Christ Jesus: and the things, which thou has heard of me by many witnesses, the same intrust to faithful men, who shall be fit to teach others

so." (2 Timothy, ii., 1, 2.) Here St. Paul reminds Timothy, that when (St. Paul), gave him episcopal consecration, he, at the same time, solemnly delivered to him the body of gospel-doctrine, whereof he, Timothy, as a bishop, was constituted a depositary; this doctrine, he delivered to him in the presence of many witnesses. He now tells Timothy to look out for other depositaries, to whom this doctrine shall be intrusted. The Greek word, which we here translate by *intrust*, is *παράδωκεν*, the verb from which is derived *παράδοσις*, *deposit*. As the principal quality required in a depositary, is fidelity to his trust, hence Timothy is told to seek out *faithful men*, for the office in question. We see now how the standard of sound doctrine, and, consequently, of sound interpretation of the scripture, was to be continued in the church. Titus was another of these depositaries, constituted by St. Paul. Thus St. Paul writes to him—"A man that is a heretic, after the first and second admonition, avoid." (Epis. to Titus, iii., 10.) How was Titus to know the *heretic*?—By means of the *deposit*—the *standard*, which he had in his hands. Let us hear a Protestant commentator on the sense of *αἵρεσις* (*heretic*), in this place. Bloomfield gives it the meaning of "one who takes up any doctrine in opposition to, or inconsistent with, the fundamental truths of the gospel." We ask, by what right does Bloomfield put in the word *fundamental* here? As if it were a light matter to impugn the veracity of Christ and His apostles, as regards *any truth* of the gospel!! No, the *heretic* is any one, who will not submit his own judgment to the judgment of the church of Christ, as regards this *deposit*, of which we speak, and as regards any truth contained in this *deposit*; which deposit contains all the truths of the gospel.

This rule or standard of sound doctrine, and of sound interpretation of scripture, shall continue in the church of Christ to the end of the world: for, when Christ told his apostles, to go and teach all nations *this doctrine*, He added, that He would be with them all days, even to the consummation of the world. (Matthew xxviii, 19, 20.) Therefore the *apostolic doctrine*, which was taught, first by the apostles, and afterwards, by their successors the pastors of the Church, was to continue in the church to the end of the world. And as this doctrine is to be *believed*, and not to be merely a *matter of opinion*, it is necessary, that it should be always known *with certainty* in the church; and therefore it is necessary that there should be always an infallible authority, to make it known to us; because, a *fallible* authority could not point it out *with certainty*. Then there will be *at all times* in the church, an unerring standard of judgment, distinct, from the scripture itself, and from the private judgment of the individual; by which standard we can know, what interpretation of scripture may be tolerated, and what interpretation *must* be rejected. St. Paul, in his own time, told the Galatians to use this standard. After, he had planted the faith among the Galatians, some Judaizing teachers came, to endeavour to pervert these new Christians. St. Paul wrote an epistle to them, lamenting that these false teachers had been allowed, to make such progress among them. Let us suppose, that the Galatians attended to the instructions conveyed in that epistle, and let us suppose, that after they received it, one of these Judaizing teachers appeared among them. This teacher, like those, who went be-

fore him in the unholy work, would attack *tradition*, that is, the doctrine *delivered*, to the churches of Galatia, by St. Paul; he would appeal to scripture, to those many texts of the old Testament, which, to a superficial reader, would appear to say, that the ceremonies of the law were to be of perpetual obligation; perhaps, he would also quote, in a wrong sense, some texts of St. Matthew's Gospel. To all this, the Galatians would answer, "it is unnecessary for us to enter into any discussion with you, or into any examination of these scripture texts; it is enough for us to know that the interpretation, which you put upon these texts, is at variance with St. Paul's doctrine, which he preached to us; for, St. Paul has pronounced anathema against *any one*, who will teach any doctrine at variance with what he has taught." (Galat. i. 8, 9.) In like manner, at the present day, if the faithful are attacked by false teachers, they will defend themselves by adhering firmly to the doctrine *delivered* by the apostles; and any interpretation of the scripture, which would come against this doctrine—*this tradition*, which is preserved in the church, they will unhesitatingly reject. Our adversaries will tell us, that times are changed since the days of St. Paul, because now, the apostles are all dead, and the writings of the New Testament are complete. But, we say that these changes by no means prove, that a standard of sound doctrine and of sound interpretation of the scripture, distinct from the scripture itself and the private judgment of the individual, has disappeared from the church. The unity of the faith requires its continuance; and, the whole economy, of the institution of the church, and of the pastoral office, proclaims the truth, that it shall continue to *the consummation of the world*. Hence we find this standard applied by the church, in the case of the *Reformers*. When the Reformers came, they rejected *tradition*, that is, they denied that the *deposit of apostolic doctrine* was preserved in the church, except inasmuch as it was contained in the scripture, where each Christian was to find it by the help of his own private judgment. They denied that this deposit was preserved *after the manner of a deposit*, that is, by being handed down through a succession of depositaries, who, having received and learned it from those who went before them, made it known and intrusted it to others, who were to succeed them in the guardianship of it. This living tradition, which was distinct from the written word, the *Reformers* rejected, because they knew that this tradition condemned them. On the other hand, the Catholic Church attentive to the lesson taught by St. Paul, in his Epistle to the Galatians, explained the *deposit of the apostolic doctrine*, as regarded the teaching of the Reformers, and declared that any one was to be anathema, who would assert such and such doctrines, opposed to tradition, that is, opposed to the *deposit of apostolic doctrine*, preserved in the church. See the council of Trent.

We shall conclude this chapter by observing, that high Protestant authority can be adduced in proof of the congruity of such a dispensation of Providence, as the Catholic system of biblical interpretation insists upon. The Protestant Archbishop of Dublin, Dr. Whately, in an address to his clergy, in 1836, upon the subject, of which we are treating, has the following: "The diversities, indeed, and errors to which private judgment is liable, in all matters not admitting of mathematical demonstration, might,

naturally, lead some persons, following their own conjectures, to suppose, that in a divine dispensation, a provision is requisite, and, therefore, to be expected, for a power of infallibly interpreting scripture, and deciding, finally, all questions that may arise; to be permanently established on earth, in some person or *body*, whose authority should be ascertained and supported by unquestionable miracles."—p. 81. We have explained already what is meant, when we say that the church infallibly interprets the scripture. And here we have a man, of Dr. Whately's philosophical mind, admitting that it is *natural* to suppose, that God would have furnished His church with such an authority as we contend for. In what he adds about miracles, he appears to insinuate, that each dogma of the Christian religion, requires a special set of miracles, in proof of itself in particular: So that we are to ask, where are the miracles, in proof of the necessity of grace? Where are the miracles, in proof of the Trinity of Persons in the Godhead? Where are the miracles, in proof of the Unity of Person in Christ? and so on. This is, indeed, striking out a new path in Christian theology. We say, that this infallible authority of the church, is a prominent and leading doctrine of the Christian religion, and therefore, that it is sustained by all those miracles, upon which the Christian religion rests. We admit, that although *philosophy* can enable a man to see the congruity of this dispensation of Providence, *faith* is required, to believe in its existence. And this explains why it is, that Dr. Whately should go on to assure his clergy most positively, that God has not done, (that is, *in his opinion*,) what the whole Catholic church, has always believed, that He has done.

CHAPTER VIII.

ON THE MANNER OF SETTING FORTH TO OTHERS, THE SENSE OF THE SCRIPTURE.

THE interpreter of scripture must not imagine, that with the sole investigation of the sense of scripture, his task concludes: the duty still remains for him, to convey to others, what he has now, by the application of the proper rules, learned himself. We must observe here, that we do not treat of that popular interpretation of scripture, which belongs to the preacher or catechist. The interpreter of scripture, strictly so called, with whose duty we are concerned, must adopt some one, of four different *forms* or modes of conveying the sense of the sacred volume; for, he must either propose to himself, (first,) to render the original text into some other language; or he must propose to himself, to remove the obscurity of the sacred text; either, (second,) by retaining the form of a continued narrative or discourse, and adding explanations, as it were in the name of the sacred author; or, by subjoining notes, by which, the sense of the text will be illustrated; and in these, he will either, (third,) confine himself to a sim-

ple explanation of the sense, omitting, or but slightly referring to the reasons, upon which his interpretation rests ; or, (fourth,) he will purpose to explain the sense at length, as well as to give the reasons, by which it is proved, that the sense, which he assigns to the text, is genuine. In the first case, he will give a *version* ; in the second, a *paraphrase* ; in the third, *scholia* or *notes* ; and in the fourth, a *commentary*.

First.—In a *version*, what one must attend to, is, principally, *fidelity*, not only in the *matter*, but also in the *form*—that is to say, the translator must, not only, convey the sense of the original ; but he must, moreover, retain the style and manner of the original, as far as the genius of the language, into which he translates, will at all admit. In one word, the translator of the scripture, ought to change nothing but the language. Hence, if words are ambiguous in the original, the ambiguity ought to be preserved in the translation. We must observe, however, that it does not follow, that, because a version is excessively literal, it is, therefore, to the same extent faithful ; for, seeing that languages differ, so much, in their idiomatic construction, this exceeding great literality, may be attended with obscurity, and hence lead to mistakes about the sense of the original. At the same time, an over free version, is less likely to be faithful, than that, which is over literal ; for, if the version, which is too literal, leaves an obscurity about the sense of the original, that, which is over free, goes farther, and easily conveys a false meaning to the reader. We may remark, that the defects of the ancient versions are, generally, on the side of too great a literality, whilst the defects of modern versions are, almost all, on the side of an over-freedom of translation. The person, who would qualify himself, to give a good and faithful version of the bible, must be convinced, in the first place, that he who undertakes to give such a version, undertakes a work of no ordinary difficulty. In order to be prepared for it, he must be perfect master, both of the original language—or of the language *from which* he translates—and of the language *into which* he translates. He must not only know, perfectly, the meaning of words, in both languages, but he must, moreover, be well acquainted with the peculiar idioms of these languages. He must be an excellent theologian, as, otherwise, he might easily admit into his version, a sense, which would be not only incorrect, but heterodox. He must be well acquainted with the archæology of the bible—or the Jewish antiquities. Without this knowledge, the force and meaning, of several words and phrases, in the original text, would escape him. In brief, if we compare together, the respective labours, of the translator, the paraphrast, the annotator, and the commentator, we shall find, that the labour of the translator, requires the highest qualifications, because it is attended with far the greatest difficulty in the performance. The paraphrast, annotator, and commentator, will often meet with passages of the sacred author, where the sense may be readily seized, by the reader of scripture, without his finding it necessary, to recur to note or comment, or even paraphrase, to make it clearer than it is. But, the path of the translator, is beset with difficulties at every step : he must consider well, every passage and every word, as they stand in the language from which he translates ; and he must wisely balance these, with the corresponding

words and passages, which he gives us in his version. In a preceding part of this work, we have spoken of the merits of the principal ancient and modern versions, as fully as the limits, which we have fixed for ourselves in this introduction, would permit.

We come now to speak of *the paraphrase*. Its object is, to remove the obscurity, which still conceals from us, more or less, the meaning of the sacred author, even after we have made ourselves acquainted, (by means of a version, if necessary,) with the language in which he wrote. An accurate version, will neither increase nor diminish the obscurity, which it is the aim of a paraphrase to remove. The paraphrase is, a fuller and clearer explanation of the inspired word, set forth in the name of the sacred author. Knowing the object of the paraphrase, we easily perceive the qualities, which ought to recommend it. First, It ought to be *faithful*; for, it is the sense of the scripture, not the notions of the interpreter, which the readers seek to know. When the meaning of a passage in the text, is ambiguous; since, *only one sense* can be given by the paraphrase, *the other*, ought to be added in a note, in the margin, or at the end of the verse. The paraphrase ought also to adhere, faithfully, to the forms of expression of the text, as far, as attention to this point, can be combined with perspicuity; for, to give the sense perspicuously, must be the great aim of the paraphrast. We therefore put it down as the second quality, required in a paraphrase, that it *be perspicuous*. It is for the very purpose, of consulting for this perspicuity, that the circumlocutory form of expression is used. The paraphrast, then, must illustrate the sense of the text, wherever he sees, that the strangeness of the matter, would be, without such illustration, an occasion of misconception. He ought to change metaphors into comparisons; concise and pregnant expressions, he ought to evolve; and the leading propositions of the sacred writer, he ought to set forth more conspicuously. Finally, a paraphrase ought to be *succinct*, that is to say, it ought not to heap together, words, when a few words, would, equally well, express the sense. An unnecessary multiplication of words, ought to be everywhere avoided, but particularly, in a paraphrase, where, such verbosity, so far from rendering the sense more clear, would, on the contrary, often, be an additional cause of obscurity. The best specimen, of a paraphrase on the scripture, to which we can refer, is the paraphrase on the Epistles of St. Paul, by Bernardinus a Piconio, in his work, so well known by the name of the *Triplex Expositio*.

Notes, or *scholia* as they are sometimes called, are brief observations, illustrative of the sense of the text, and written apart from the text. It is the duty of the annotator, First—To explain obscure words. Secondly—To explain *the matter* of the text, as often as, the strangeness or obscurity of the matter, renders such explanation necessary. Thirdly—To point out briefly, the principal idea of the sacred writer, the connexion of his thoughts and arguments, the parallelism, the various readings, the discrepancies between the ancient versions. Fourthly—In the more difficult passages, to give, in a few words, the reasons, upon which his interpretation rests. The work of the annotator, ought to be marked by fidelity, and also by *brevity*, as far as the latter quality, can be combined with sufficient perspi-

cuity. Among those who have written notes upon the scripture, the Jesuit Mariana, holds a distinguished place. In his learned *scholia*, he has illustrated, by far the greater part of the entire scripture.

By the *biblical commentary*, we understand, a full and erudite explanation, of the sense of the scripture, confirmed and sustained by solid arguments. Like the *scholia* or notes, the commentary, is written apart from the text; although, both a version and a paraphrase, may find a place in commentaries. The difference, between *notes* and a *commentary*, consists in this, that the latter is more diffuse, and dwells, at much greater length, upon the arguments, by which it is proved, that the sense, ascribed to the text, is the true and proper one. Since, the commentary is, the most complete form of biblical interpretation, hence, it will be expected to contain—First, a preface or introduction, to the explanation of the particular book of scripture, of which there may be question. This introduction, ought to furnish us, with that preliminary knowledge, so essential for the right understanding of the book; that is, it ought to inform us, who was the author (if that can be known); who were the first readers of the book; what was the occasion; and what is the scope of the book. It ought to inform us, what the subject matter of the book is, and what is its general arrangement; in other words, it ought to present to us, an analysis of the theme, as it is termed. Finally, this introduction ought to tell us, in what language the book was written, and what is the general character of its style.

Second.—The commentary ought to contain, a notice of such various readings, as affect the sense, wherever these may occur. It ought, also, to decide upon the value of these, according to the rules of sound criticism; for, the genuine reading must first be determined, before one proceeds to inquire, into the sense of what is said.

Third.—Wherever, the *usage of language* is uncertain or vague, it ought to be determined, as far as may be, by the citation of testimonies: or, if needs be, it ought to be illustrated, by the etymology of the word, or the analogy of the language.

Fourth.—In general, wherever a passage is obscure or ambiguous, it is there, the duty of the commentator, to show, how the hermeneutical criteria, internal and external, concur, in deciding in favour of that sense, which he attributes to the passage.

Fifth.—Things, slightly touched upon, or left to be understood, having been passed over in silence, because well known to the first readers—such matters being, no longer, immediately obvious to every one—such are historical, geographical, and political matters, &c.—these, and such like matters, ought to be explained, if possible, in the very words of the authors, whose testimonies the commentator cites, in illustration of them. The commentator must, also, direct his special attention, to the explanation of the imagery and figurative language of the bible.

Sixth.—The commentator must, also, take care, to clear up any apparent contradiction, between different parts of the inspired word. He must, also, cautiously distinguish, those instructions or admonitions, which are to be understood, with some modification, or are of a temporary character, from

such, as are absolute, and of perpetual obligation, and acknowledged as such, by the church.

Seventh.—Wherever a passage has been interpreted in different ways, if the commentator should adopt some one interpretation, in preference to the rest, it will be his duty, to notice the other interpretations, which have probable reasons to recommend them. He will not omit, at the same time, to point out the reasons, which induce him, to give a preference to that interpretation, which he adopts.

Eighth.—Finally, the commentator will notice, briefly, the use of the *passage*, in a catechetical and ascetic point of view. This will be of great service to clerical readers, for whose benefit, in a more special manner, commentaries are generally written.

The qualities, by which, a good commentary will be recommended, are—First, *Fidelity*, not only in properly determining and proposing the sense of the scripture, but also, in regard to the illustrations brought from other sources of knowledge. The necessity of this quality is manifest.

Second.—A *singular perspicuity*, as, without this, the diffuseness, which distinguishes the *commentary* from *scholia* or notes, would fail to attain its object.

Third.—A good commentary ought to be *complete*, that is to say, it ought to contain every thing, that is required, in order to determine, and set forth, in a clear light, the meaning of the text. It ought, moreover, to contain, a full statement of the arguments, by which, the interpretation is established; as well as, a satisfactory solution, of the difficulties urged against it.

Fourth.—The commentary ought to be *succinct*; hence, words ought not to be multiplied, without necessity; nor should there be, an unnecessary display of erudition, which tends, rather, to fatigue the reader, than to illustrate the sense of the scripture.

Some might think, that this would be a fitting place, for treating, of the principal commentators on the scripture. However, considering, that so few have written on the entire scripture, we think that a notice of the commentators, belongs, rather, to a *particular introduction* to the several books, of which the sacred volume is made up. At the same time, that we may not conclude this chapter, without referring to some specimen of *the commentary*, we shall observe, that, in our humble judgment, the most complete and able commentary, on the scripture, to be found in any language, is, that of Estius, on the Epistles of St. Paul. But, whilst we assign this high place, to that commentary, we must not be understood, as at all assenting, to the extreme opinions upon grace and predestination, which the author so frequently advances.

Example.—As we subjoined, to our dissertation on biblical criticism, an example, illustrative of the rules, there laid down, it may be useful here too, to bring forward, as an illustration of our rules, the interpretation of some passage of scripture. We shall select the commencement of the 20th chapter of Exodus, 1–6, which is thus read in the Douay version—“1. And the Lord spoke all these words: 2. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. 3. Thou shalt not have strange

Gods before me. 4. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. 5. Thou shalt not adore them, nor serve *them*; I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: 6. And showing mercy unto thousands, to them that love me, and keep my commandments.” In the Protestant authorised version, the same passage is read as follows—“1. And God spake all these words, saying: 2. I *am* the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 3. Thou shalt have no other Gods before me. 4 Thou shalt not make unto thee any graven image, or any likeness *of anything* that is in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth. 5. Thou shalt not bow down to them, nor serve them: for I, the Lord thy God, *am* a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate me. 6. And showing mercy unto thousands of them that love me, and keep *my* commandments.” This latter version is faulty in more than one particular. But the point, which we intend to discuss, for the present, is: *whether this passage contains, two commandments of the decalogue, or only one.* The opinion, which prevails, at present, among Catholics, we may say, universally, is, that there is, here, but one commandment; whilst all the Protestants, of these countries,* hold, that this passage contains two of the commandments. And this diversity of opinion, has given rise to a calumny, against the Catholic church, which, although often refuted, is still repeated; so that, it has lived longer, than that other calumny, respecting the suppression of the doxology in the Lord’s prayer. The shape, which this calumny assumes, is the following: Protestants say, that the second commandment, commencing with the 4th verse, in this passage, condemns the Catholic usage, of making and venerating sacred images. They say, moreover, that, in Catholic catechisms, from which the people are to learn the Christian doctrine, this second commandment is suppressed, for the purpose, of concealing from the people, the violation of the commandment, by the aforesaid practice of making and venerating sacred images. Before concluding our observations upon the point under discussion, we shall explain this matter, respecting the catechism: and we shall, also, explain any difference of opinion, which may exist among Catholic interpreters, respecting the precise manner of dividing the commandments, as well as, respecting the precise nature, of the prohibition laid down in these verses. We proceed now, to submit to a strict hermeneutical examination, the question already proposed, viz.:—*Do we find, in the passage quoted, two commandments of the decalogue, or only one?* We answer, *only one*; and, we contend, that, not one solid hermeneutical principle, can be advanced, in favour of the other opinion. In the scripture, we are informed that the number of the commandments is *ten*; they are called *the ten words* (Exod., xxxiv., 28): but, the scripture, nowhere tells us, by what particular mode of dividing these *words*, the number *ten* is to be made out. The guide, of

* The Lutherans divide the commandments as we do.

be followed in this division, is, the distinction and difference, of the prohibited, or commanded. Those, who make two commands of the passage, which we have quoted from Exodus, are obliged, in keeping to the number *ten*, to make but one commandment, of the kind, against coveting the neighbour's wife, and against coveting the neighbour's goods; and, here we find the first argument against them. Altogether astray, in uniting, these two prohibitions, in one commandment. Every one admits, that the prohibitions of adultery and theft, are two distinct commandments; because, these acts have, distinct and very different objects. Now, to covet the neighbour's wife, is the internal act of adultery, according to our Redeemer Himself, in the gospel—"Whosoever looketh on a woman to covet her, hath already committed adultery with her heart." (St. Matt., v. 28.) To covet the neighbour's goods, is the internal act of theft. Again, the distinction and difference, of objects, is clearly marked, in the case of internal acts, as it is, in the case of external acts. Therefore, by the same rule, which makes us look upon, the commandments of adultery, and theft, as two distinct commandments, we look upon, the prohibitions, against coveting the neighbour's wife, and against coveting the neighbour's goods, as two distinct commandments. The proof that these internal acts are prohibited, by two distinct commandments, is found, in the repetition of the words, *Thou shalt not covet*, which words are used twice—"Thou shalt not covet thy neighbour's wife. Thou shalt not covet thy neighbour's house, nor his servant, nor his hand-maid, nor his ox, &c." The conclusion is, that, since there are two precepts against coveting, there can be only one precept in the passage under consideration, that is, a precept prohibiting all idolatry. Consequently, there is a precept against making, and venerating, sacred images.

At this argument, one objection is urged, which is taken from the content of the several clauses of the 17th verse, of this 20th chapter of Exodus, which stands thus—"Thou shalt not covet thy neighbour's wife, nor thou shalt not covet thy neighbour's wife, nor his servant, nor his hand-maid, nor his ox, nor his ass, nor anything that is his." Now, it is objected, that the command, not to covet the neighbour's wife, were intended to be a precept, it would not be inserted, thus, amidst the prohibitions, which specify several parts of that property, of the neighbour, which is forbidden to covet. The answer to this objection is, that the clauses of the 17th verse, 20th chapter of Exodus, do not stand now, as they were given by Moses. Which is proved thus:—We find the ten commandments written again, in the Book of Deuteronomy, 5th chapter; and there the words, *Thou shalt not covet thy neighbour's wife*, are written before the words, *Thou shalt not covet thy neighbour's house*. Now, the ten commandments were proclaimed from Mount Sina, and they were written by the Lord God, upon the two tables of stone; and these commands, against coveting the neighbour's house, and against coveting the neighbour's wife, were proclaimed from the mount, and arranged upon the tables, in the same way. either in that order, in which they are found, in Deuteronomy, or in that order, in which they are found in Exodus. In favour of either of these ways, of arranging the words, shall we decide? Deute-

ronomy has this in its favour, that it follows the order of the prohibition of the external acts; for, as, *Thou shalt not commit adultery*, comes before, *Thou shalt not steal*, it is natural to suppose that, “*Thou shalt not covet thy neighbour’s wife*,” would come before the command, not to covet his goods. Moreover, the arrangement of these clauses in Deuteronomy, as far as we know, has been always the same; whereas Exodus, cannot lay claim to uniformity upon this matter. The copy of Exodus, which the Seventy used, had the clauses arranged, as they are in Deuteronomy; and hence the septuagint version, both in Exodus and Deuteronomy, has the clause, *Thou shalt not covet thy neighbour’s wife*, placed first; and the Christian church, which, in its commencement, almost universally, read the scriptures, either in the septuagint, or in versions made from it, has always followed this arrangement. Now, if there are two witnesses, who differ upon a certain point, and that one of these, is never known to have varied in his statement, whilst the other is known to have varied, to which of them, will a prudent man give the preference? The answer is obvious. We conclude, then, that the order of the clauses, has been disturbed in Exodus, through the negligence of copyists.

The second argument in favour of our assertion, that there is but one commandment in the passage under examination, is taken from the words, which follow the preceptive part of the passage. God, to show that He will not tolerate the violation of what is here commanded, declares, that *He is a jealous God*. Here we have, jealousy attributed, by a figure, to God. According to the custom of the scripture, jealousy, in its proper sense, is ascribed peculiarly to the husband; that is, of course, the husband, in whom the passion is excited, through the apprehension of infidelity on the part of his wife. So that, as in several other places in the Old Testament, we have, here, the union between God and His chosen people, virtually compared, to the union between husband and wife. And we see, by these words, that the sin, which is forbidden in the preceding words, is that sin, which, in scripture language, is compared, to the infidelity of a wife to her husband. Now, that sin is idolatry. This is quite clear from numerous passages of the Old Testament. No more usual name for idolatry, in the denunciations of the prophets against it, than *fornication*. And, although the crime of the wife, to which there is allusion, is, strictly speaking, adultery, yet the scripture does not attend, commonly, to this distinction; as we learn from the words of our Redeemer, in the Gospel, where He terms this infidelity of the wife, fornication, “*Whosoever shall put away his wife, excepting the cause of fornication*,” &c. (Matt. v. 32; xix. 9.) From what we have said, it follows, that the crime prohibited in the passage under consideration, is simply idolatry—all making of idols, and worshipping of false gods. Such being the case, there is but one commandment in the passage; which, therefore, contains no precept against making and venerating sacred images.

The third argument, in favour of our assertion, is taken from the authority of the septuagint. The word in the original, which we translate *graven thing*, and which the Protestants translate, *graven image*, is *Peel*; which word has its precise meaning given by the vulgate, *Sculptile*, and by

our English version, *a graven thing*. The *Pesel*, according to scriptural usage, means *a certain kind* of representation or likeness, of something real or imaginary. To *all such* likenesses, the name *Pesel* is given, because, they were usually made by graving, carving, or hewing smooth ; although, sometimes, the *Pesel* of scripture, might have been made by fusion, or in some other way. Hence, the following part of the fourth verse of this twentieth chapter of Exodus, merely specifies different classes of objects, whereof, the *Pesel* might be the representation or likeness, viz., celestial objects, terrestrial, and aquatic objects. To know, then, the sense of the entire verse, it is sufficient to know what the *Pesel* was. Now, there is no doubt in the world about the meaning, which the septuagint translators have assigned to *Pesel*. They have translated the word, εἰδωλον ; which word means, indeed, an image, but an image of a particular kind, viz., an image, which either represents a false god, or which is considered to be, itself, a god. This is made perfectly clear by St. Paul, who, addressing the well-informed Christians at Corinth, says of himself and them, “ We know that an idol (εἰδωλον), is nothing in the world.” (1 Cor. viii. 4). Now, St. Paul must here give the meaning to εἰδωλον, which we have mentioned. For, let us take, as an example of the εἰδωλον, the *likeness of some celestial thing*, for instance, an image of the sun. Then, it could not be said of this, that it is nothing, as to the matter of which it is made ; for, under this respect, it is something, either stone, or wood, or metal, or some such thing. Again, if we view this as, simply, an image of the sun, we cannot say that it is nothing ; because, since the sun has a real existence, it can have a representation. But, taking εἰδωλον in the sense, which I have given it, we see at once, how this image of the sun is nothing. If it be looked upon as a god—it is no god. Viewed under such a respect, it is nothing. Again, if it be viewed as, the representation of *that which is accounted a god, viz., the sun*, it is nothing, also ; because, the sun has no existence *as a god* ; and of that, which has no existence, there can be no representation. St. Paul goes on to show us still more fully, the meaning, which he attaches to εἰδωλον, by saying, equivalently, that if the εἰδωλον were anything in the world, *there would be more gods than one*. We see, then, what εἰδωλον means in St. Paul. Now, it must mean the same thing in the septuagint version. For, St. Paul puts it down as certain, that, well-informed Christians at Corinth, had no doubt about this meaning (1 Cor. viii.) ; and they, certainly, would have had doubts about it, if the septuagint had ever used the word in a different sense ; for, it was, unquestionably, in the septuagint version that the Christians at Corinth read the old Testament. From all that we have said, it follows, that we have the authority of the septuagint translators, for looking upon the fourth verse as merely prohibiting all idolatry ; and, therefore, we have their authority for saying, that there is but one commandment in the passage under examination. And when the septuagint translators gave the meaning, to this passage, which they have ascribed to it, they were, doubtless, guided in doing so, by the judgment of the Jewish Church.

Our fourth argument in favour of the assertion, that there is but one commandment in this passage of Exodus, is derived from the fact, that all

images of a sacred character, were not proscribed in the Jewish religion. We might refer to several instances, of the use of images in connexion with the worship of God, in the old law. The two following, however, very remarkable instances, will be sufficient for our own purpose here. The first of these, is, *the cherubim of the sanctuary*. Of all the places set apart for the worship of God, in the Jewish Church, the most holy was, the sanctuary, or *sanctum sanctorum*, first, of the tabernacle, and afterwards of the temple. This, its very name indicates. This was the place of the special presence of God among his chosen people. As Jerusalem was the city of the Great King, (Matt. v. 35,) so, the mercy-seat of the sanctuary was His throne. Well, one of the most conspicuous ornaments of the sanctuary, was the images of the cherubim, standing upon the ark of the covenant. And if it be said, that these images were not exposed to public view, inasmuch as the people were excluded from the sanctuary; it may be replied, that they were often brought before the minds of the people, in those words, by which God is so often described in the scripture, as *He who sits upon the cherubim*; the allusion being here, to that special presence of God, over the ark of the covenant.

More remarkable still, was the image of the brazen serpent, which was to be exposed to the view of all the people; the end, which it was, immediately, intended to serve, being the cure of all those, who having been bitten by the fiery serpents, would look upon it. That this image was not destitute of a sacred character, appears from the fact, that it was a most illustrious type of Christ, according to the explanation of the Redeemer Himself, in His discourse with Nicodemus. (John, iii. 14, 15.)

Having now explained the proof of our assertion, we have to answer an argument, which our adversaries urge against us, taken from the authority of the Jews. The Jewish rabbins divide the commandments as the Protestants divide them: doing, so, they say, that this passage under discussion, contains two of the commandments; and for this division, they can quote Josephus and Philo. Our answer to this is, that the authority of those Jewish rabbins, who taught about the period of our Redeemer's ministry on earth, is of no weight, on this matter of the division of the commandments. The reason of this is, that those doctors, altogether mistook the meaning of the words, *thou shalt not covet*; and, therefore, it is not surprising, that they should have failed, to mark the proper distinction between the precepts *directed against coveting*. So far were they, from understanding rightly, the force of the words, *thou shalt not covet*, that they did not look upon acts, that were merely internal, as at all sinful. This appears from the sermon of our Redeemer on the mount, wherein He so explains some of the commandments, as to show us that *the justice of the Scribes and Pharisees* made no account of the mere internal act. (See Matt. v. 20, 21, 22, 27, 28.) And, Josephus leaves no room for doubting of his sentiments upon this point. For, he censures Polybius for saying, that "Antiochus Epiphanes died, because he had a purpose to plunder the temple of Diana in Persia." The reason, which he gives for censuring Polybius is, that "the purposing to do a thing, but not actually doing it, is not worthy of punishment."—Antiq. xii. 9. In these prohibitions,

then, of the decalogue, these doctors must have understood the word *covet* to imply external acts of some sort, preparatory to the consummation of crime. They misunderstood, entirely, the meaning of *covet*, and therefore, as I said before, it is not wonderful, that they should have failed, to perceive the distinction of the precepts, by which it is prohibited to *covet*.

Some Catholics, also, have marked the division of the commandments in the same way, as the Protestants have done; thus making two precepts of the passage in question. But, these Catholic theologians, to whom we refer, (and they are, comparatively, very few in number,) give to the second commandment, a meaning very different from that, which Protestants assign to it. Let us take for example, Frassen, who divides the commandments in this way: he thus states the meaning of the two first commandments; First, *One only God is to be worshipped*. Second, *All idolatry is to be avoided, and all honouring of false gods*.—*Disquisitiones in Pentateuchum—in caput xx. Exodi*. We may well say, that Frassen, here, makes a distinction, without showing a difference. At all events, such a view of the question as this can have no influence upon the controversy between Catholics and Protestants, respecting the divisions of the commandments.

There is another view of this subject, to which we must refer, as it is not destitute of Catholic support: it is this; that the first commandment of the decalogue, partly belongs to the natural law, and partly to the positive Jewish law; and that, as a positive law, it forbade the Jews, on account of their special proneness to idolatry, to make even sacred images. Thus, Vasquez; who says that God dispensed in this positive law, when He commanded Moses to make the brazen serpent. But this opinion, as appears from what we have already said, has no solid foundation in the text of scripture. However, it is unnecessary to dwell upon it; inasmuch as, those laws, which were merely Jewish, have nothing to do with Christians. The Judaizing heresy, which taught the contrary, has been always reprobated in the church. And here we can, find, and in confirmation of all that has been said, appeal to that dogmatical law of interpretation, the judgment of the church; which has ever clearly declared, that there is no natural law, or positive law imposed on Christians, prohibiting to make, or to pay due veneration to, sacred images. We find this declaration of the church, implicitly recorded in her practice at all times: we find it explicitly recorded in her condemnation, of the Iconoclast heresy, and of the revival of that heresy by the Calvinists.

To say a word or two, now, respecting the form, in which the preceptive part of this passage in Exodus, is given, in our shorter catechisms; viz.—*I am the Lord thy God; thou shalt have no other Gods but me*. It is quite clear, from what we have said, that, as far, at least, as Christians are concerned, these few words give the full meaning of all that is commanded. On the other hand, in this brief form, it is more easy to commit to memory, and to retain there, what is commanded. But, if any one wishes to read this preceptive passage, at full length, he will easily find it in our larger catechisms, not to speak of the Douay Bible, at all.

The tenth commandment is, also, abbreviated, in our shorter catechisms. In them, there is no mention made of the *house*, or the *servant*, or the *ox*,

&c.,; but, it is simply said, *Thou shalt not covet thy neighbour's goods*. It is wonderful, that our adversaries never said, that the Catholic clergy adopted this brief form, for the purpose of more effectually keeping away the attention of the people, from some designs of their own, against *the houses and oxen* of their neighbours. Such a calumny, no doubt, would be very absurd. Yet it would have, just as much foundation in fact; it would exhibit, as great an amount of common sense in the propounder of it, and as thorough an acquaintance with the whole subject of the decalogue, as the calumny which we have been refuting.

DISSERTATION XIII.

OF THE HISTORICAL GEOGRAPHY OF THE HOLY LAND; AND OF THE COUNTRIES ABOUT IT, OF WHICH MENTION IS MADE IN THE SCRIPTURE.

THE importance, of being well acquainted with biblical archæology, (that is, with biblical antiquities,) in order to a right understanding of the sacred volume, is too obvious to require proof. Biblical archæology is, then, designated by the name of Jewish antiquities, because, it almost exclusively, appertains to the ancient history of the Jewish people.

Biblical antiquities are divided into political, religious, and domestic antiquities. Before entering upon any of these parts of the subject, it is desirable to form as accurate a notion, as we can, respecting the geographical position, and the physical character, of the land, which that people inhabited, of whose antiquities, we are about to treat. We refer, of course, to the ancient country of the Jews; but, before speaking of that, we shall say a few words, of those countries, which bordered upon the Jewish possessions; and of which, the names, often occur in the bible. Among these, the most important to be known, are, *Aramæa*, or the country of *Aram*, *Assyria*, *Phœnicia*, *Media*, *Persia*, *Susiana*, and *Elymais*, *Babylonia* and *Chaldea*, *Arabia*, *Egypt*. The region designated in the scriptures by the name of *Aram*, or *Aramæa*, was a tract of country of great extent, having Phœnicia on the west, Palestine on the south, Arabia deserta and the river Tigris on the east, and the mountain-range of Taurus on the north. The country appears to have been divided, anciently, into three parts, having the names of *Aram Beth Rohob*, *Aram Naharayim*, and simply *Aram*. *Aram Beth Rohob*, according to some, designates Assyria. This opinion, although advocated by Jahn, is not considered very probable, because, contrary to the common opinion, it would extend the limits of *Aramæa*, to the country beyond the Tigris. At present, it is not known with certainty, what were the limits of *Aram Beth Rohob*. Second.—*Aram Naharayim*, or *Aram* of the two rivers, was so called, because it lay between the two rivers—the Tigris and the Euphrates. This is the country which was called, by the Greeks, Mesopotamia. Third.—*Aram*, without any qualification, ordinarily designates, Western Syria, or Syria properly called. This country, situated between the 33rd and 37th degrees of N. latitude, was bounded upon the north by Mount Taurus, on the west by the Mediterranean Sea and Phœnicia, on the east by the Euphrates, and on the south by Palestine and the desert of Arabia. It comprised many small states, such as, the kingdoms, of Damascus, of Maacha, of Tob, of Emath, Hemath, and of Gessur.

Assyria was, at first, but a small province beyond the Tigris. Its limits, early times, are unknown. Having been gradually enriched, by the

accession of new provinces, it, at length, extended as far as Syria and Palestine, and became exceedingly powerful and celebrated, under the name of the Assyrian empire. Its capital, Ninive, was situated on the eastern bank of the Tigris, opposite to the present *Mosul*. Whilst the Assyrian empire flourished, Ninive was the most considerable city of Asia. We learn from the book of Jonas, that, in the days of that prophet, Ninive was exceedingly populous, and of vast extent. The last verse of the book gives us to understand, that there were in the city 120,000 children so young, as not to be able to distinguish between their right hand and their left. It must have occupied a vast space of ground, since it is said to have been "a great city, of three days' journey." (Jonas, iii., 3.) It is doubted, whether or not the *three days' journey* lay in a straight line, through the city. Some suppose that the space of three days, was required to go through all the chief streets, and public places. In either case, the ground occupied by the city, must have been very great. But it is not necessary to suppose, that it was all occupied by streets and houses; as the large cities of Asia had not only gardens, but even fields in the midst of them. Ninive has been for ages a heap of ruins.

Assyria is, in an especial manner, entitled to our notice, by reason of its connexion with the history of the Hebrew people. For a long time, did its princes continue to harass the two kingdoms of Juda and Israel; until, at last, they took away captive, the people of the latter kingdom, and re-peopled their country from the Assyrian dominions. After the reign of Asor-Haddan (mentioned 1st Esdras, iv., 2), the Medes having shaken off the yoke, the Assyrian empire began to decline. It continued to exist, however, until the defeat of its last monarch, Sardanapalus II., by Cyaxares, king of Media, and Nabopolassar, viceroy of Babylon, about 620 B.C., when Ninive was taken, and Assyria, having been reduced to a province of Media, suddenly disappeared from sacred and profane history; and thus continued a blank, for a long succession of ages; so that, at length, incredulous men were found, who treated as a fable, not only what profane history related of the splendour of ancient Assyria, but even, what the scripture contained, respecting the greatness of Ninive in the days of Jonas the prophet, and the vast military resources of the Assyrian monarch. Modern discoveries, we may say, have more than confirmed what the scripture relates; as may be seen, by the specimens of the former grandeur of the country of which we speak, that have been forwarded to Paris and London, by the two distinguished explorers of the ancient Ninive, Botta and Layard. The ruins, which have been hitherto explored, are truly wonderful: palaces of vast dimensions, with gigantic ornaments, in the shape of winged bulls and lions; bearing on their sculptured walls, the records of battles, sieges, triumphs, the bringing of tribute by various conquered peoples; as well as the record of feasts and amusements. These discoveries, also, prove, to a demonstration, that at that early period, so many ages before the Christian era, the arts of life, were better known, and more skilfully cultivated, than they are at this day, in those countries. These discoveries, therefore, illustrate several allusions to the arts and usages of life, found in the scripture: upon which, they throw even a greater light, than do the researches amidst

the monuments of Egypt. And, indeed, this was to be expected, considering the relation in which Assyria stood towards Palestine, as it is recorded in the sacred volume. Moreover, the written records of the Assyrian monarchy, which are so abundant, on the walls of the palaces, at Khorsabad and Nimroud, and wherever else excavations have been made, round about the site of the ancient Ninive, promise, to throw a still greater light on these ancient times, and their usages; as soon as, a satisfactory progress shall have been made, in deciphering the cuneiform and arrow-headed characters of these Assyrian inscriptions. It is gratifying to know, that the attempts, which have been already made, to decipher these characters—in which attempts, Major Rawlinson, an Englishman, is principally distinguished—are of such a kind as to inspire the greatest hopes, of ultimate success in this highly interesting inquiry.

Phœnicia is the name of a province of Syria, which extended from the gulf of Issus, where it bounded Cilicia on the north, along the coast southwards, to the termination of the ridges of Libanus and Antilibanus near Tyre, where it met the border of Palestine. In breadth, it only comprehended the narrow tract, between the continuation of Mount Libanus and the sea. Its principal cities were, Sidon and Tyre, which are frequently mentioned in the scriptures, although the name of Phœnicia does not occur there. *Sidon* was a city of great importance, in the time of Josue, who refers to it by the name of the great city. (Josue, xi., 8, xix., 28.) *Tyre*, more recent than Sidon, became more celebrated. Having been destroyed by Nabuchodonosor, it was rebuilt upon a site adjacent to that of the ancient city. It was afterwards overturned by Alexander the Great, and from that time, although again restored, it never recovered its former greatness.

Media was a country, which extended from the 32d to the 40th degree of north latitude, bounded on the west by Assyria and Armenia, on the north by the Caspian sea, on the east by Hyrcania and Parthia, and on the south by Persia. Its metropolis was Ecbatana, now called Hamdan.

Persia is that tract, which extends from Media on the north, as far as the Persian Gulf to the south. In its extended sense, it comprehended Elymais and Susiana. In a more restricted sense, however, it excluded both these, and had Susiana to the west, and Caramania to the east.

Susiana, of which the metropolis was Susan, was situated between Persia and Babylonia, having to the south the Persian Gulf. It is now called *Chuzistan*, or *Khouzistan*.

Elymais, so called from Elam, the son of Sem, was formerly taken to designate all Persia; although, rigourously speaking, it was but a province of that empire, situated to the north of Susiana, and to the north-east of Babylon; having on another side Media. Its limits cannot be accurately defined.

Babylonia, so called from its capital city Babylon so celebrated in history, is the country, of which Moses speaks by its ancient name of Sennaar. (Genesis, x. 10). Ptolemy assigns its limits: to the north, Mesopotamia; to the east, the Tigris, after its junction with the Euphrates; to the west, *Arabia Deserta*; and to the south, a part of the Persian Gulf, and the

extremity of *Arabia Deserta*. *Chaldea*, which, strictly speaking, was but a part of Babylonia, has sometimes been used to signify the entire of that country: for, in Jeremias, as in all the writings of his time, when there is question of the Chaldeans, we must understand the inhabitants of the country round about Babylon. It is in the same sense, that Ezechiel places Babylon in Chaldea (Ezechiel, xii. 13). What the precise limits of Chaldea strictly taken, were, is a matter of dispute. According to Rosenmuller, in his Biblical Geography of Central Asia (*chapter eighth*), Chaldea was the south-western part of Babylonia, lying towards Arabia Deserta.

Arabia is an extensive country of Asia, situated to the west of the Tigris and the Euphrates, and to the east and south of Palestine. By the inhabitants of Palestine, it was called the eastern country; but, by the Babylonians, the western country. Hence, even in the scripture, its inhabitants are sometimes designated, as the people of the east; sometimes, as the people of the west. (Compare Judges, vi. 3; 1 Kings, iv. 30; Isaiah, xi. 14; Jer. xlix. 28; 2 Para. xvii. 11; and xxi. 16.) The division of this country, by Ptolemy and others, into *Arabia Felix*, *Petrea*, and *Deserta*, is not observed in the bible, nor is it known to the Arabians themselves.

Arabia Felix, so called on account of its fertility, was called also *Sabea*, and *Saba* or *Seba*; whence its inhabitants have been designated by the name of Sabeans; it was bounded, on the east, by the Persian Gulf; on the south, by the Indian Ocean; on the west, by the Red Sea; and on the north, by the mountains, which separated it from the two other parts of Arabia.

Arabia Petrea, so called from its capital city, *Petra*, lay along the Red Sea; being bounded, on the north, by Palestine; and on the east and south, by *Arabia Deserta*, and a part of *Arabia Felix*.

Arabia Deserta, according to the ancient geography, was bounded on the west by Trachonitis; on the north, by the country of Damascus, Syria, and Mesopotamia; and on the south by Babylonia, and by the mountains, which separated it from *Arabia Felix*. *Arabia Deserta*, was the ancient abode of the Edomites, the Moabites, the Madianites, the Amalekites, and, in fine, of the Israelites, for forty years after their departure from Egypt: its capital was Bosra, called also Bostram, or Bostra.

Egypt is a well-known country of Africa, which, in the ancient geography, might have been about five hundred miles in length; but its breadth was not considerable. On the east, it was bounded by *Arabia Petrea* and the Red Sea; on the south, by Ethiopia, or rather, Nubia; on the west, by the deserts of Lybia; and on the North, by the Mediterranean Sea. It was divided into two, and sometimes into three parts, viz., northern, or the lower Egypt, which is called the Delta; and southern, or the upper Egypt, called, by the Arabians, Zaid, and by the Greeks, *Thebais*. The lower part of the upper Egypt, was sometimes reckoned a third part, and called *Hep-tanomis*, because it consisted of seven districts. The celebrated river Nile, which, in the scripture, is usually designated by the name of *Yeor* (the river), divides the country into two parts. Each year, in the months of August and September, it overflows its banks, and by the deposit, which it leaves, fertilizes the country round about. The Nile empties itself into the

Mediterranean by two mouths : these alone, of the seven it formerly had, now remain. The more remarkable cities of Egypt, were—*Thebes*, or the great Diospolis, the metropolis of upper Egypt, celebrated by Homer for its hundred gates, and still famous by its ruins ; *Memphis*, near the confines of the lower and upper Egypt, on the western shore of the Nile ; *Tanis*, now called *Menzaleh* ; it was the seat of the kings of the twenty-first and twenty-third dynasties of Manetho, and, according to some, the birth-place of Moses. It was from this city, that one of the principal branches of the Nile, took the name of Tanitic. *Alexandria* : this city is situated on a tongue of land, formed by the Mediterranean Sea, and the Lake Moeris. This superb city was built by Alexander the Great, who named it after himself : it was the residence of the Ptolemys, and the capital of Egypt during the period of the Roman domination. It acquired great renown for its beautiful port, and still more for its library and museum. The ruins, which yet remain of the ancient city, may give us some idea of what it formerly was.

The *land of Gessen*, which the Israelites inhabited in Egypt, was a fertile country, well adapted for pasturage. Interpreters and geographers are much divided, as to the true situation of this country. Glaire adopts, as most probable, the opinion, which places it in lower Egypt, to the east of the Pelusiac branch of the Nile, between Heliopolis and Heroopolis.—*Glaire Introduc.*, tom. ii. page 16.

One of the limits of the land of Gessen, was the Torrent of Egypt, which is often mentioned in the scripture. Some interpreters have thought, that this Torrent of Egypt referred to the Nile. Jahn has brought together several very probable reasons, to show that it ran near the place, formerly called Rhinocorura, now El-arisch.

Although it does not fall within our scope, precisely, to dwell upon the history of countries, which lay outside of the limits of the Holy Land, yet, there are special reasons, why we should not pass over Egypt, with this mere geographical notice of its boundaries and extent. It cannot be denied, that before the time, when Jacob and his family went down to Egypt, by the invitation of Pharaoh, the Egyptians were acquainted with agriculture, and all those arts of civilization and government, which indicate a social existence, extending backwards for a considerable time. This appears from several statements in the books of Moses, which are confirmed, in a striking manner, by architectural remains, that have survived the ravages of above thirty centuries. For, while the Israelites, under the immediate successors of Josue, were still warring with the Chanaanites, for the possession of the land of promise ; or yet earlier, while they were yet slaves in Egypt ; that most interesting land was distinguished for palaces, temples, porticoes, obelisks, statues, and canals, which declare, that they had been preceded by a considerable period of civilization, and which still remain the admiration of the world. The Israelites, therefore, during the four hundred and thirty years, that they remained in Egypt, must have learned much, from a people so far advanced in the arts of civilized life. Moses, in particular, having been brought up at court, had thus an excellent opportunity of making himself acquainted with the learning of the Egyptians, and with the

advanced state of the arts and sciences among them. And, indeed, St. Stephen, in the Acts of the Apostles (vii. 22), informs us, that he (Moses) “was instructed in all the wisdom of the Egyptians; and *that* he was mighty in his words, and in his deeds.” The inspired volume—particularly the writings of Moses—is not only the best authority, which we possess, on the early history of Egypt; but, after all the labour, that has been bestowed on the attempt, to decypher the *hieroglyphics*, it still continues to be, also, the fullest authority on the subject. The interesting view, of ancient Egypt, which so many references in the scripture give us, and which is so strikingly confirmed by many monuments, has induced men of profound learning, and great powers of mind, to engage, with extraordinary ardour and perseverance, in the attempt to decypher the hieroglyphics. It is considered still, even after all that has been made known, by the highly interesting works, of Young, Champollion, and many others, that the success has been, by no means, commensurate with the labour that has been expended upon this object: and that the progress made in reading the hieroglyphics, or the amount of knowledge, as yet acquired by means of them, is not at all as great, as the public was led to expect. Whatever knowledge, however, has been acquired, as to the state of ancient Egypt, by any channel distinct from the sacred writings, has been found to harmonize fully with those inspired records: as Christians knew *a priori*, should be the case. And, if the revelations, which have been, up to the present time, drawn from the hieroglyphics, are comparatively meagre, there is yet another class of monuments, that supplies us with most abundant and important disclosures, respecting the ancient history of the Egyptians. These are, the paintings and sculptures, with which that people left the walls of their tombs and temples decorated, in forms and colours, which have not yet faded from the sight. The author of the article on Egypt, in Kitto’s Cyclopædia of Biblical Literature, observes:—“Let any one visit the Egyptian gallery, in the British Museum, and he will be surprised and delighted, to find Egypt almost resuscitated. The tombs have given up their dead. Buried treasures, over whose silence centuries have rolled before our era began, crowd on the sight, and gratify the mind. And paintings, too, strike the eye, which may not, indeed, conform very exactly to the laws of perspective, but which lay open, and set before the spectator, the Egyptian, as he was in the days of his glory and pride. Indeed, from the paintings and sculptures which have been discovered and described, we are enabled to follow this most singular and deeply interesting people, through all the classes of society, through all the operations of science and husbandry, into the transactions of public life, the details of housekeeping, the achievements of war, the amusements of hunting, fishing, feasting, and the solemn rites of a most imposing religious ceremonial.”—*Kitto’s Cyclopædia*, vol. I, p. 603.

Some, whose object it was, to depreciate the religious institutions of Moses, have said, that the Hebrew legislator, was, in this matter, a mere copyist of the Egyptian ritual, as it then existed. Others, although not influenced by so unworthy a motive, have advanced opinions, which would give too great a sanction to this assertion. Thus Hengstenberg, in his work,

Egypt and the Books of Moses, whilst he demonstrates, from the monuments of Egypt, the falsehood of the opinion, which would assign a later date to these books than the age of Moses, is justly blamed for the tendency, which he shows, to throw doubts on the originality of the Mosaic legislation. And, long before the time of Hengstenberg, Spencer, in his well-known work, *De Legibus Hebræorum Ritualibus et eorum Rationibus*, has taught, that almost all the Mosaic religious rites, were borrowed from the Gentile—particularly from the Egyptian ritual. But the opinions are by no means admissible. The two Protestant authors here mentioned, do not deny the divinity of the Jewish religion; then it ought to be a sufficient answer to them, to say, that Moses, the inspired legislator of the Jews, could only deliver that law to this people, which God commissioned him to deliver. Now, it cannot be supposed, that God, in His wisdom, would use the profane ceremonies of the Gentiles, to foreshadow His future church; or, that for the pure worship of Himself, the true God, He would prescribe a ritual associated, in the minds of the people, with a debasing, idolatrous, worship. Besides, Moses speaks in such a manner of his law, and ordinances of worship, as is quite irreconcilable with the opinion, which we are here combating; he says, in Deuteronomy (iv., 6–8)—“For this is your wisdom, and understanding in the sight of nations, that hearing all these precepts, they may say; behold a wise and understanding people, a great nation.....For what other nation is there so renowned, that hath ceremonies, and just judgments, and all the law, which I will set forth, this day before your eyes?” Now, if the Jewish ceremonial had been a copy of the Egyptian, how could Moses have made such a statement as this, in the presence of the people, who would have at once said, that it could not possibly be a matter of astonishment to the Egyptians, to hear of rites, with which they were already so familiar in their own worship? Moreover, it is the repeated injunction of Moses to the Hebrews—*Not to do to the Lord their God as the nations of Chanaan did to their Gods*: thus he speaks in Deuter. (xii., 4,) and in other places. And, doubtless, whilst Moses thus expressed his abhorrence of the idolatrous rites of the Chanaanite worship, he would not, at the same time, have honoured Egyptian idolatry so far, as to have incorporated its ritual with his own law. If it be said, that the ceremonies of Chanaanite idolatry were specially revolting, we can say, on the other hand, that the brute-worship of Egypt, gave a special character of degradation, to the rites of that country. In fact, since the time, when Hengstenberg wrote his book on *Egypt and the Books of Moses*, the alleged basis of his doubts, has been removed by more recent researches among the monumental records of that country: and the answer, which had been given, long since, to the objection, taken from the similarity between certain Mosaic and Egyptian rites, has been strikingly confirmed. The true state of the case, then, is:—First.—That the code of Jewish law, was derived from no previously existing institutions. Secondly.—That the Mosaic institutions, in all their great, and prominent, and substantial features, were different from, and opposed to, the peculiar institutions of the Gentile nations. We say *peculiar*, because some things, such as the offering of sacrifice, we hold to have come down

from the primitive tradition—from the instructions, given by the first parents of the human race, to their children, as to how God was to be worshipped; the vestiges of which instructions, were not entirely obliterated, even among the Pagans. Thirdly.—Where an agreement, in some minor matters, is discovered, between the Mosaic, and Egyptian rites or observances, this may be accounted for, by supposing, that the Egyptians borrowed the rites in question, from the Mosaic institutions: or, if one should insist, that the rite first existed among the Egyptians, then it may be said, that there was some natural fitness in the thing, on account of which, it was prescribed by God, without any reference to its previous adoption by any other people. On this head the learned Hooke, supplies another answer—that is, that admitting, that all the rites, that were common to Egyptians and Hebrews, were derived from the former people, such admission, would by no means detract from the divine authority of the law: for, after it had been made known to the people, by signs and wonders, that the Mosaic religion proceeded from God; after innumerable laws had been sanctioned, altogether opposed to the superstitions of Egypt, and which would make an everlasting separation between the two peoples; it was not, by any means, inconsistent with wisdom, to preserve those rites and usages, which were already known to the people, and which could be easily converted to a good end. (See Hooke, *De Vera Religione—Editio cursus completi*. Tom. ii. col. 789.)

We shall here observe in conclusion, that when we pass from the Mosaic legislation, to investigate the ancient state, of the arts and sciences among the Hebrews, and of their domestic antiquities generally; we find, that in that department, their residence in Egypt for so long a period, exercised a direct and most important influence.

We come now to treat, immediately, of the *Historical Geography of the Holy Land*—and, we cannot better preface our remarks upon the subject, than by quoting the words of St. Jerome, (*Epistola ad Domnionem et Rogatian.*) adduced by Jahn and Glaire, in which this holy father beautifully points out the utility of this study for the interpreter of the scripture, “Quomodo Græcorum historias magis intelligunt qui Athenas viderint, et tertium Virgilii librum, qui a Troade per Leucatem et Acroceraunia ad Siciliam, et inde ad ostia Tiberis navigaverint; ita sanctam Scripturam lucidius intuebitur qui Judæam oculis contemplatus sit, et antiquarum urbium memorias, locorumque vel eadem vocabula, vel mutata cognoverit. Unde et nobis curæ fuit cum eruditissimis viris hunc laborem subire; ut circumiremus provinciam, quam universæ Ecclesiæ Christi sonant.”

The country of the Hebrews has been designated by several names: thus it has been called, first, *The land of Chanaan*, because, after the deluge, it was inhabited by the descendants of Chanaan the son of Cham, or the Chanaanites. The sons of Chanaan, who divided this country among them, and were for a long time, by their descendants, masters of it, were—Sidon, Heth, Jebus, Amorrh, Gerges, Heve, Arac, Sin, Arad, Samar, and Hamath, (Gen. x. 15–19.) Second, *The Land of Promise*, or the *promised land*, because, God had promised it to the descendants of the patriarchs, Abraham, Isaac, and Jacob, Third, *The Land of the Hebrews* or *Israelites*, after

Josue had divided it among the twelve tribes of Israel. Fourth, *The kingdoms of Juda and of Israel*, on account of the two kingdoms, which were formed, at the time of the schism under Roboam the son of Solomon; of which, one was called the kingdom of Juda, composed of the two tribes of Juda and Benjamin; and the other the kingdom of Israel, which comprised the other ten tribes. Fifth, *Judea*, because, after the return of the Hebrews from the Babylonian captivity, the greater part of those who again took possession of their ancient country, belonged to the tribe of Juda. Sixth, *Palestine*, a name given to it by the Greeks and Romans, and derived from the name of one of those peoples, who anciently inhabited the country, viz., the Palestinians, called by us in imitation of their Hebrew name, Philistines. Seventh, in fine, *The holy land*, in memory of the Nativity, Life, Passion, and Death of our Redeemer; and of all the Divine prodigies whereof it has been the theatre. This name, which has been given to it by Christians, is the one, which is most appropriately employed, when we speak of this country.

As regards *the limits of the Holy Land*, Jahn (*Archæologia Biblica*) observes, "Chanaan, the country promised by God to Abraham and his posterity, and which was at first occupied in part by the Chananeans, and in part by Abraham, Isaac, and Jacob, had for its boundaries round about, the river Jordan and the Dead Sea, Arabia-Petrea, the Mediterranean Sea, and Syria: but, the promises of God, at the same time, regarded those countries, which the Hebrews in after times, when provoked to arms, should subject to their own dominion. Hence, in the very outset, that they might be able to penetrate into the country, which the patriarchs had occupied, they encountered the kings of that tract of country beyond the Jordan, which extended, from the river Arnon to the foot of Mount Hermon, or Antilibanus; and having overcome these kings, they took possession of their lands (see 21st chapter of Numbers); and in after ages, they reduced other neighbouring countries under their sway." Hence, as the country of the Hebrews, was at some times more extensive than at others, we need not be astonished, that the scripture does not always, define the limits of this country in the same way. However, according to the more ordinary acceptation of the Holy Land, we may with Glaire, fix its boundaries as follows:—on the north Phœnicia, and Mount Libanus, which separated it from Syria; on the east the mountains of Galaad and of Arabia; on the south Mount Seir; and on the west the Mediterranean Sea. The exact extent of this country, has been variously estimated by geographers; according to the most accurate maps, it appears to have been nearly two hundred miles in length, and in breadth to have varied from eighty to near a hundred miles.

Before the arrival of the twelve tribes in the promised land, it was occupied by the descendants of Chanaan, the son of Cham. Before Abraham entered the country, it was inhabited by eleven nations, whose names were taken from the eleven sons of Chanaan. These were, first—the Sidonians; second, the Hethites; third, the Jebusites; fourth, the Amorrites; fifth, the Gergesites; sixth, the Hevites; seventh, the Aracites; eighth, the Sinites; ninth, the Aradians; tenth, the Samarites; and eleventh, the

Hamathites. These had the country and its several cities portioned out among them. When, however, God promised the land to Abraham, as related in the fifteenth chapter of Genesis, we find that the possessors of the country, were somewhat differently named, and formed but ten nations, viz. :—the Cineans, Cenezites, Cedmonites, Hethites, Pharizites, Raphaim, Amorrhites, Chanaanites, Gergesites, and Jebusites (Gen. xv., 19–21). In the days of Moses, we find the country in the hands of seven nations, viz. :—first, the Hethites; second, the Gergesites; third, the Amorrhites; fourth, the Chanaanites; fifth, the Pherizites; sixth, the Hevites; and seventh, the Jebusites. These were the seven nations, with which the children of Israel were to make no league, but which they were utterly to destroy. (Deut. vii., 1–2; see also Josue, iii., 10, and xxiv., 11.) The Hethites, the Pherizites, the Jebusites, and the Amorrhites, dwelt in the mountains or hill country of Judea, southward: the Chanaanites dwelt in the midland, by the sea, westward; and by the coast of Jordan, eastward: the Gergesites, along the eastern side of the sea of Galilee: and the Hevites, in Mount Libanus, under Hermon, northward. Of all these nations, the Amorrhites became the most powerful; so as to extend their conquests over a considerable tract beyond the river Jordan: whence, they are sometimes put for the whole seven nations, as in Genesis, xv. 16. In compliance with the command of God, to exterminate these people, we find that within the period of seven years, Moses conquered two powerful kingdoms on the east; and Josue, thirty-one smaller kingdoms on the west of the Jordan; and gave their land to the Israelites: Though it appears, that some of the old inhabitants were permitted by God, to remain, to prove the fidelity of the Israelites to the Divine commands; and for their infidelity to these commands, the nations thus spared, were afterwards permitted to oppress them with great severity: nor were they finally subdued, until the reigns of David and Solomon, who reduced them to the condition of slaves. (2 Kings, v. 6–8; 3 Kings, ix. 20.) Solomon employed 153,600 of them, in the most servile parts of his work, in the building of the temple, and of his palace, &c.

Besides these devoted nations, there were others, either settled in the land at the arrival of the Israelites, or in its immediate environs, with whom the latter had to maintain many severe conflicts: they were six in number.

First.—The *Philistines*, whose territory lay along the sea shore, in the southwest of Chanaan. They had seized this country from the Hevites, who possessed it previously. The Philistines were descended from Mizraim, the father of the Egyptians: their name is not Hebrew, and hence the septuagint styles them *αλλοφυλοι*, i. e. *alienigenæ*, *foreigners*: they had frequent wars with the Jews, and became so considerable a nation, that the Greeks called the whole land of Chanaan, after their name, *Παλαιστίνη*. It was only by Judas Machabæus, that they were completely subdued, and brought under the dominion of the Jews.

Second.—The *Madianites* were the descendants of Madian, the fourth son of Abraham, by Cethura. These are the people, who sent their daughters to solicit the Israelites to sin, and to worship the idol Phogor;

the same time, that the Israelites committed sin with the daughters of Moab, and worshipped *their* idol Beelphegor; as related in the 25th chapter of Numbers. They oppressed the Israelites exceedingly, in the time of judges, until Gideon succeeded in shaking off their yoke. Their country lay to the east of the Dead Sea, and to the south of Moab. We find also in the scripture that Madianites dwelt to the east of the Red Sea, near Mount Sinai. Here dwelt Jethro, the father-in-law of Moses. Some suppose, as Calmet, (diction. *voce Madian*,) that these were descended from the Madian, who was a son of Chus, the eldest son of Cham; and indeed we find Sephora, the wife of Moses, called a Chusite. (Numb. xii. 1 Heb.) Others think, that the Madianites were all descended from Abraham; but that these, who dwelt to the east of the Red Sea, occupied a country which had been formerly held by the Chusites.

Third.—The *Moabites*, a people descended from Moab, the son of Lot. They dwelt beyond the Jordan and the Dead Sea, on each side of the river Jordan. They had taken possession of that country, after expelling a gigantic race, the *Emims*. (Deut. ii. 11–12.) The Moabites, in their day, were forced to give up a part of the country to the Amorrites. These, as we see by Deut. ii. 9, would not be permitted by God to destroy the nation. They carried on several wars against Israel, in after times. They, together with the Ammonites, were conquered by David, and made subject to the Israelites. After the separation of the ten tribes, they fell into the part of the kingdom of Israel. After the death of Achab, they were destroyed, and were severely chastised by Joram, the son of Achab, King of Israel. The precise state of the nation, after that time, is not well known.

Fourth.—The *Ammonites*, were a kindred people to the Moabites, being descended from Ammon, the other son of Lot. Their country lay to the east of the Moabites. It had been formerly held by a gigantic race, called the *Zomzommims*. (Deut. ii. 19–20.) We read in this place here related, that the Israelites were forbidden to fight against them, or to take their land. Before the entrance of the Israelites into the land of Chanaan, the Amorrites had taken a portion of their country from the Moabites and Ammonites: this part, Moses, having recovered from the Amorrites, gave to the tribes of Ruben and Gad. In the time of Jephthah, the Ammonites made war on the Israelites, on account of this land; but Jephthah completely overcame them in battle, and preserved these possessions for Israel. We find that, generally, the Moabites and Ammonites were leagued together, in the harassing wars which they carried on against the Israelites; hence, we have seen above, that David attacked, at the same time, and subdued both these nations. The occasion of this was, that David, who had been a friend to the King of the Ammonites, sent, on hearing of his death, to Hanon, his son and successor, ambassadors, to condole with him on the death of his father. Hanon, supposing that these were spies, treated them ignominiously; whereupon David, to avenge the honour of his ambassadors, made war upon, and subdued the Ammonites, together with their allies of Moab.

Fifth.—The *Amalechites* were, according to Calmet, the descendants of Amalech, the son of Eliphaz, and grandson of Esau, mentioned in Genesis,

xxxvi. 12. The Amalechites were a powerful people, that formerly dwelt in Arabia Deserta, between the Dead Sea and the Red Sea, or between Hevila and Sur. (1 Kings, xv. 7.) These attacked the Israelites in the desert of Raphidim, very soon after they had passed over the Red Sea; and they cruelly put to death all those who, through labour or fatigue, had fallen behind on the march, (Exodus, xvii. 8 :) for this, they were first punished by Josue, who gained a great victory over them, whilst Moses held up his hands in prayer, on the mount, or hill, near where the battle was fought; Aaron and Hur sustaining the arms of Moses. (Exodus, xvii. 12.) The Amalechites were, moreover, doomed by God to utter destruction, which was commenced by Saul, and finished by David.

Sixth.—The *Edomites*, or *Idumeans*, were the descendants of Esau, who was also called Edom, and was the elder brother of Jacob. Idumæa, their country, was a province of Arabia, lying southward of Judea, and was originally possessed by the Horites. It was, principally, a mountainous tract, including the mountains of Seir and Hor. The Edomites were inveterate foes to Israel. They were made tributary by David, and, for 150 years, continued subject to the kingdom of Juda: thus was fulfilled the oracle of God to Rebecca, that Esau would serve Jacob. (Genesis xv. 23.) After various attempts, they revolted, in the reign of Joram, the son of Josaphat (2 Paralip. xxi.), and ultimately succeeded in rendering themselves independent. In after times, however, we are informed by Josephus, that John Hircanus completely subdued them, and subjected them to circumcision, and the other legal observances.—Antiq. book xiii. c. 17.

We come now to speak of *the division of the Holy Land among the twelve tribes, made by Josue*. He succeeded to Moses, as chief of the people of God; and he it was, who parcelled out to the Hebrew tribes, their portions of the land of promise. We find this distribution minutely detailed in the book of Josue, xiii. to xix. We consider a minute detail of that distribution, not so necessary now, seeing the great change that has come over the entire face of Palestine, since that division was made. We shall, therefore, indicate briefly, after Glaire, the position of the twelve districts, assigned to the twelve tribes of Israel by Josue. The tribes of Israel were then thirteen; the sons of Joseph, Manasses and Ephraim being the heads of distinct tribes; but the tribe of Levi had not a distinct territory assigned to it. The Levites, dispersed among the several tribes, inhabited forty-eight cities, which were given to them. This, then, was the arrangement of the twelve districts of the twelve tribes of Israel:—

First.—The district of the tribe of Ruben was situated beyond the Jordan; and formed the southern part of the possessions of Israel, on that eastern side of the Jordan.

Second.—The tribe of Gad was placed to the north of that of Ruben; the Jordan bounded it on the west, and the mountains of Galaad on the east.

Third.—The tribe of Manasses was situated, one-half beyond the Jordan, where it occupied the ancient country of Basan; the other half tribe of Manasses was situated on the inner, or western, side of the Jordan: the limits of its district are not so accurately defined by Josue; but it appears,

that it occupied the district to the north of the tribe of Ephraim; and that, on one side, it extended to the Mediterranean Sea, but on the other, reached not as far as the Jordan.

Fourth.—The tribe of Juda had its territory in the southern part of Palestine, along the eastern coast of the Dead Sea; it was bounded on the north by the tribe of Benjamin; and on the south, by the mountains of Seir, which divided it from Idumea. This tribe was the most important of all; whether we consider the extent of its territory, or that from it, were descended the kings of the people (whence it was called the royal tribe); or, in fine, that from it was to be born the Redeemer of the world.

Fifth.—The tribe of Simeon was situated to the south and west of Juda; it had to the north, the tribe of Dan, and the Philistines; to the west, the Mediterranean; and to the south, Arabia Petrea.

Sixth.—The limits of the tribe of Dan have not been, precisely, traced by Josue. Its district lay on the coast of the Mediterranean; on the north of Simeon, and on the west of Juda. We find, also, that a colony of Danites fixed its seat in the city of Lais, on the northern extremity of the Holy Land. This city was afterwards called Dan.

Seventh.—The tribe of Benjamin was bounded, on the north, by that of Ephraim, and on the south, by the tribe of Juda; it had the Jordan on the east; on the western side, it did not extend as far as the Mediterranean, the territory of Ephraim lying between it and the sea.

Eighth.—The tribe of Ephraim lay to the south of that half tribe of Manasses, which was situated on the inner side of the Jordan. The territory of Ephraim, from east to west, extended from the Jordan, to the Mediterranean, or the Great Sea.

Ninth.—The tribe of Issachar, situated in the plain of Jezreel, or Esdrelon, had to the south the district, belonging to the half tribe of Manasses, which was on the eastern side of the Jordan; to the north, it had the tribe of Zabulon; to the east, the Jordan; and to the west, the Mediterranean.

Tenth.—The tribe of Aser, placed to the north-west of Palestine, was bounded, on the north, by Mount Libanus; on the south, by the valley of Jephthael; on the east, by the tribe of Nephthali, and on the west, by the Mediterranean.

Eleventh.—The tribe of Zabulon had for its limits, to the north, the tribes of Aser and of Nephthali; to the south, the torrent of Cison; to the east, the Sea of Galilee (which was a lake formed by the Jordan); and to the west, the Mediterranean; although it is not quite certain, that it extended as far as the sea. The way, from the Sea of Galilee to the Mediterranean, lay through Zabulon; and hence, this district is called, the *way of the sea*.—Isaias, ix. 1; Matthew, iv. 15.

Twelfth.—The tribe of Nephthali. The district stretched along the northern part of Palestine: it was bounded by the tribes of Aser and Zabulon, by the lake of Genesareth (the Sea of Galilee), and the Jordan.

After the death of Solomon, the country was divided into two kingdoms: one, formed by the two tribes of Juda and Benjamin, was called *the kingdom of Juda*; its metropolis was Jerusalem, the chief city of the entire

land. It comprised the territories of these two tribes, together with so much of the territories of Dan and Simeon, as were intermixed with the possessions of Juda. The boundary line, of the two kingdoms of Juda and Israel, was the northern limit of the tribe of Benjamin.

The Kingdom of Israel, included all the northern and middle parts of the Holy Land, occupied by the ten tribes, of which the kingdom was formed. Its capital was Samaria, in the tribe of Ephraim, situated about thirty miles north-east of Jerusalem. The division ceased, on the subversion of the kingdom of Israel, by Salmanasar, king of Assyria; after it had subsisted two hundred and fifty-four years. The last king of Israel was Osee. The kingdom of Juda continued for one hundred and twenty-seven years longer; until, in the reign of its last king, Sedecias, the people were brought captive to Babylon.

After the return of the people, who had formed the kingdom of Juda, from captivity, they were subject, in succession, to the kings of Persia, Egypt, and Syria; and it was only under the Machabees, that they recovered their independence. Afterwards, the country became a Roman province. It was next given by the senate, to Herod the Great, with the title of king. After his death, his three sons, Archelaus, Herod Antipas, and Philip, divided the country among them, and governed it, but without the kingly title. After them, the Romans became again the immediate rulers of the country; which was placed under the presidency of a governor from Rome.

In the time of our Redeemer, the holy land was divided into five provinces, viz., Judea, Samaria, Galilee, Peræa, and Idumæa.

I. *Judea* was bounded on the west by the Mediterranean, on the south by Arabia Petrea, on the east by the Dead Sea and the Jordan, and on the north by Samaria. Jerusalem, the chief city of the holy land, was in this province. In extent it was nearly equal to the former kingdom of Juda.

II. *Samaria*; this province was so called from the city of Samaria, the ancient capital of the kingdom of Israel. It comprised the territories, which had formerly belonged to the tribe of Ephraim, and to that half tribe of Manasses, that lay on the western side of the Jordan. Samaria, lay exactly in the middle between Judea and Galilee, so that any one, who wished to go directly from Galilee to Jerusalem, should of necessity pass through it. (St. John, iv. 4.)

III. *Galilee* comprised the northern part of Palestine. It was bounded on the north by Phœnicia and Syria; on the east by the Jordan and the lake of Genesareth; on the south by the plain of Esdrelon; and on the west by the Mediterranean and a part of Phœnicia. It was divided into upper and lower, or northern and southern Galilee. Upper Galilee was also called Galilee of the Gentiles, because it reckoned a great many Gentiles or Pagans among its inhabitants. In the territory of the upper Galilee, were situated the twenty cities which Solomon gave to Hiram king of Tyre. (3 Kings, ix. 11.) It was in Galilee, in the city of Nazareth, that our Divine Redeemer was conceived, and brought up; it was there, that He dwelt for the greater part of His mortal life; in Galilee it was, that He commenced His public ministry, and performed a great number of His

miracles. He was called, on this account, the Galilean. Sometimes also, the name of Galileans was given to His apostles, and to the first Christians.

IV. *Peræa* ; this province lay beyond, that is, on the eastern side of the Jordan. Its name is derived from the Greek word *πέραν*, *beyond*. According to the most accurate geographers, it contained the eight following districts. *Peræa* properly so called, *Galaad*, *Gaulonitis*, *Bathanæa*, *Auranitis* or *Ituræa*, *Trachonitis*, *Abilene*, and a part of *Decapolis*.

1. *Peræa*, properly so called, or in its restricted sense, included the southern part of the country beyond Jordan ; lying south of *Ituræa*, east of Judea and Samaria : it was anciently possessed by the two tribes of Ruben and Gad. Within this district was the fortress of Machærus, memorable as being the place, in which St. John the Baptist was put to death.

2. *Galaad* was situated to the north of the torrent or river of Jaboc. It embraced a considerable part, of the possessions of Israel beyond the Jordan.

3. *Gaulonitis* was a tract on the east side of the lake of Genesareth, and the river Jordan. It extended as far as the mountains of Hermon. This district is not referred to, by name, in the New Testament.

4. *Bathanæa* was situated to the north-east of Gaulonitis. This district is not noticed in the New Testament.

5. *Auranitis* or *Ituræa*. This district anciently belonged to the half-tribe of Manasses, which settled on the east of the Jordan. It was situated to the north of *Bathanæa*, and the east of Gaulonitis. It is mentioned by St. Luke, (iii., 1,) by its name of *Ituræa*.

6. *Trachonitis* was situated to the north of Auranitis, and to the east of *Cæsarea Philippi*, the ancient city of Dan. *Trachonitis* was famous for its caverns ; which even in the time of Herod the Great, were still inhabited. We find from the third chapter of St. Luke's gospel, first verse, that when the Baptist commenced his mission, Philip, the brother of Herod Antipas, was tetrarch of *Ituræa* and this district of *Trachonitis*.

7. *Abilene* was the most northern of these districts : it was situated between the mountains of Libanus and Antilibanus. It is supposed to have been within the borders of the tribe of Nephthali ; although it was never subdued by the Israelites. At the time of the Baptist's mission, it had for tetrarch Lysanias. (Luke iii. 1.)

8. *Decapolis*.—This district, which received its name from ten considerable and celebrated cities, which it contained, is supposed by many eminent geographers, to have formed a part of the province of *Peræa*. But, concerning the limits of this district, and the names of its ten cities, geographers are by no means agreed. It would appear, indeed, that all the cities were not beyond the Jordan, and consequently, that the whole district was not in *Peræa* ; because, at least *Scythopolis*, which was the chief city, was on the west of the Jordan. The other cities were, according to Pliny, *Philadelphia*, *Raphana*, *Gadara*, *Hippos*, *Dion*, *Pella*, *Gerasa*, *Canatha*, and *Damascus*. *Decapolis* is mentioned in the New Testament. (Matt. iv. 25 ; Mark v. 20.)

V. *Province of Idumæa*.—This province was added by the Romans, on their conquest of Palestine. It comprised the extreme southern part of

Judea, together with a small part of Arabia. It would appear, that it was during the Babylonian captivity, that the Idumeans seized upon this tract, which had been left uninhabited. These Idumeans, afterwards, were subjugated by the Machabees, and, in the end, embraced Judaism. Yet, this tract of country, in the time of Christ, and for a considerable period afterwards, continued to retain the name of Idumæa.

The most remarkable towns in these provinces, at the time of our Redeemer's coming, were the following—in Judæa; besides the great city of Jerusalem, Arimathea, Azotus, Bethania, Bethlehem, Bethphage, Emmaus, Ephraim, Gaza, Jericho, Joppe, Lydda, and Rama. In Samaria; the city of Samaria, Sichem, and Antipatris. In Upper Galilee; Cæsarea Philippi. In Lower Galilee; Tiberias, Corozain, Bethsaida, Nazareth, Cana, Capharnaum, Naim, Cæsarea of Palestine, and Ptolemais. The other remarkable towns of the Holy Land, have been already mentioned, under the head of Decapolis.

1. *Jerusalem*, called at a former period, *Jebus*, (Jos. xviii., 28,) and *Salem* (Hebr., vii., 1,) signifies *the vision of peace*. This city, at the first division of the Holy Land, fell to the lot of Benjamin. (Jos. xviii., 28.) After the capture of the city by Josue, (Jos., x.) the Jebusites, its former inhabitants, were not expelled; but, it was jointly inhabited, by Hebrews and Jebusites, for about five hundred years; until the time of David, who, having expelled the Jebusites, made it his residence. This city appears sometimes to be reckoned, in the scripture, among the possessions of the tribe of Juda. It was on the confines of the two tribes of Juda and Benjamin; and is, at one time attributed to one tribe, and again, to the other. As Calmet observes; by the right of the primitive distribution, under Josue, it belonged rather to the tribe of Benjamin; but, by the right of conquest, Juda had a stronger claim to it; having twice taken it from the enemy; first, under the Judges; although, at that time, the Jebusites were not expelled, as has been already observed; and, secondly, under David. However, after God had chosen this city to be the seat of His temple, it became the metropolis of the whole kingdom; and, afterwards, did not belong, properly, either to Juda or Benjamin, but was the common property of all the Hebrew people. The city of Jerusalem stood upon two hills, surrounded by a chain of mountains. In the time of our Redeemer, it had become a vast city. When David took it from the Jebusites, it merely comprised within its limits, the mountain, which lay to the south of the mount, on which the temple was afterwards built; that is, to the south of Mount Sion. On this Mount of Sion, David built a new city, called by his name; the *City of David*. In this City of David, was built the royal palace; and upon Mount Moria—a part of the same Mount of Sion, the temple of the Lord was erected. Between these two mountains, i. e., the mount on which stood the ancient city of Jebus, and the Mount of Sion, on which stood the city of David, there lay the valley of Mello; which, having been filled up with earth, under David and Solomon, united together the two cities. After the reign of Manasses, we find a *second part* of the city mentioned; (2 Paralip., xxxiv., 22,) which is supposed, by Calmet, to have been a considerable addition to the former city. Afterwards, Josephus

informs us, that the Machabees, having made some additions, extended the city, principally on the side of the north ; so that it took in, a third hill. According to the same authority, a fourth hill, called Bezeta, was added by Agrippa ; so that the city had never been more extensive, than it was when besieged by the Romans. It was, also, exceedingly strong, for that time ; being surrounded with three walls. Those three walls, moreover, were provided, at certain distances, and in the most exposed places, with quadrangular towers, forty feet in breadth and height, which served for their better protection, and, among these, the tower of Antonia, on the outermost wall, resembled a regular fortress, and, being a hundred and forty feet high, had an extensive view. On the first wall there were sixty, on the second fourteen, and on the third ninety towers. Following the course of the external wall, the whole circuit of the city was about eight miles. The ordinary number of its inhabitants was, from a hundred and twenty, to a hundred and fifty, thousand men ; but, at the time of the great feasts, it amounted to much more than a million, owing to the prodigious influx of Jews, from all countries ; and this explains how so many Jews perished, at the destruction of this city, by Titus. Those, who, at the time of the festivals, could not find accommodation in the city itself, encamped in tents in the vicinity. During the time of Christ, Jerusalem was adorned with numerous edifices, both sacred and civil ; but its chief glory was the temple, which shall be described afterwards.

2. *Arimathea*, a city of Judea, remarkable, as having been the city of Joseph, who took care of the burial of Christ. (See St. Luke, xxiii., 50–51.) According to St. Jerome (*in Epitaph. Paullæ*), it was situated between Lydda and Joppe. It is now called Ramla.

3. *Azotus*.—This town, in the division under Josue, had been assigned to the tribe of Juda. It was, however, detained a long time by the Philistines, and, among the five principalities of the Philistines, it was considered the most powerful. It lay between Ascalon and Accaron. It is mentioned, in the New Testament, as the place in which Philip the deacon was found, after baptizing the Ethiopian eunuch. (Acts, viii., 40). It is, at present, an inconsiderable place. In its vicinity are numerous relics of antiquity.

4. *Bethania* was a town, situated at the foot of Mount Olivet, to the east of Jerusalem, on the way leading from Jericho to Jerusalem. Here dwelt Martha and Mary, and their brother Lazarus, whom Jesus restored to life. Here, also, Mary anointed our Redeemer's head, with precious ointment. Bethania was only fifteen furlongs distant from Jerusalem. It is now a miserable village.

5. *Bethlehem*, a town of the tribe of Juda. Its name signifies *the house of bread*. It was commonly called Bethlehem of Juda, to distinguish it from another town of the same name, in the tribe of Zabulon. It was, also, called Ephrata, and its inhabitants Ephrateans. It was not remarkable for greatness or riches. However, it was a place of note among the Jews, as the seat of the family of David, and the birth-place of David himself. (Ruth, ii., 1–4 ; iv. 14–17 ; 1st Kings, xvi., 1 ; xvii., 12, 15.) But it has acquired the greatest celebrity, in consequence of being the birthplace of our Redeemer. Bethlehem is about six miles south-west from Jerusalem.

It is said to contain at present, between a thousand and fifteen hundred inhabitants.

6. *Bethphage*, a village at the foot of Mount Olivet, between Bethania and Jerusalem. To this place, our Redeemer, coming from Bethania, sent his disciples, that they might procure an ass, on which he would ride into Jerusalem. (St. Luke, xix. 29, and St. Matt., xxi., 1.)

7. *Emmaus*, a small village of Judea, sixty furlongs distant from Jerusalem, on the northern side of the city. It is celebrated, on account of the conversation, between our Lord and two of the disciples who were going thither, on the day of the resurrection. (St. Luke, xxiv., 13.)

8. *Ephraim*, or rather *Ephrem*, a considerable city of Judea, eight miles north of Jerusalem, and near a desert of the same name; to which our Redeemer retired, after raising Lazarus from the dead. (John, xi., 54.)

9. *Gaza*, was a celebrated city of the Holy Land. At the distribution under Josue, it fell to the lot of the tribe of Juda. (Josue, xv., 47.) It was one of the five principalities of the Philistines; and we find it, for a considerable time after Josue, a formidable city to the Jews. Samson carried away its gates, (Judges, xvi., 1,) and there Samson died, having pulled down the temple of the god of the Philistines. (Judges, xvi., 30.) In after times, Gaza fell, successively, under the dominion of several masters. At length, it was laid waste by Alexander the Great. After which event, a new and smaller town of the same name, being built nearer to the sea, the ancient Gaza fell to decay. The Gaza mentioned in Acts (viii., 26,) is the ancient city, which is now desert. The ancient city was distant about sixty miles south-west from Jerusalem.

10. *Jericho*, a celebrated city in the tribe of Benjamin, often mentioned in the New Testament. It was distant about nineteen miles from Jerusalem. It was the first city taken from the Chanaanites, by Josue. The wonderful manner, in which it was taken, is described in the book of Josue. (vi., 1.) Josue pronounced an anathema against any one, who would rebuild it, saying, "In his first born let him lay the foundations thereof, and in the last of his children let him put on the gates:" a curse which was literally fulfilled, afterwards, in Hiel, the Bethelite. (3 Kings, xvi., 34.) After being rebuilt by Hiel, it became a flourishing town, and, in the time of our Redeemer it was rich and populous. Here He performed some of His miracles; and here was the house of Zacheus, the publican, which he honoured by His presence. Jericho is, at present, a wretched village. Its modern name is Rihah.

11. *Joppe* was a maritime city of Palestine, the only port of the Mediterranean, frequented by the Jews. This city is frequently mentioned, both in the Old and New Testament. It is now called *Jaffa*.

12. *Lydda* — This town of Judea was called in later times Diospolis, it is now known by the name of Loudd. It was not far distant from Joppe, lying on the way, from the latter place to Jerusalem. It is celebrated in the Acts of the Apostles, for the cure of a paralytic, named Eneas, by St. Peter. (Acts, ix., 32, 33, 34.)

13. *Rama*, a small town in the tribe of Benjamin, about thirty miles north of Jerusalem. This place is frequently mentioned in the Old Testa-

ment. St. Matthew also mentions it, (ii., 18,) where he quotes a passage of Jeremias, with reference to the massacre of the Innocents. Rama appears to have been a place of great importance, formerly. It was advantageously situated, lying immediately in the high road from Joppe to Jerusalem. At present, the number of its inhabitants, is not much above five thousand.

In Samaria, the remarkable towns, at the time of our Redeemer's public ministry, were :

I. *The City of Samaria*.—From about the year 935 before Christ, this city was the capital of the kingdom of Israel, as distinguished from the kingdom of Juda. After the ruin of the kingdom of Israel, by the Assyrians, it became the chief seat of the people, whom the king of Assyria planted in the desolated country ; who were hence called Samaritans. The town was utterly destroyed by Hircanus, the high priest and ruler of the Jews, in the year 129 before Christ. In this state it remained, until the time of Herod the Great ; who, being pleased with the situation, rebuilt the city, and called it Sebaste, (a Greek word, equivalent to the Latin *Augusta*) in honour of the emperor Augustus. At present, there is only to be found on the site of the ancient city, a miserable village, called *Sebustien*, (the Arabic form of Sebaste.) The city of Samaria is scarcely ever referred to, in the New Testament ; but, the district or province of Samaria, is often mentioned.

II. *Sichem*, called also Sichar, now *Naplouse* or *Napolose*, a city of the province of Samaria, about forty miles distant from Jerusalem. After the destruction of Samaria by Hircanus, it became the metropolis of the Samaritans. Beside it, is the well of Jacob, memorable for our Saviour's discourse with the Samaritan woman. (John, iv. 6.) Beside the city, was "the part of the field, which Jacob had bought of the sons of Hemor," which Jacob afterwards gave to Joseph, as an addition to his inheritance, and in which the bones of Joseph were buried. (Josue, xxiv. 32.) The remains of the sect of the Samaritans, now but few in number, chiefly reside here.

III. *Antipatris*, a small town of the province of Samaria, lying on the way, between Jerusalem and Cesarea of Palestine. It was only from the time of Herod the Great, that it had the name of Antipatris ; which Herod gave to it, in honour of his father Antipater. Herod, moreover, rebuilt and beautified the town. Antipatris is mentioned in the Acts of the Apostles, as the place to which St. Paul was brought by night, after his apprehension at Jerusalem. (Acts, xxiii. 31.)

In upper Galilee, the most remarkable town, in connection with the gospel history, was Cesarea Philippi.

Cesarea Philippi, formerly called Paneas, was situated at the foot of Mount Paneas, near the source of the Jordan. It was first called Lais. When the tribe of Dan made themselves masters of it, they gave it the name of Dan. (Judges, xviii. 7–29.) However, Eusebius and St. Jerome say that Cesarea Philippi, (formerly called Paneas,) was a distinct place from Dan, (formerly called Lais,) and that these two towns were four miles asunder. It is thought, that the name Paneas was imposed upon it, by the

Phœnicians—or rather, the name which it originally had was Banias, which the Greeks and Romans called Paneas. It was rebuilt, or at least beautified, by Philip the tetrarch, who gave to it the name of Cesarea, in honour of Tiberius Cæsar. Cesarea was a day's journey from Sidon, and a day and a-half from Damascus. In the vicinity of this city, took place the conversation between our Redeemer and His apostles, in which such illustrious promises were made by Him to St. Peter above all the rest. (Matt. xvi.) This city has dwindled into an insignificant village, and has resumed again the name of Banias.—In lower Galilee, there were many cities, illustrious in the Gospel history.

1. *Tiberias*, a celebrated city of lower Galilee, situated on the coast, of the sea of Genesareth, which was also called the lake or sea of Tiberias. It was built by Herod the tetrarch, and named Tiberias in honour of 'Tiberius Cæsar. At present, it is called by the natives Tabaria or Tabbarcah, and has a population of between fifteen hundred and two thousand souls, who are principally Jews.

2. *Corozain*, a town on the western coast of the sea of Galilee, not far distant from Capharnaum. It was one of the places most frequently favoured, by our Redeemer's preaching and miracles. Its obdurate inhabitants, however, not having corresponded with the graces bestowed upon them, are severely upbraided by the Redeemer in the Gospel. (St. Matt. xi. 21; St. Luke, x. 13.) This town has long since disappeared.

3. *Bethsaida*, was a town beyond the Jordan, on the coast of the sea of Tiberias. Its situation was, near the entrance of the Jordan into this sea of Tiberias. Philip, the tetrarch, enlarged and ornamented this city, and gave to it the name of Julias, in honour of the daughter of the Roman emperor Augustus. It was the residence of the apostles, Peter, Andrew, and Philip. (John, i. 44.) Like Corozain, it was frequently visited by our Redeemer, during His public ministry: it heard His discourses, and witnessed His miracles; but, it imitated Corozain in its infidelity. See St. Matthew, (xi. 21). It must be observed here that Reland in his *Palæstina*, p. 653, is supposed by many, to have accurately distinguished two *Bethsaidas*, one on the western, and the other on the north-eastern, border of the lake or sea of Tiberias. The former was the city of Andrew and Peter. The other was the Bethsaida of Gaulonitis, afterwards called Julias. Both of these towns have disappeared.

4. *Nazareth*; a small city in the district of Zabulon, in the lower Galilee. It is celebrated in the scriptures, as having been the residence of our Divine Redeemer for so many years: there He became incarnate; there He was brought up, in subjection to Joseph and Mary: from it, He was called a Nazarene. At present, it is called Nassara: the number of its inhabitants is stated to be about 3,000, mostly Christians.

5. *Cana*, a small town of Galilee, remarkable as being the place, in which our Redeemer performed His first miracle. It was called Cana of Galilee, to distinguish it from another Cana, which belonged to the tribe of Aser, and was situated near to the city of Sidon. (Josue, xix. 28.) It is commonly supposed to have been the place now called Kefr Kenna. It is still a neat village, having a large spring in the neighbourhood, supposed

that, from which the water was drawn, at our Lord's visit. Dr. *Johnson* (*Biblical Researches*, vol. 3, p. 204–208,) does not subscribe to common opinion, about the present site of Cana.

Capharnaum, a town of Galilee, on the coast of the sea of Tiberias, on the borders of the districts, of the tribes of Zabulon and Nephthali. It was the usual abode of our Redeemer, during the greater part of the of His public ministry. Hence, it is called His own city. (Matthew,) Notwithstanding the many miracles, which they witnessed, the mass of its inhabitants, were inattentive to our Saviour's instructions. e, He pronounces a woe upon them. (Matt. xi. 23.) Near to this city was the Custom-house, in which St. Matthew, then a publican, sat, when he was called by Christ to be His disciple. It was, obviously, a place of consideration, at the time, of which the gospel history treats; but at present, there is scarcely a remnant of it to be found.

Naim, a town of Galilee, not far from Capharnaum; where Christ raised to life, a widow's son, whom they were carrying to the tomb. (St. Luke, vii. 11–15.) It is now a small hamlet, having the name of Nein.

Cesarea of Palestine, was so called, because, when the Romans conquered Palestine, they made Cesarea the metropolis; and *there*, was the residence of the Roman governor. This city was about thirty-five miles from Jerusalem. It had been formerly called the Tower of Strato. It was enlarged by the Great, who, having enlarged and beautified the city, named it Cesarea, in honour of Augustus. It is very frequently mentioned in the New Testament. Here St. Peter baptized Cornelius, the Centurion. (Acts, x.) Here St. Philip, the deacon, resided. (Acts, xxi. 8.) Here Paul was detained by the Roman governors, Felix and Festus, before he was sent to Rome; at which time he made his defence, against the Jews and their orator Tertullus: (Acts, xxiv.) and again before departing from Caesarea, he justified his conduct in the presence of King Agrippa. (Acts, xxi. 32.) Wherever, in the scripture, Cesarea is mentioned without any addition, this is the city, which is designated. At present, Cesarea retains but a small portion of its former splendour.

Ptolemais, anciently called Acco, (Judges, i. 31,) is situated on the north-west coast of the Mediterranean, on the confines of lower and upper Galilee. St. Paul rested for one day, on his journey from Ephesus to Jerusalem. (Acts, xxi. 7.) The crusaders gave to this city, the name of St. D'Acre. It is now commonly known by the name of Acre.

We shall not delay to make any particular observations on the cities of the Decapolis, the names of which, according to the more probable opinion, we have already given; of these, Scythopolis, the chief city, was on the north-east side of the Jordan. Gadara, according to Josephus, was the metropolis, of Peræa, or of the region beyond the Jordan.

Hama, the celebrated capital of Syria, is a very ancient and celebrated city; but, although it occasionally fell under Hebrew or Jewish dominion, it does not appear that it could, properly, be called a Hebrew city.

Mention is made of it, both in the Old and New Testament. Some have ascribed the building of it to Abraham. The city certainly existed, as early as the days of Abraham; as is clear from Genesis, xiv. 15; xv. 2;

but, the way, in which it is spoken of, in these passages, shows, that even at the time to which they refer, it was not a new, nor an unknown place. In the New Testament it is mentioned, in connexion with the conversion and first preaching of the Apostle St. Paul. (Acts, ix. 3–20.) The spot where Saul, on his way to Damascus, saw the light from heaven, is still pointed out, according to the tradition preserved among the Christians of the country ; as is also the part of the wall, at which the apostle was let down in a basket, to escape the indignation of the Jews. (Acts, ix.) Damascus is still an important city. Lamartine estimates its population at 300,000 of whom 30,000 are Christians. Others, however, are of opinion, that this writer has much overrated the number of its inhabitants.

We shall now conclude this part with observing, that, of all the once splendid and populous cities of Palestine, scarcely anything but some ruins remain, to attest their ancient grandeur. Where their sites are still marked by modern towns, these are, comparatively, but poor and insignificant. If we may except Jerusalem—yet, Jerusalem itself, steeped in poverty, its inhabitants not exceeding at the most 15,000 souls, is but the shadow of that city, which was once so powerful and magnificent.

A

General Introduction

TO

The Sacred Scriptures.

BY THE

REV. JOSEPH DIXON, D. D.

PANDEMONIUM

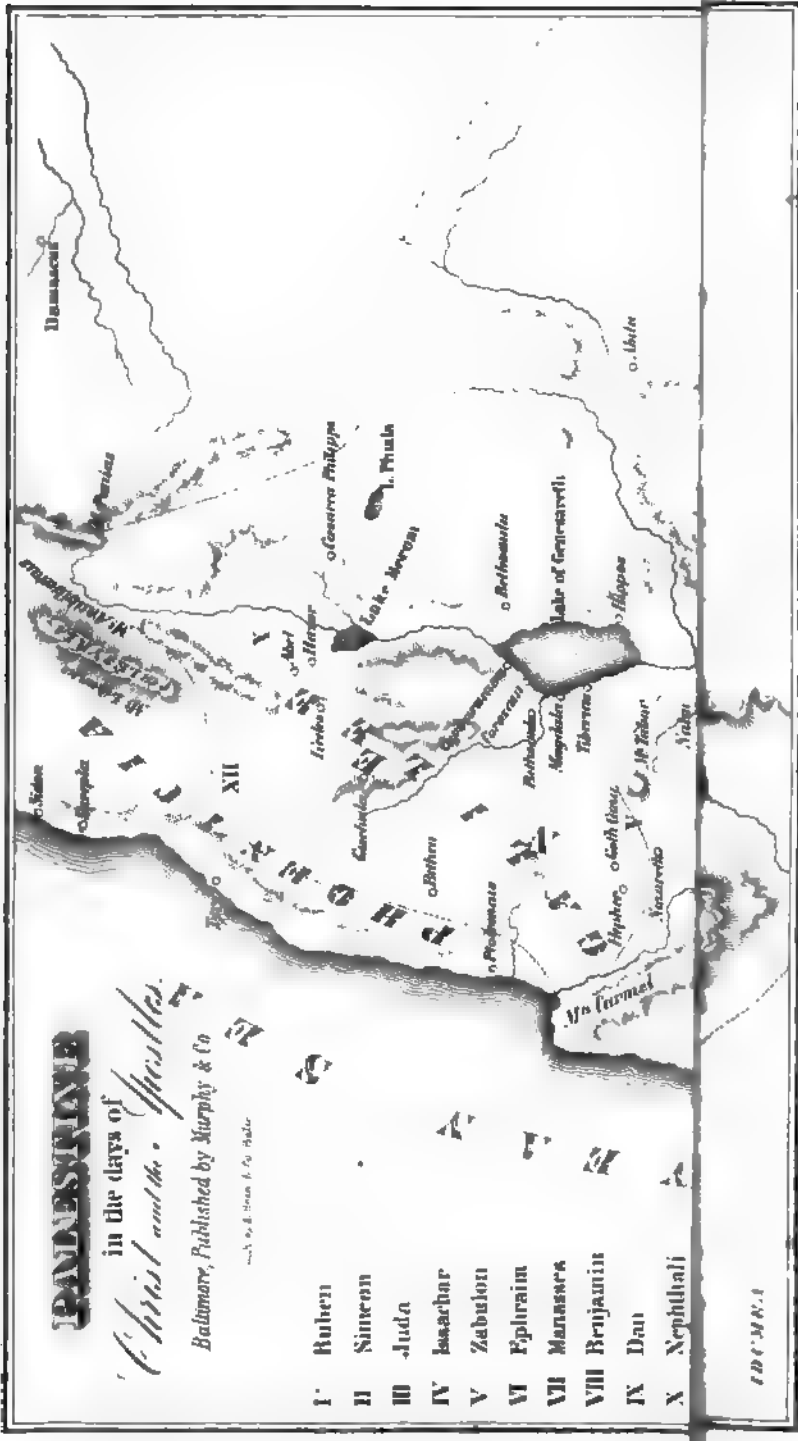
in the days of
Christ and the Apostles.

Baltimore, Published by Murphy & Co

Small text at bottom left of map area.

- I Ruben
- II Simeon
- III Juda
- IV Issachar
- V Zabulon
- VI Ephraim
- VII Manassah
- VIII Benjamin
- IX Dan
- X Nephtali

Small text at bottom right of map area.



A
GENERAL INTRODUCTION
TO THE
Sacred Scriptures;
IN A SERIES OF DISSEMINATIONS,
CRITICAL, HERMENEUTICAL, AND HISTORICAL.

BY THE REV. JOSEPH DIXON, D. D.
Lecturer of Sacred Scripture and Hebrew in the Royal College of St. Patrick, Maynooth:
NOW ARCHBISHOP OF ARMAGH, AND PRIMATE OF ALL IRELAND.

“Ego ipse qui loquebar.”—ISAIAE, lii. 6.

VOL. II.

First American, Carefully Revised, from the Dublin Edition.

BALTIMORE:

No. 178 Market Street.

MDCCCLIII.

CONTENTS OF VOL. II.

DISSERTATION XIV.

	Page.
<i>Physical Geography of the Holy Land,</i>	9
I.— <i>Mountains,</i>	ib.
II.— <i>Plains and Valleys,</i>	11
III.— <i>Deserts and Forests,</i>	12
IV.— <i>Lakes and Rivers</i>	14
V.— <i>Temperature of the Holy Land,</i>	17
VI.— <i>Fertility of the Soil.</i>	19
VII.— <i>Calamities to which the Holy Land was liable,</i>	21

DISSERTATION XV.

<i>Political Antiquities of the Jews,</i>	24
I.— <i>Of the Ancient Government of the Jews,</i>	ib.
II.— <i>Of the Kings, their Ministers, and other Magistrates of the Jewish People,</i>	28
III.— <i>Of the Government of the Jews from the time of the Baby- lonian Captivity, to the Subversion of their Civil and Ecclesiastical Polity,</i>	35
IV.— <i>Of the Courts of Judicature and Legal Proceedings men- tioned in Scripture,</i>	38
V.— <i>Of the Criminal Laws of the Jews,</i>	42
VI.— <i>Of the Punishments mentioned in Scripture,</i>	47
VII.— <i>Of the Tributes and Taxes mentioned in the Scripture,</i> . . .	53
VIII.— <i>Of the Military Affairs of the Jews,</i>	54

DISSERTATION XVI.

	Page.
<i>On the Sacred Antiquities of the Jews,</i>	62
CHAPTER I.— <i>Of Sacred Places,</i>	ib.
CHAPTER II.— <i>Of Sacred Times and Seasons,</i>	70
CHAPTER III.— <i>Of Sacred Persons,</i>	77
CHAPTER IV.— <i>Of Sacred Things,</i>	86
CHAPTER V.— <i>Of the Idolatry mentioned in the Scripture,</i>	97
CHAPTER VI.— <i>Of the Jewish Sects in the time of our Redeemer,</i>	105

DISSERTATION XVII.

<i>Of the Domestic Antiquities of the Jews,</i>	108
CHAPTER I.— <i>Of the Habitations of the Hebrews and of the Furniture of their Dwelling,</i>	ib.
CHAPTER II.— <i>Of the Nomadic or Pastoral Life of the Ancient Hebrews,</i>	114
CHAPTER III.— <i>Of Agriculture among the Hebrews,</i>	119
CHAPTER IV.— <i>State of the Arts among the Hebrews,</i>	128
CHAPTER V.— <i>State of the Sciences among the Hebrews,</i>	133
CHAPTER VI.— <i>State of Commerce and Navigation among the Hebrews,</i>	145
CHAPTER VII.— <i>Of the Dress of the Hebrews,</i>	156
CHAPTER VIII.— <i>Of the Food and Repasts of the Hebrews,</i>	167
CHAPTER IX.— <i>Of Domestic Society among the Hebrews,</i>	176
CHAPTER X.— <i>Of the Social Manners and Polite Usages of the Hebrews,</i>	188
CHAPTER XI.— <i>Of the Games and Amusements alluded to in Scripture,</i>	199
CHAPTER XII.— <i>Of the manner of treating the Dead, of Burial and Mourn- ing among the Hebrews,</i>	199

DISSERTATION XVIII.

<i>Of the Catholic Commentators;—and other writers on the Scripture,</i>	204
CHAPTER I.— <i>First Period. From the Apostolic Times to the commence- ment of the Seventh Century,</i>	ib.
CHAPTER II.— <i>Second Period. From the Seventh to the commencement of the Sixteenth Century,</i>	212
CHAPTER III.— <i>Third Period. From the Sixteenth Century to the present time,</i>	224

	Page
I.— <i>Of the Catholic Commentators,</i>	224
II.— <i>Of the Protestant Commentators,</i>	242
III.— <i>Of the Catholic Writers on the Introduction to the Study of</i> <i>Scripture,</i>	249
VI.— <i>Of the Protestant Writers on the Introduction to the Study of</i> <i>Scripture,</i>	257
ion,	262
Index,	263

DISSERTATION XIV.

the Physical Geography of the Holy Land.

SECTION I.

MOUNTAINS.

PALESTINE is a mountainous country ; two chains of mountains—one on the west of the Jordan, the other on the east of that river—stretch from the north to Arabia ; these are, in several places, broken by plains, more or less fertile. The principal mountains of Palestine are :—

1. *Libanus*, which is composed of two chains or ridges, in the midst of which is situated the great valley, called by the ancients Coelesyria. These give the name of Anti-Libanus to the eastern ridge, and of Libanus to the western. The Hebrews did not make such a distinction, but called both by the common name of Libanus. It is upon this mountain, that once stood those magnificent cedars, so celebrated in history, especially in the scriptures. These trees are of a prodigious height and girth. It appears, however, by the accounts of travellers, that the number of the great trees is now very small—these are known by their extraordinary size, and the vast circumference of the trunk : some are found to have fifty, and even forty, feet of circumference. *Anti-Libanus* is more elevated than Libanus, and has its summit constantly covered with snow : though, on the highest part of mount Libanus, snow is also found, even in summer. The chief summit of Anti-Libanus, was called by the Jews, *Thabor*. The height of these mountains is from nine thousand to nine thousand six hundred feet. These two ridges, Anti-Libanus and Libanus, run parallel to each other, from the neighbourhood of Sidon on the west, to the vicinity of Damascus eastward, and from the extreme northern boundary of the Holy Land.

2. *Carmel* is a chain of mountains, situated about ten miles to the north of Ptolemais or Acre, on the coast of the Mediterranean. These mountains, and the valleys which intersect them, form a most beautiful district of country. The summits of the mountains are covered with oak and fir, whilst the valleys are shaded by the olive and laurel trees, and watered by an infinitesimal number of streams. The greatest height of Carmel

is about two thousand one hundred feet. In the territory of the tribe of Juda, there was another mount Carmel, and a city of the same name.

Third.—*Thabor*, a mountain in Galilee, of a conical form, entirely detached from any neighbouring mountain. It stands upon one side of the great plain of Esdrelon, and is computed to be nearly one mile in height. On its summit there anciently stood a city, the ruins of which are still to be seen. Jahn supposes that this city, was no other than the Thabor in the tribe of Zabulon, mentioned in 1 Paralip. vi. 77. According to ancient tradition, this mount was the scene of the transfiguration of our Lord.

Fourth.—The mountains of Israel, called also the mountains of Ephraim, occupy the very centre of the Holy land, and stand opposite to the mountains of Juda. In both ranges the soil is fertile, except in those ridges of the mountains of Israel, which lie near the region of the Jordan; and also with the exception of the chain which extends from mount Olivet, near Jerusalem, to the plain of Jerico; which latter has been always famous for affording lurking places to robbers. (Josue, xvi. 18; xviii. 17; Luke, x. 30.) The most elevated summit of this ridge, is now known by the name of *Quarantania*, and is supposed to have been the scene of our Saviour's temptation. (Matt. iv. 8.) In Deuteronomy and Josue, mention is made of the mountains Hebal and Garizim, situated, the one to the north, the other to the south of Sichem or Napolose. The Samaritans had their temple on mount Garizim. Here we may mention mount *Moria*, on which Solomon built his temple; and *Sion*, on which stood the city of David. These two were closely united, and formed a part of the site of Jerusalem, from the time of David.

The *mount of Olives*, or mount Olivet, so called, on account of the great number of olive trees, which covered it, stood at a short distance from Jerusalem: from it, Christ ascended to heaven. Near to the city of Jerusalem, stood also mount *Calvary*, upon which our Saviour accomplished the great work of the redemption of mankind.

Fifth.—Not many miles distant from mount Thabor, to the south and south-east, rises a range of hills, which advances to the borders of the Jordan, and continues thence, for some miles northward, to bound the west of the valley of that river. This is the range, which was formerly known by the name of the *mountains of Gelboe*, and even now is called by the natives *Djebel Gilbo*. Here was the scene of that battle, in which Saul and Jonathan fell. Hence David, mourning for their death, says: "Ye mountains of Gelboe, let neither dew nor rain come upon you," &c. (2 Kings, i. 21.) Travellers inform us, that this mountainous ridge, is of a sterile and arid character, in which, it is remarkably distinguished from all the other mountains in its neighbourhood.

Sixth.—The *mountains of Galaad*, situated beyond the Jordan, and extending in a long chain from Anti-Libanus to Arabia Petræa. They received different names in the different countries, which they traverse. The northern part of the range, was known by the name of the *mountains of Basan*: these were once celebrated for their pastures, and their stately oaks. The middle part of this range, was called in a stricter sense, the *mountain of Galaad*; whilst, in the southern part, lie the mountains of

Abarim: among which, the most eminent are Nebo and Phasga, which form a continued ridge, and command a view of the whole land of Chanaan. It was from mount Nebo, that Moses was permitted, to take a view of the promised land before he died. (Numb. xxvi. 12, 13.)

Seventh.—We may go a little outside of the limits of the land of the children of Israel, to mention, the mountain of *Sinai*, famous as the place, upon which Moses received from God, the tables of the law: and the mountain of *Horeb*, upon which God appeared to Moses in the burning bush. (Exodus, iii. 1.) Both these mountains were situated in Arabia Petraea, and near to each other.

SECTION II.

PLAINS AND VALLEYS OF THE HOLY LAND.

THE most remarkable plains are :—

First.—The coast of the Mediterranean Sea, from the southern limit of Palestine, which was near the Torrent of Egypt, (Rhino-corura,) as far as Mount Carmel. The tract of country from Gaza, as far as Joppe, was called simply, *the plain*. In it were the five celebrated cities of the Philistines, Gaza, Ascalon, Azoth or Azotus, Gath, and Accaron. Another tract, extending from Joppe to Carmel, was called, Saron, and must not be confounded with another Saron, lying between Thabor and the Lake of Genesareth; nor yet with a third Saron, situated in the tribe of Gad, beyond the Jordan, and renowned for its pastures.

Second.—The plain of *Jezreel*, or *Esdrelon*, which extends from Mount Carmel, and the Mediterranean, to the place where the Jordan issues from the sea of Tiberias. It lies in the middle of the Holy Land. This was called the *great plain*. Hence, Josephus always refers to it by this name. It was from twenty-four to thirty miles long, and from twelve to fifteen broad. It was exceedingly fertile, abounding in wheat, wine, oil, and other valuable products.

Third.—The district of the Jordan, that is, the eastern and western shores of that river, extending from the Lake of Genesareth, as far as the Dead Sea. In this district, was, 1st, the *Plain of Jericho*; 2nd, the Valley of the Salt Pits, beside the Dead Sea. (4 Kings, xiv. 7.) 3d, the Plains of Moab, beyond the Jordan.—Valleys abound in Palestine, as in all mountainous countries. We shall only speak of the following :—

First.—The *Valley of Ennom*, called, also, the *Valley of the Children of Ennom*. It lay near Jerusalem, on the south side, and separated the tribe of Juda from that of Benjamin. This Valley is celebrated as being the place, in which human sacrifices were offered to the idol Moloch. The part of the valley, in which the human victim was burned, in honour of the idol, was called *Topheth*, (4th Kings, xvi. 13, and xxi. 20; Jerem. vii. 31,) a name supposed to be derived from the Hebrew word, *toph*, a drum,

because drums were beaten, to drown the cries of the burning victims of Moloch. From this valley was derived the name of *Gehenna*, which means the Valley of Ennom, and is used by the scripture, to designate the hell of the damned. (St. Matt., v. 22.)

Second.—The *Valley of Josaphat* deserves particular notice, seeing that, Christians generally, as well as Jews, believe, that this shall be the scene of the general judgment. This belief has been founded upon the words of the Prophet Joel. (iii. 12.) Opinions have been divided on the precise situation of the valley, to which the prophet refers. However, it is generally supposed to be, the valley lying between the city of Jerusalem and the Mount of Olives. It is rather more than a mile in length, but narrow. The brook of Cedron runs through it. Some, however, are of opinion, that the Prophet Joel, did not refer to any place in particular, when he used the words found in the text above referred to, but that he speaks symbolically, of the *Valley of God's Judgment*. In reality the Hebrew name or word *Josaphat*, signifies *the judgment of God*. (See Calmet's Dictionary on the word *Josaphat*.)

SECTION III.

DESERTS AND FORESTS.

WHEN we speak of the *deserts* of Palestine, this expression is not to be understood, generally, as indicating regular wastes, or bare wildernesses; but more frequently as signifying, rather, districts thinly peopled, and not cultivated, but, either wholly, or for the most part, used as pasture. At the same time, there were in Palestine some deserts, bare, wild, and inhospitable. Of these, the most important was that, which is known in scripture by the name of the *Desert of Juda*, or of Judea. It commenced six miles south of Bethlehem, near the town of Thecue, and from thence stretched, in an easterly course, towards the Dead Sea; its upper part being connected with the Desert of Engaddi, its centre with the Desert of Maon, and its lower extremity, with the above-mentioned sea. It was in this desert, that John the Baptist dwelt, until the commencement of his public ministry, of preaching and baptizing (St. Luke, i. 30); and here he first taught his countrymen. (St. Matt., iii. 1.)

Second.—The *Desert of Engaddi* is situated on the western coast of the Dead Sea; beside it, lies the *Desert of Ziph*. Both of them are remarkable for very high mountains, and numerous caverns. More to the south, lie the deserts *Maon*, *Carmel*, and *Thecue*. These are parts of the Desert of Juda. The *Desert of Jericho* is no other, than certain mountain ridges, which lie between Mount Olivet and the city of Jericho. This desert is celebrated as the place of the forty days' fast of our Redeemer. In it stands the mountain of Quarantania, which has been already described. Recent travellers describe this desert, as a most fearful wilderness, and

highly dangerous, as it is the common resort of robbers and murderers. The *Desert of Bethaven* appears to be a part of the mountains of Ephraim, lying towards the district of the Jordan.

Third.—The vast *Desert of Arabia*, reaching from the eastern side of the Red Sea, to the confines of the land of Chanaan, in which the children of Israel sojourned, after their departure from Egypt, is, in the scripture, particularly called the *Desert*. Very numerous are the allusions made to it in the sacred writings. This notice of it must be sufficient here, seeing that our business is with the description of the Holy Land, in which this desert was not comprised. Jahn (*Archæologia*) very well observes, that the deserts mentioned in scripture, are of two kinds, whilst all of them agree in the general character of being uncultivated tracts. Some are mountainous, which are well supplied with water, having numerous fountains; others are the surface plain, are covered for the most part with a barren sand, and in these a fountain is of exceedingly rare occurrence. The Desert of Arabia, in which the Jews sojourned, after leaving Egypt, was remarkable, above all the deserts mentioned in scripture, for its great barrenness, and want of water.

As to forests, we find mention made of the following:—

First.—*The Forest of Cedars*, on Mount Libanus, often referred to by the sacred writers. Some very old cedars are still to be seen on the mount. The late traveller, Mr. Buckingham, informs us, “That there are about twenty very large trees, some of them with trunks ten or twelve feet in diameter, and branches of corresponding strength, each of which shoots out to a great extent, like a large tree, from the parent trunk.”

Second.—*The Forest of Oaks*, on the mountains of Basan. (Zach., xii. 2.)

Third.—*The Forest of Ephraim*, which the Ephraimites began to cut down (Josue, xvii. 15); but which was still standing in the time of David. (2nd Kings, xviii. 6, 8, 17.) The wood, near Bethel, mentioned in 4th Kings, (ii. 24,) appears to have been a part of the Forest of Ephraim.

Fourth.—The extensive *Forest of Hareth*, in the tribe of Juda, to which David withdrew, to avoid the fury of Saul. (1st Kings, xxii. 5.)

Fifth.—To these may be added, the wood, or thickets, on the banks of the Jordan, called in Zach., xi. 3, *The pride of the Jordan*. From these, and several other forests not mentioned here, Palestine was abundantly supplied with wood in former times; so that it was by no means necessary for the people, to have recourse to the miserable expedients, to which the inhabitants of that country are now driven, for the purpose of providing fuel.

SECTION IV.

LAKES AND RIVERS.

THE remarkable lakes of Palestine, are, the *Lake of Merom*, and the *Lake of Genesareth*, both of which are intersected by the Jordan; and, lastly, the *Lake of Sodom*, called, also, the Asphaltite Lake, and the Dead Sea. Into this the Jordan empties itself.

First.—The *Lake of Merom*. According to Josephus, who calls this the Lake Samochonitis, its dimensions are, seven miles long, by half that breadth. In reality, its dimensions vary with the different seasons of the year; but, Josephus appears to give, the fair average extent of the lake. This lake is not mentioned in the New Testament: in the Old Testament it is called, the waters of Merom. (Josue, xi. 5.)

Second.—The *Lake of Genesareth*, is very frequently mentioned in the New Testament. It is called, also, the Sea of Galilee, the Sea of Tiberias, and the Sea of Genesareth. The name of Genesareth, appears to have been derived from a town of that name, which had formerly occupied the site, on which, in the time of Christ, stood the city of Tiberias. As to the name of *sea*, which was given to this lake, this was in conformity with the usage of the Jews, who called every large expanse of water, by the name of sea. In estimating the dimensions of this lake, travellers do not agree. According to Mr. Buckingham's estimate, which is, perhaps, the most accurate, that has been formed—"Its great length, runs nearly north and south, from twelve to fifteen miles, and its breadth seems to be, in general, from six to nine miles." Over this lake, our Divine Redeemer repeatedly passed, during His public ministry; and it is mentioned in connection with several of the gospel narratives. The Jewish writers dwell with enthusiasm, on the excellencies of this noble lake—the transparency of its waters—the great abundance of fish, which it contains—the fertility of its coast, and the sublime scenery which surrounds it.

Third.—The *Lake of Sodom*, or Sea of Sodom, called also the *Dead Sea*, has been celebrated, not only by the sacred writers, but also by Josephus, and several profane authors. It was anciently called, as we learn from scripture, the Sea of the Plain, (Deut., iii. 17,) because it occupied the place, where once stood the cities of the plain—Sodom, and the other cities of Pentapolis. It was called, also, the *Salt Sea*, (Deut., iii. 17,) from the extremely saline and bitter taste of its waters. Also the *East Sea*, (Ezech., lxvii. 18,) from its situation, relatively to the Mediterranean, called, by the Jews, the West Sea. By Josephus, and other writers, it is called the Lake Asphaltites, from the abundance of asphaltos, or bituminous matter, found in it. The name of the Dead Sea was given to it, in consequence of the impression, which universally prevailed among the ancients, that no living thing was to be found in it. Some modern travellers, how-

, assure us, that a small species of fish is found in it, such as is altogether peculiar to this lake. As to the extent of this lake, modern travellers, mostly, estimate its length to be about forty-one geographical, or forty-and a-half English miles, and its greatest breadth, to be nearly thirteen and a-half.* The place now occupied by the waters of this lake, was, before the destruction of Pentapolis, an agreeable and fertile valley, watered by the Jordan, and compared, for beauty, to the Garden of Eden. At present, the Jordan empties itself into this lake. Before the conflagration and destruction, of Sodom and the other cities, it is considered probable, that the Jordan divided itself into streams in this valley, by means of which an extraordinary fertility was communicated to this delightful region; and the river, then buried itself in the earth: and it is, therefore, supposed, even before the disaster recorded in scripture, the Dead Sea existed, as a subterraneous lake, covered with a thick crust, in a great measure formed and supported by the asphaltos, or bituminous matter. Even at present, masses of this bituminous substance are seen to rise and float upon the surface.

We read in Genesis, that before the destruction of Sodom and Gomorrah, there were in this valley many pits of bitumen, which came, not from the subterraneous lake. God, having caused fire to descend upon the valley, the bitumen was inflamed, and the earth, which had covered the lake, being thus deprived of the support of the bituminous stratum, on which it rested, was precipitated in the waters, and thus the lake became permanent. As the waters, of the Jordan, and of several other rivers, flow continually into this lake, and, as there is no visible outlet from it, it must be that it makes its way by subterraneous passages, either to the Red Sea, or to the Mediterranean. Everything which is thrown into this lake, is immediately covered with a saline crust; and so great is the specific gravity of the water, from the quantity of saline matter, which it holds in solution, that it will support a man lying motionless on its surface. Josephus informs us that when the Emperor Vespasian came to see this lake, he caused several men, who knew not how to swim, and whose hands were bound behind them, to be cast into it: and Josephus adds, that all these floated upon the surface. (Josephus, *Wars of the Jews*, book iv., chapter 8.) This specific gravity of the water, is proclaimed, also, by modern travellers, who have themselves tested its power. One of these, quoted by Kitto, in his *Victorial History of Palestine*, says, that "he could have lain and read with perfect ease." (Volume ii., chapter 6, of *the Physical History*, 204.) On the plain of this lake, grows the *solanum melongena*, or egg-plant, called the apple of Sodom; and referred to, moreover, in scripture by the name of the bitter grape of the vine of Sodom.† (Deut., xii. 32; Prov. xv. 19; Mich., vii. 4; Wisd., x. 7.) This fruit is beautiful to the eye, but the interior is like ashes. This is supposed to be the

According to Capt. Lynch, the Commander of the U. S. exploring expedition, the length is about fifteen and two-thirds English miles. A. E.

Recent discoveries of Captain Lynch, U. S. N., render it more probable that this is the shore of the Arabs, a species of *Asclepias*, known among botanists as the *Calotropis*. This tree and its fruit correspond better with the descriptions of Tacitus and Pliny than the *solanum* mentioned in the text. A. E.

work of a certain insect. When the fruit is attacked by this insect, the skin, is pierced with a hole, scarcely perceptible, and remains apparently perfect, and of a beautiful colour, while the inside is converted into a powder, like dust or ashes.

As for rivers :—

The only river in Palestine, which has a considerable volume of water, is the Jordan. The source of this river, is the Lake Phiala, at the foot of Anti-Libanus. The discovery of its true source, was made in the time of Philip, Tetrarch of Trachonitis, as it is related by Josephus. Leaving the Lake Phiala, it runs, for some miles, under ground, until it emerges to the light, from a cave in the vicinity of the city of Paneas, (or Cesarea Philippi, now called Banias.) It flows then due south, intersecting the Lake Merom, and the Lake of Genesareth; and after making a course of about one hundred miles from its emerging at Paneas, it loses itself in the Dead Sea. Its breadth and depth are various. Dr. Shaw computed it to be, on the average, about thirty yards broad, and three yards, or nine feet, in depth; and states, that it discharges daily into the Dead Sea, about 6,090,000 tons of water. Anciently, the Jordan overflowed its banks about the beginning of the harvest time, that is, about the middle of April, when, the snows being dissolved on the mountains, the torrents discharged themselves into its channel, with great impetuosity. (Josue, iii., 15, and iv., 18; 1st Paralip. xii., 15.) Hence, we find, that in the vicinity of Jericho, of which place we speak, each side of the river has two banks, one of which marks the swollen state of the river, and the other marks the ordinary breadth of its channel. Many recent travellers were of opinion, that the river did not, in latter times, ever overflow its ordinary banks; but not having visited the river at the proper season, they were not properly qualified to pronounce upon the matter. A still more recent traveller than any of these, Dr. Robinson, having visited the river in the harvest season testifies, that he found it overflowing the banks of its ordinary channel.

The name *Jordan* is supposed, by many to be derived from the Hebrew word *yeor*, a river, and *Dan*, the name of that Jewish city, which many have confounded with Paneas, or Cesarea Philippi. (However, the two cities stood very near to each other). Glaire prefers the opinion, which derives the name *Jordan* from the Hebrew verb *yarad*, to descend. Besides the Jordan, there are several smaller rivers, and brooks, in Palestine. Of these, several fall into the Dead Sea, viz. : First, the *Saphia*, or *Saphria*, which is rather a considerable river; Second, the *Zered*, which runs beyond the Jordan, on the frontiers of the Moabites: Third, the *torrent of Arnon*, which has its source in the valleys of Galaad: and Fourth, the *torrent or Brook of Cedron*. This last, which traverses the valley of Josaphat, between Jerusalem and the Mount of Olives, is dry for almost the entire year, except in the spring season. Over this brook our Divine Redeemer crossed with His disciples, when, at the approach of His Passion, He went to pray to His Heavenly Father, as it is related in the gospel: and, in a word, whenever he went from Jerusalem to the Mount of Olives, He passed over this stream.

The scripture speaks of several other rivers or torrents, viz. :—

First.—The *Belus*, or *Beleus*, which falls into the Mediterranean, near Ptolemais. The sand of this river was formerly employed in the manufacture of glass—a circumstance which has given to it some celebrity.

Second.—The torrent of *Cison*, *Cisson*, or *Kisson* : it rises at the foot of Mount Thabor, on the northern side of the mount : it is divided, near its source, into two streams, of which the smaller flows eastward into the Sea of Galilee, and the larger, taking a westerly course, through the plain of Esdrelon, discharges itself into the Mediterranean Sea.

Third.—The *torrent of Cana*, or the Brook of Reeds, which, going from east to west, separated the tribe of Ephraim from that of Manasses, (Josue, xvii. 8, 9,) and discharged itself into the sea, to the south of Cesarea.

Fourth.—The torrent or *Brook of Escol*, which, rising in the mountains of Juda, entered the sea, near Ascalon.

Fifth.—The torrent or *Brook of Besor* : its course lay to the south of the tribe of Simeon, and it discharged its waters into the Mediterranean, near Gaza.

Sixth.—The *torrent of Jaboc*, which, rising in the mountains of Galaad, falls into the Jordan, near the Sea of Tiberias.

Seventh.—The torrent or *Brook of Jazer*, which fell into a lake, that was called the Sea of Jazer.

SECTION V.

TEMPERATURE OF THE HOLY LAND.

ON the temperature of Palestine we have to observe, in the first place, that it is, of course, somewhat different, in different parts of the country. However, without dwelling upon this difference, it will be sufficient for our purpose, to mark the variation of the temperature, according to the six periods, or seasons, into which the Easterns, from the earliest times, have divided the year. These are, as they occur in Genesis, viii. 22 : *Seed time and harvest, cold and heat, summer and winter*. We shall speak of them in the order, in which they succeed each other, beginning with the first, *harvest*, which commences in the middle of April, and ends in the middle of June. The sky is, generally, fair and serene throughout this season. Towards the end of April, the heat of the sun becomes excessive in the plain of Jericho, though in other parts of Palestine, the weather is most delightful ; and on the sea coast, the heat is tempered by morning and evening breezes from the sea. Next comes

Second.—*The summer*, beginning with the middle of June, and ending with the middle of August. The heat of the weather is now greatly increased, and the nights are so warm, that the inhabitants sleep in the open air, on the flat roofs of their houses.

Third.—The season of *heat* succeeds, extending from the middle of August to the middle of October. The heat is now excessive. From the middle of April, to the middle of September, there is neither rain nor thunder. (Prov. xxvi. 1.; 1 Kings, xii. 17.) In the beginning of the harvest season, a morning cloud is sometimes seen, which, as the sun ascends the horizon, gradually disappears. But, in the months of May, June, July, and August, not even a cloud is to be seen, and the earth derives its moisture then, altogether, from the heavy dews that fall during the nights. This dew, so refreshing for the parched earth, is frequently taken in the scripture, as the symbol of the Divine beneficence.—(See Genesis, xxvi. 28; xlix. 25; Deuter. xxxii. 2; xxxiii. 13, &c.) Copious, however, as this dew is, as the heat advances, it is only sufficient, to preserve the more robust plants: all the tender plants, unless watered from the rivers, or in some way by the art or labour of man, become parched and wither away. (Psalm xxxii. 4.) And if, at this time, a spark should fall among the dried herbage, a conflagration ensues, more or less considerable, according to the proximity of brambles or underwood. (Ps. lxxxiii. 15; Isai. ix. 17; x. 14; Jerem. xxi. 14.) The soil, by degrees, becomes so hard, as to exhibit large fissures or clefts. At length, in the latter part of September, rain falls for some days, by which, not only is the air cooled, but the whole country begins again to assume a fresh and green appearance.

Fourth.—*Seed time* is the next season, extending from the middle of October to the middle of December. The temperature is now variable. The sky is often dark and cloudy, and rain falls frequently. That which is called the *early rain* in the scripture, so necessary for the crops, falls in the latter half of October. In the early part of this season, the heat is often considerable; but, as the season advances, the weather becomes cold, and the snow falls upon the mountains. In the latter part of November, the trees lose their foliage.

Fifth.—*Winter* is the fifth season, extending from the middle of December to the middle of February. The snow now falls on the plains, but it is rare to see it remaining, for even one day: and the ice, never strong, melts away before the first rays of the sun. In this season, the roads are slippery, and a journey is consequently attended with danger, particularly on the sloping pathways of the mountains. (Jerem. xiii. 16; xxiii. 12.) A cold north wind now blows, and as the season advances, the cold becomes intensely severe, particularly on the lofty mountains, which are covered with snow: so piercing is the cold sometimes, that those, who had not been accustomed to the climate, could hardly endure it. Thunder, lightning, and hail-storms, are also frequent during this season; and the heavy rains fill the brooks and rivers. Towards the end of January, and the beginning of February, the trees resume their foliage, and the fields and crops exhibit signs of renewed vegetation.

Sixth.—Lastly, comes the *cold season*, from the middle of February to the middle of April. At first the weather is cold, but it gradually becomes warm, and even hot, particularly in the plain country. Rain, thunder, and hail-storms continue; but, towards the end of this season, they altogether cease. In the first half of April, that rain falls, which is called in scrip-

ture, the *latter rain*. This rain contributed much, to render the harvest abundant. In fact, the autumnal or *early rain*, and the vernal or *latter rain*, were quite necessary for the fertility of the land; and hence, these were most anxiously looked for by the Jews. This, the scripture testifies in numerous places. (Lev. xxvi. 4; Deut. viii. 7; Isai. xxx. 23; Jerem. iii. 3; and many other places.)

SECTION VI.

FERTILITY OF THE SOIL OF THE HOLY LAND.

THE scripture, in several places, speaks in the most glowing terms, of the fertility of this land. The enemies of revelation, judging of the former condition of this country, by its present neglected state under the Turkish government, have denied the truth of these scriptural testimonies to its fertility. But, the impious falsehood of these men, is demonstrated by all modern travellers of intelligence, who declare, that wherever the soil is cultivated, it still gives proof of the greatest fertility. If tracts of the country are left bare and uncultivated, we must not forget, that the successive devastations of Assyrians, Babylonians, Romans, Saracens, Turks, &c., have left the country, to a great extent, without inhabitants to cultivate it. Neither must we forget, that the Turkish government, so far from encouraging agriculture, does, by oppressive exactions, throw the greatest obstacle in its way; whilst it leaves the people without sufficient protection against the predatory incursions of the Arabs. Yet, as it has been said already, the country still affords abundant proofs of wonderful fertility, wherever any care has been taken in its cultivation. These proofs are witnessed in its great variety of excellent fruit trees, its crops of corn, and even its excellent vines, in the few places, where these are cultivated; for, we are not to expect an extensive cultivation of the vine, in a country subject to Mahometan masters. The testimony of the scripture, to the ancient flourishing condition of the Holy Land, is fully borne out by Josephus, who, speaking even of Peræa, which is now a desert tract, extols it for its vines and palm trees. (*Wars of the Jews*, Book iii., c. 3, § 3.) Profane authors also, bear testimony to the fertility of Palestine—Tacitus, Justin, the elder Pliny, Ammianus Marcellinus. Even the mountainous tracts, which are supposed to have been the most barren part of the country, were exceedingly fertile, and capable of supporting a dense population. This point is well proved by Dr. Shaw, in his travels, where he treats of the fertility of the Holy Land; and with the following quotation from that intelligent traveller, we shall conclude our remarks upon this subject. He says: "The mountainous parts therefore of the Holy Land, were so far from being inhospitable, unfruitful, or the refuse of the land of Chanaan, that in the division of this country, the mountain of Hebron was granted to Caleb as a particular favour. (Jos. xiv. 12.) We read likewise, that

in the time of Asa, this hill country of Juda (2 Paral. xiv. 8,) mustered five hundred and eighty thousand men of valour; an argument beyond dispute, that the land was able to maintain them. Even at present, notwithstanding the want there has been for many ages of a proper culture and improvement, yet the plains and valleys, though as fruitful as ever, lie almost entirely neglected, whilst every little hill is crowded with inhabitants. If this part, therefore, of the Holy Land was made up only, as some object, of naked rocks and precipices, how comes it to pass, that it should be more frequented than the plains of Esdrelon, Rama, Zabulon, or Acre, which are all of them very delightful, and fertile, beyond imagination? It cannot be urged, that the inhabitants live with more safety here than in the plain country, inasmuch as there are neither walls nor fortifications to secure their villages or encampments; there are likewise few or no places of difficult access; so that both of them lie equally exposed to the insults and outrages of an enemy. But the reason is plain and obvious, inasmuch as they find here sufficient conveniences for themselves, and much greater for their cattle. For they themselves have here bread to the full, whilst their cattle browse upon richer herbage; and both of them are refreshed by springs of excellent water, too much wanted, especially in the summer season, not only in the plains of this, but of other countries in the same climate. This fertility of the Holy Land which I have been describing, is confirmed from authors of great repute, whose partiality cannot in the least be suspected in this account. Thus Tacitus, (lib. v. c. 6,) calls it *uber solum*; and Justin, (Hist. lib. 36, c. 3,) ‘*Sed non minor loci ejus apricitatis quam ubertatis admiratio est.*’ ”—*Shaw's Travels in Barbary and the Levant*, vol. ii. p. 145. *Third edition.*

SECTION VII.

CALAMITIES TO WHICH THE HOLY LAND WAS LIABLE.

FINALLY, we have to say something, of the calamities, with which this country was visited. For, fertile and beautiful as it was, this country was, notwithstanding, liable to certain severe calamities, which, however, as long as the Hebrews possessed the land, in conformity with God's promise, were not permitted to fall with remarkable severity upon it, unless, when the people, by their sins, had provoked the Divine indignation.

First.—*The Plague*, which made its entrance from Egypt and the neighbouring countries. It is often mentioned in the sacred scriptures. It has been, from an early period, endemic in Egypt, being propagated by the over-crowded state of the cities, famine, a damp atmosphere, inundations, and marshy grounds. To these causes, has been added, in later times, the negligent mode of burying their dead, the graves being shallow and imperfectly covered.

Second.—*Earthquakes*, which often cause there frightful disasters. This dreadful calamity has furnished the prophets with several comparisons, by which they represent the downfall and destruction of states and kingdoms. (Isai. xxix. 7; liv. 10; Jerem. iv. 24; Agg. ii. 6–22.) We find described in Kitto's Pictorial History of Palestine, an earthquake which occurred in Palestine on the 1st of January, 1837—(chapter fourth of *Physical History*, p. 92.) This will give us some idea of the kind of calamity, which the Prophets had before their mind, when they used this illustration. On this occasion, the lake of Tiberias experienced a violent concussion; the town of Tiberias was entirely destroyed; several other towns and villages were more or less injured; but, the destruction of the town of Safet, the ancient Bethulia, was, of all, the most signal. Of the inhabitants of this place, there were killed upwards of 5,000, and about 400 wounded. On this, as on other occasions, Jerusalem escaped with comparative impunity, and was but slightly affected.

Third.—*Thunder storms, hail storms, inundations, excessive rains, tornadoes, or whirlwinds*, were all frequent during the winter and cold seasons, and have supplied the sacred writers with several striking images and illustrations. The whirlwind was the precursor of thunder, lightning, and heavy rain. Its appearance was often terrible, from the furious manner in which it carried away, in its vortex, all light substances, within its reach, such as branches of trees, stubble, &c.: but, it was in the sandy deserts, that the whirlwind was peculiarly awful: here it often proved fatal to travellers, burying them under clouds of sand.

Fourth.—The country was often laid waste by vast bodies of migrating locusts, whose depredations are one of the most terrible scourges, with which a country can be visited. They are called, by the people of the east, the

army of God; and, in reality, they almost observe the order of an army in their march: they alight in the evening; and, in the morning, as the sun ascends, unless they find a supply of food, where they are, they again take to flight, borne in the direction of the wind. (Prov., xxx., 27; Nah., iii., 16 and 17.) They proceed in vast troops, (Jer., xlvi., 23,) occupying a space of two or three miles in length, and upwards of a mile in breadth; and when borne aloft, so close are their ranks, that they shut out the sun, and cause darkness on the land over which they pass. (Joel, ii., 2-10; Exod., x., 15.) By the concussion of their wings, they make a considerable noise (Joel, ii., 2): alighting, they cover a large track of ground, to the depth of a cubit, or a foot and a half. (Joel, i., 5; ii., 11; Jud. vi., 5.) If the air be cold and moist, or if they be wet with the morning dew, they scarcely move until they have been dried and warmed by the sun. (Nah. iii., 17.) They creep on, then, in good order, and almost in the direct line northwards; nor are they to be stopped by any obstacle. If trenches be dug before them, they fill them up with their bodies, and the rest pass on: if fire be kindled, in front of them, along their line of march, they extinguish these by their multitude. They mount over walls and fences, and enter through the doors and windows of the houses. (Joel, ii., 8-9.) They devour every green thing, and strip the branches of the trees of their bark. When engaged in committing these ravages, they make a noise, which is compared to the crackling noise of fire among the dry stubble. (Joel, ii., 5.) What aggravates, in the highest degree, this awful calamity, is, that frequently, one swarm is followed by a second, and sometimes by a third and fourth, until not a blade of grass, or a green leaf, remains in the unfortunate scene of their devastation: so that, the land, which, before their visit, was like a garden of pleasure, is left like a desolate wilderness. (Joel, ii., 3.) After having consumed everything they fly away with the wind, leaving behind them a foetid odour, and what is worse, leaving their eggs deposited in the ground, whence comes forth, with the return of spring, a new brood of destroyers, more numerous than the former. The locusts, borne on by the wind, generally perish in the sea; and their dead bodies, drifted in heaps on the shore, and there putrifying, emit a most offensive, and sometimes, even a fatal smell. These migrating and destructive locusts, are larger than those which are sometimes seen in the southern parts of Europe, being five or six inches long, and as thick as a man's finger. The form of the head, resembles that of a horse: hence, they are often compared to horses in the scripture. Their teeth are so sharp and strong, that we find them compared, to the teeth of the lion, by the Prophet Joel. (i., 6.) In order to mark, the certainty, variety, and extent of the depredations of the locusts, not fewer than eight or nine different appellations, expressive of their nature, are given to them in the sacred writings. At the same time, some at least, of these names, mark also a variety of species.

Fifth.—The inhabitants of the Holy Land were not unfrequently visited with a *scarcity of provisions* and sometimes even with *absolute famine*. Such a calamity generally proceeded, either from the devastation of the locusts, or from the absence of, the early and latter rains so necessary for the crops.

Sixth.—Of all the calamities, with which this country was visited, the

most terrible was the pestilential blast, called, by the Arabs, the simoom, and by the Turks, samiel, both of which words mean, the poison-wind. The Hebrews designated it by the several appellations of, the *burning wind*, the *disastrous wind*, the *pestilential wind*. It blows in Persia, Babylonia, Arabia, and in the deserts of Egypt, in the months of June, July, and August; but in Nubia, it makes its visits, also, in March, April, September, October, and November. It never lasts for more than seven or eight, and rarely for more than two or three minutes, at a time; but all persons, whom it finds standing, or in an erect posture, in the open country, it kills in a moment. The bodies of those, who die from the effects of this wind, soon become black. Immediately after the passing of the fatal blast, they seem like persons asleep; but if a hand or limb of any of these be smartly pulled, it separates from the body. This wind neither blows high in the atmosphere, nor does the current descend below an altitude of two feet from the earth's surface; hence, when persons perceive its approach, they fall flat upon the face, with the feet turned towards the point, from which the wind proceeds, and the mouth firmly applied to the earth, in order to avoid inhaling any portion of the poisoned atmosphere. The indications of the approaching simoom, are a redness in the distant atmosphere, and, at its near approach, a certain haze-like appearance, in colour somewhat resembling the purple part of the rainbow. In the houses and cities, its efficacy is not felt. The animals, even in the open country, are not killed by it, but they get a fit of trembling, and, by a certain natural instinct, keep down the head, whilst it passes. The greater one's distance is from the heart of the desert, the less injurious are the effects of this wind. As for some writers, who have gone so far as to discredit the stronger effects which have been ascribed to this phenomenon, it is well observed by Kitto, (*Pictorial Palestine*, vol. ii.; *Physical History*, page cxliii.)—"The fact seems to us to be, that, in this, as in a thousand other matters, people infer analogies between what they do see, and what they do not see; and in this they may be, and often are, wrong, from not knowing, or not taking into account, the circumstances by which differences and modifications may be and are produced. Travellers, whose routes almost always lie along the borders of the Great Desert, and who never visit those vast interior solitudes of sand, which only the natives dare to traverse, witness only these phenomena in the most mild and mitigated forms, and thoughtlessly infer, that they must be equally mild in the very heart of the desert, although they know that the causes which produce them, must there be operating with more intense effect. What we ourselves deduce from the balance of testimonies is, that these phenomena are exhibited with diminished force, the greater our distance from the heart of the desert is increased; and that the travellers, who describe those mitigated phenomena, which alone they noticed in their border routes, have no right to deny the concurrent testimony of history, and of the natives, which ascribe to them stronger developments, and more ruinous effects, in the interior of the desert."

DISSERTATION XV.

ON THE POLITICAL ANTIQUITIES OF THE JEWS.

CHAPTER I.

OF THE ANCIENT GOVERNMENT OF THE HEBREWS.

THE ancient government of the Hebrews, as we understand it here, extends through the several epochs, of the government under the patriarchs; the government under Moses; and the government from the time of Moses to the establishment of the kingly power in the person of Saul.

First, then, we are to consider the *patriarchal Government*. Abraham having been called by God out of his own country, that he might become the head and father of a new and chosen people, consequently, he and his son Isaac, were the first patriarchs of the *Hebrews*.* Yet, it was only in the family of Jacob, that the Hebrews grew into a people. The members of this family, were, at first, subject, merely to the paternal government of Jacob, their father. The paternal government, or that government, which was exercised, with supreme authority, by a father over his children and domestics, was, of all forms of government, the most ancient. Although each of the sons of Jacob exercised supreme power in his own family, yet, Jacob appears, during his life, to have held a certain sway over all his descendants. Afterwards, when the people increased in Egypt, and the heads of families became numerous, there was in each tribe some person, whom, the heads of families of that tribe, agreed together, to consider and respect as prince of the tribe. This prince of the tribe, would be generally selected on account of his age and experience. All these chiefs of the people, whether princes of tribes, or heads of families, come under the general designation of זקנים *senes, elders, heads of the tribes*. They exercised over the community a paternal government, regulated according to the dictates of reason, and according to certain laws, which custom had introduced. Their concern, however, was, exclusively, with *the common interests* of the people—other matters were still left in the hands of the fathers of families. At first, the princes of the tribes wrote the genealogies of the tribes and families: afterwards, they procured the assistance, of

* As to the origin of the name Hebrew, interpreters are divided; many with Estius, (in *argumento Epistolæ ad Hebræos*,) derive it from the Hebrew word עבר *Heber trans beyond*, and therefore, they say that it was given to Abraham first, and not to him, until he had crossed the Euphrates to come into Chanaan. Others derive it from Heber, one of the ancestors of Abraham. This Heber was the father of Phaleg, in whose time the division of languages was made. (Gen. x.)

scribes, or notaries, for this purpose ; and these latter became so important, in the course of time, that a share in the government of the people was intrusted to them : they are mentioned in Exodus by the name of שֹׁטְרִים *Shoterim*. (v., 14, 15, 19.) It is supposed that the Israelites, during their stay in Egypt, were left to be governed by their own magistrates ; these being held responsible to the king of the country, for the manner in which they exercised their authority. (See the 5th chap. of Exodus.) And it is well observed, by the learned Jahn, that, “during the four hundred and thirty years, that the descendants of Jacob remained in that country, they learned much from the Egyptians, who, for more than a century, united under the Pharaohs of Memphis, were constantly improving their political institutions, perfecting the arts, and extending their knowledge of the sciences.” (*Jahn's History of the Hebrew Commonwealth*, p. 16, vol. I. London edition of the English translation. Anno 1829.)

Second.—We have next to consider *the state of the Hebrew government during the presidency of Moses*. This was the fundamental principle of the government established by God, through the ministry of Moses, viz., “That God was not only to be, in a special manner, the God of the Hebrews, but was to be, moreover, their king.” That is to say, was to exercise *immediately* in regard to the Hebrew nation, that authority, which vested in ordinary kings elsewhere. This government, therefore, is properly called a *Theocracy*. Among the Hebrews, then, idolatry was not only a crime against God, but also high treason against their king. The tabernacle was to be, at the same time, the place of Divine worship, and the royal palace : and tithes and first fruits, whence Divine worship, and its ministers would derive their support, were to be, at the same time, a tribute, by which the people would acknowledge the kingly rule of God over them. Under God as king, and in conformity with His laws, Moses governed the nation as His viceroy, or deputy. To Moses it belonged to command the people in war, and to judge them in time of peace : and disobedience to his orders, was visited with the severest penalty. At the same time, this theocratical form of government, with Moses as minister, or mediator, between *the King*, and the people, did not set aside all the institutions of the patriarchal time. The chiefs of the tribes, and heads of the families, and the scribes, or genealogists, still retained a part of their ancient functions. Moses contented himself with appointing, in conformity with the advice of Jethro his father-in-law, a number of minor judges, who should preside, some over a thousand, others over a hundred, others over fifty, and others, in fine, over ten persons. These judges dwelt among the people, who belonged to their jurisdiction—they heard their causes, and decided upon them. In difficult cases, an appeal lay to Moses, and after his time, to the chief of the state, who, in pronouncing judgment, was to be guided by the high priest, the chief interpreter of the law. In each of the principal cities, the chiefs of the tribe—the chiefs of families—the *shoterim*, or scribes—together with the judges, at least of the higher order, formed the senate, of that city, or body of elders, by whom the government was administered in the city, and all its neighbourhood. A tribe was represented by the assembly of all these elders ; and the entire nation, by the assembly of all the chiefs of the

tribes. The Levites had, also, a high place in the Hebrew commonwealth. Their functions were hereditary ; and not only were they, as ministers of God, intrusted with the care of everything, which appertained to the Divine worship, but, also, as might be expected in a theocracy, many civil affairs were confided to their superintendence and direction.

Third—After the time of Moses, and down to the election of Saul as king, the plan of the Mosaic government, continued to be carefully carried out, under *Josue and the Judges*. And, as we shall see afterwards, even when the kingly office was introduced, the fundamental principle, of *the theocracy*, was not altered. After the death of Moses, under whom the people were brought out of Egypt, and received the law, (so that he is styled the legislator of the Jews,) Josue became the chief minister of God, in the government of the Hebrews. At the same time, the special duty which devolved upon *him*, was the introduction of the people into the promised land. After him, for the space of more than 300 years, the chief office in the state, was held, in succession, by certain magistrates, who are called Judges, in the scripture ; and the last of whom, was Samuel. There was a great difference between the power of all these, and the kingly power, which was afterwards introduced ; as the scripture clearly testifies in several places. Thus, when the people offered to Gedeon, and his posterity, the kingly power, saying, “Do thou rule over us, and thy son, and thy son’s son, because thou hast freed us from the hand of Madian :” he answered, “I will not rule over you”—that is, I will not be your king—“nor my son ; but the Lord your God, shall rule over you,” (Judg. viii., 23.) Now, Gedeon, although he rejected the kingly power, which was thus offered to him, yet continued to preside over the people in capacity of judge. Again, we see a clear difference pointed out between the two kinds of authority, in the words of God to the Judge Samuel, when the people demanded a king—“They have not rejected thee, but me, that I should not reign over them.” (1 Kings, viii., 7.) These words prove that the kingly rule and government of God, was more immediate, in reference to the Hebrew people, before the installation of Saul, than it was afterwards, during his time, and the time of his royal successors. In reality, the Judges, as is easily collected from their history, recorded in scripture, were chiefs, who, for the greater part, first distinguished themselves by delivering the people from slavery and oppression, and afterwards, during life, governed them according to the ordinances of the law, and the counsel of the elders. They owed their elevation neither to family or wealth, but were, either wonderfully raised up by God, or stood indebted for the honourable office, which they held, to the election and invitation of the people. A threefold duty devolved upon the *judge*—First, to deliver the people from slavery, or the oppression of their enemies. Second, to preside in war ; for, these judges were the commanders of the army ; hence, Josephus calls them *στρατηγους*. Third, to judge, in a more strict sense ; that is, to administer the law to the people, and to settle their disputes, by a just sentence, as did, for example, Heli and Samuel. Of course, it would depend upon the circumstances of the time, whether or not each of the judges, would be called upon to exercise all these duties. Hence, some of

them, as Thola, Abesan, Abialon, Abdon, are not mentioned as having carried on any war, but merely as presiding over the people, and administering the law to them. The inferiority of the power of the judges, as compared with that of the kings, appears in this: that the judges could neither make new laws, nor impose tributes on the people. Moreover, the judges did not use the diadem and sceptre, nor were they attended by a royal retinue or guard; neither were they anointed as the kings were, nor was their power hereditary in their families. (See the *Præfatio in librum Judicum—inter Præloquia Bonfrerii.*) In a word, the power of the judges did not, in any way, interfere with those immediate relations, which God bore to the people, as their king. During the time of their presidency, we behold that part, of the Mosaic plan of government, fully carried out, according to which, each tribe lived independent, under the government of its own chiefs. If a difference arose between tribes, it was either amicably adjusted, or left to the arbitration of the elders of some tribe not concerned in the dispute, or submitted to the decision, of the chief of the state for the time being, or of the high priest. Notwithstanding, however, this independence of each tribe, there were several bonds, by which all the tribes were united together, so as to form but one people. These were, the community of origin from Abraham, Isaac, and Jacob; a common hope in the same promises; the necessity of mutual support against the common enemy; the belief in the same God; the possession of the same place of worship; the common connection with the same priesthood; together with the deference that was paid to the actual chief of the state. Besides all this, if it ever happened that any tribe, persevered in a line of conduct injurious to the common interests, the other tribes, then, did not even hesitate to have recourse to arms, in order to recall their misguided brethren to a sense of duty. (Jos., xxii., 34; Judg., xx., 1st and following verses.) Matters, in which the common interests of all the tribes were involved, were discussed in a general assembly, or congregation of the chiefs, who were convoked by the president of the state, or judge, or, in his defect, by the high priest. (Numb., x., 2-4; Judg., xx., 1; Josue, xxiii., 1, 2.) The place of meeting of the assembly was generally at the entrance to the Tabernacle. (Numb., x., 3; Judg., xx., 1; xxvii., 28; 1st Kings, x., 17.) Sometimes another place, distinguished by some remarkable event or circumstance, would be selected. (Josue, xxiv., 1; 1st Kings, xi., 14, 15.) As long as the Hebrews sojourned in the desert, the assembly was convoked by the priests, by sound of trumpet: but, in Palestine, it was necessary to employ heralds, or couriers, for the purpose, on account of the distance of the places, where the people dwelt. It appears from Numbers, (x., 4,) compared with Deuteron., (xxix., 9, 10,) and Judges, (xx., 1, 2,) that there were two kinds of assemblies; one, to which, only the princes of tribes and heads of families were called; the other, to which, in addition to these, the genealogists (*shoterim*), the several judges, and sometimes, at least, the people generally, were invited. It appears, also, from Numbers, (x., 4,) that when the first of these assemblies was to be convoked, the silver trumpets should be sounded but once; from which it appears, that to convoke an assembly of the second kind, the trumpets should be, at least,

twice sounded. It must be observed, however, that the princes of the tribes, together with the heads of families, represented the whole people. These are called the *elders of the people, the rulers of the congregation*. (Exod., xix., 7; xxxiv., 31, 32.) That these had the representative character, which we here attribute to them, appears clearly from the examination of several places in Exodus and Leviticus. To this assembly Moses communicated the commands of God, which were afterwards announced to the people by the proper officers. (Exod., xix., 7; Numb., xi, 25, 30.) In this assembly, or senate, war was proclaimed—peace agreed upon—leagues sanctioned—the leaders in battle elected. The people, generally, submitted, without murmuring, to its acts and decrees: sometimes, however, they loudly expressed their dissatisfaction with its proceedings. (See Josue, ix., 18, 19.) Enough has been said of the Mosaic system of government, to show that the stability of the state was not necessarily bound up, with the uninterrupted succession of those governors, who are styled judges in the scripture: nor need we be astonished to find, that, apparently, the authority of some of these judges was recognized, only by some of the tribes.

CHAPTER II.

OF THE KINGS, THEIR MINISTERS, AND THE OTHER MAGISTRATES OF THE JEWISH PEOPLE.

WE must here observe, in the first place, that the theocracy did not, by any means, cease with the introduction of the royal power. During the whole period of the existence of the Hebrew state, down to the departure of the sceptre from Juda, God continued to govern the Israelites conformably to that stipulation, which he had announced to them, by Moses. (Exod., xxix., 4, 5; xxiii., 20, 33; Levit., xxvi., 3, 46; Deuter., xxviii., 30.) This was, that they should enjoy prosperity, as long as they would remain faithful to God, their King; but that a departure from this fidelity, should involve them in various troubles and calamities. By this fundamental principle, must the entire history of the people of the Old Testament, in prosperity and adversity, be judged. From Josue to Samuel, we find, in the Book of Judges, and the beginning of the first Book of Kings, the record of the fulfilment of the promises and threats of God, according as the people were faithful or disobedient to His commandments. And when the presidency of Samuel, gave way to the institution of the monarchy, the choice of the king was left to be determined by lot: which meant, that the selection was referred to God, that thus all might know, that God continued to be the king of the nation, and that he, who was thus selected, reigned, merely as one, who was in a very peculiar manner, the vicegerent of God. Hence, the same rule, in reference to the prosperity or adversity of the nation, continued. And whereas Saul, failed to conduct himself as became

his position, he was informed of the Divine decree, by which the kingdom should be transferred to another family. (1 Kings, xiii., 5–14; xv., 1–31.) In fine, Samuel the prophet was commanded by God, to designate David as king: and, thus again, did God declare, that to Him, as in a special manner, king of the nation, it appertained to appoint, that other king, who should be His viceroy in its government. (1 Kings, xvi., 1–13.) The reign of David was prosperous, because the people adhered firmly to God, during that reign. Afterwards, when Solomon departed from his duty to God, tumults arose: and throughout the books of Kings and Paralipomenon, we read of one calamity or another, invariably following from infidelity to God's law. The prophets whom God sent in the time of the Kings, unceasingly exhort the people to the observance of the Divine commandments, and threaten them, with exile from their country, as a punishment of their continued disobedience. The people, not having repented, were accordingly carried away into captivity: and when they, who had belonged to the kingdom of Juda, returned to God in the days of their affliction, they were consoled with the assurance, that they would soon be permitted to return to their own land. In a word, from the time of Moses, until the Jews ceased to be the special people of God, we behold these two principles of the Jewish government, in constant operation: first, *That God should be in a particular manner the king of the Hebrew nation*: and secondly, *That obedience to His laws on the part of the nation, should be rewarded with the public prosperity; whilst disobedience to these laws, should entail upon the state, the most signal calamities.*

We proceed now to speak more particularly of these Hebrew kings; having said enough to show, that the theocracy did not cease with their introduction.

First.—*The inauguration* of the kings was performed with various ceremonies, the principal of which was, the anointing with the holy oil. This anointing was performed by the high priest, the minister of God, hence, kings are so frequently styled in scripture, *the anointed of the Lord*. The inauguration of the kings of Israel, differed, in some points, from that of the kings of Juda. It does not appear, for instance, that they received the unction with the holy oil; as this oil was only kept in Jerusalem. We read of the prophets having sometimes privately anointed certain persons; but this appears to have been merely a symbolical action, by which the kingly dignity was promised to these persons. (1 Kings, x. 1; xvi. 13, &c.) The ceremony of inauguration was performed by the high priest; at first, in some public place; and at a later period, in the temple. The monarch became the *anointed of the Lord*, as soon as the holy oil was poured upon his head. Then they put on him the diadem or crown, and gave him the sceptre. Then they read to him what is called the law of the kingdom—the duties which Moses marked out for the chief of the state; and they exacted from him an oath, that he would reign in a manner conformable to this law. The princes of the tribes then took an oath of obedience and fidelity to him, as well in their own name, as in the name of the people. Afterwards the king passed through the city, accompanied by his officers and the princes of the people, preceded by musicians, and followed by vast

crowds of the populace, who rent the air with their acclamations. There are several allusions in the scripture to this triumphal procession. Finally, all the chief men of the kingdom accompanied the new king to his palace, where, being seated upon his throne, he received their congratulations. Such appears to have been the manner of proceeding at the inauguration of the kings; as may be inferred from several references to the matter in the scripture, particularly in the books of Kings and Paralipomenon. However, in the installation of Saul, several of these particulars appear to have been omitted.

The chief distinctions of majesty mentioned in scripture, are, the royal apparel, the throne, diadem, and sceptre. The apparel of the kings of the east was splendid, and their retinue numerous and magnificent. As purple and white were the most esteemed colours, it is likely that the Israelitic kings dressed in purple and fine white linen. The throne was an elevated seat, on which when the king sat, his feet rested upon a footstool. The throne was ascended by steps, and was usually highly ornamented, as was the throne of Solomon. (3rd Kings, x. 18–20; 2nd Paralip. ix. 17.) The diadem or crown was also rich and ornamented; although, at first, it appears to have been merely a narrow fillet passing round the head. The sceptre, in very ancient times, was a spear or javelin, as Justin informs us, *lib. xliii.*, c. 3: such was the sceptre of Saul. (1 Kings, xviii., 10; xxii., 6.) Afterwards, it was a staff, made from the branch of some tree, and variously ornamented, with gilding, rings, and nails of gold.

The *royal table* was most sumptuously supplied, and numerous officers, attendants and servants of the king, were provided with food from the royal kitchen. Hence, what is stated in the 3rd Kings, iv. 22, 23—regarding the immense quantity of provisions daily consumed by the household of Solomon, need not surprise us. The vessels of the king's table were numerous and costly—often of massive gold, (3rd Kings, x. 21,) especially at banquets, which were of frequent occurrence. Musicians attended at the royal feasts. It was only in Babylon, that women were permitted to be present at, and partake of, those banquets, with the men. In Persia, the queen was present at the early part of the feast, until the men began to drink freely of wine. (Dan. v., 2, 3–23; Est. i., 9; v., 4–8; vii., 1.) These particulars are also attested by profane historians. As God was, in a peculiar sense, the king of the Hebrews—the peace-offerings held the place of His royal banquets. Hence, the people partook of these; the *king* having first received His portion, in some of the principal parts, of the victim, which were burned on the altar. Of course, all was presented to Him in sacrifice; and moreover, the blood of the victim was poured out at the foot of the altar; so that, the people might clearly understand, that what they thus received was dispensed to them from the table of their *great king*.

The Hebrew kings, doubtless, *observed great state*: yet they did not, for the most part, like the other monarchs of the east, withdraw themselves from the sight of their subjects. Far from punishing with death, the person, who presented himself before them without having been summoned, as was the case in Persia, (Esth. iv., 11), they often threw open the gates

of their palace to all, and gave audience to the most humble of their subjects. It was at the same time, a mark of great favour, and the special privilege of the principal ministers of state, to be admitted at all times to *see the face of the king*. (2 Kings, xiv. 24–28–32; Prov. xxix. 26.) This happily illustrates what our Redeemer says in St. Matthew, (xviii. 10,) regarding the angels of the little ones, who *always see the face of the Father, who is in heaven*. When the king went out from his palace, he was always surrounded by a brilliant retinue: and when he visited the provinces, a courier preceded him to apprise the people of his coming, that so they might be prepared to receive him in a suitable manner. Although royal chariots are sometimes mentioned in the bible, it is nevertheless certain, that the Hebrew kings, most frequently made their journeys, riding upon asses or mules. The royal palaces and gardens, constituted no inconsiderable part of the magnificence of the kings: to which we may add the royal sepulchres, which were hewn out of the solid rock. The kings were treated with great respect and veneration by the people; the names, by which they were usually designated or addressed, were *Lord* or *Master*, (מלך) *king*, the *anointed of the Lord*.

The duties of the king.—In the early times, kings were the leaders or generals in battle, the supreme judges of the people, and the high priests of the nation. (Gen., xiv., 18, 19.) Hence, the same Hebrew word, *cohen*, (כֹּהֵן) is used to designate a *priest*, and the supreme civil magistrate. (Exod., ii. 16; iii. 1.) But the king of the Hebrews could not arrogate to himself the sacred ministry, which belonged to the tribe of Levi, and the family of Aaron. However, as vicegerent of God, who was properly the king of the Hebrews, (as we have explained already,) it was his duty to take care that Divine worship should be strictly attended to, according to the law. This duty was particularly well performed by the pious kings, David, Josaphat, Ezechias, and Josias. Among the Hebrews, the duties of commanding the army, and of judging the people, were performed, either by the king in person, or by others deputed by him. The institution of Moses, in regard to the inferior judges, continued under the kings; but it was the duty of the king to take care that none, but persons properly qualified, should be appointed to the office of judge. It was his duty, moreover, to receive and decide upon the appeals from the inferior tribunals. In this office, he was to be assisted by the high priest.

The rights of the kings.—The Asiatic kings in general, have from ancient times exercised an arbitrary and unlimited power over their subjects. In some of those countries, however, a limit was placed to the authority of the king: and among the Hebrews, the regal power was defined and limited by the law of Moses. (Deut., xvii. 14–20.) Moreover, the chief men of the state, or nobles, retained considerable power even under the kings. Hence, in the case of Saul, and of David, we find the nobles laying down in writing, the conditions upon which these kings were to govern; which conditions, upon their own part, and the part of their successors, both Saul and David bound themselves by oath to observe. (1 Kings, x., 25; 2 Kings, v., 3; Comp. 3 Kings, xii., 1–18.) The prophets also, who were sent from time to time, as legates of *the great king*, opposed themselves to the abuse

of the royal power—freely reprehending even kings themselves, when they departed from the law of Moses. With all these safeguards against the abuse of royal authority, it was, notwithstanding, often greatly abused, as the history of the Old Testament abundantly proclaims. At the same time, the legal rights of the Hebrew kings, were very extensive. As vicegerents of Jehova, they enjoyed the right of commanding, and executing every thing, which conduced to the observance of the law of Moses; and of prohibiting everything that was opposed to that law. Hence, not only could they, like the judges in preceding times, issue commands, but they could, moreover, enact laws. (2 Paralip. xix., 11; Isaias, x., 1); which, however, were not immutable, like the laws of the Persians. (Est. i. 19; Dan. vi., 16.) It is inferred from 2 Kings, xiv., that they sometimes dispensed from the punishments decreed by the law of Moses: but this was a power, which religious kings would rarely exercise.

The revenues of the king.—It appears from the 1st Book of Kings, (xvii., 25,) that a certain fixed tribute was paid by the people, towards the support of the King. Of the amount of this tribute, no record has been preserved. It may have been paid, partly in money, and partly in kind, viz., in cattle, corn, &c. It appears that this tribute was higher in amount, and consequently, more oppressive, under Solomon, than it had been before. Hence, the people applied, after his death, for a diminution of the impost: and the refusal of Roboam, to comply with their demands, was the occasion of the schism of the ten tribes. (3 Kings, xii., 18; 2 Paralip. xvii., 5.) Besides this, the Hebrew kings had several other sources of revenue; as may be inferred from the usages, which then prevailed in other eastern kingdoms; as well as from several references to the matter in scripture. First, there were spontaneous gifts on the part of the people. (1 Kings, x., 27; xvi., 20.) Second, the king's flocks. (1 Kings, xxi., 7, 8; 2 Kings, xiii., 23; 1 Paralip., xxvi., 10.) Third, royal farms, vineyards, and olive gardens. Fourth, the chief part of the spoils taken in war, went to the king; who, moreover, imposed tribute, upon the conquered nations; which tribute was also called a gift, and was paid, partly in money, and partly in cattle, sheep, and agricultural produce. (3 Kings, v., 1.) Finally, there were the duties levied upon foreign merchants, who passed through the kingdom. (3 Kings, x., 15.)

As to the ministers of the king:—

First.—It is observed by Calmet, that the sons of the king, were often the chief ministers of state. The heir presumptive had many advantages over the rest of his brothers. Solomon, for instance, was placed upon the throne before the death of his father. And it is thought, that other instances occurred, both in the kingdom of Juda, and Israel, in which, the heir was associated to the royal dignity and office, during the lifetime of his father.

Second.—The Hebrew kings, like all the Eastern monarchs, had a very numerous court. Now, the first dignity of the palace, was that of *governor* or *master of the king's house*. (2 Paralip. xix. 11.) He was steward of the household, and had committed to him, the charge of the servants, and indeed of every thing, which belonged to the palace. The peculiar marks

of his dignity and office, appear to have been—a key, which he carried on his shoulder—a magnificent robe and girdle—the name of *father of the house of Juda*, and a distinguished place in the assemblies. (Isai. xxii. 21, 22.)

Third.—Among the most important offices of the court, was that of chancellor or remembrancer to the king, *Maskir* (מִזְכִּיר). His principal duty appears to have been, to arrange in order, and preserve, the state registers; and to keep a diary of all the doings and occurrences, in which the king was concerned. It is to such officers, probably, that after-times were indebted for that historical collection, which is so often referred to in scripture, by the name of *the words of the days*.

Fourth.—*The secretaries of the king* are usually, in the scripture, joined with the chancellors, of whom we have been speaking. There are three sorts of scribes or secretaries, *Sopherim*, (סֹפְרִים) known to the sacred volume; the first were simple notaries, who registered contracts, and other deeds, appertaining to the affairs of private persons. The second, were the scribes, who copied and explained the scripture: these were the doctors of the law among the Hebrews. The third sort, were the scribes or secretaries of the king, of whom there is question in this place. They wrote the ordinances, edicts, and letters patent of the king; they kept the registers of his troops, cities, his revenue and expenditure. They resided at court: and it appears, that it was in the apartment of the king's secretary, that the principal officers of justice and police, usually held their meetings. (Jerem. xxxvi., 12.) The book of Esther, also, speaks of the scribes of Assuerus, who wrote the ordinances and edicts. (iii., 12; viii., 9.)

Fifth.—We may justly place, among the principal men of the kingdom, him, who was styled *the friend or companion of the king*. With him, the king familiarly conversed; and, moreover, he had, sometimes confided to him, a leading office in the government of the kingdom, or of the palace. (3 Kings, iv., 5; 1 Paralip. xxvi., 34.) We learn from the first Book of the Machabees, that this name of *the king's friend*, came afterwards to signify that personage, who was second in the kingdom—next after the king—answering to the prime minister of state, with us. (1 Macha. x., 65; xi., 26, 27.)

Sixth.—*The counsellors of the king*, are frequently mentioned in scripture. (3 Kings, xii., 6–12; 1 Paralip. xxvii., 32; Isai. iii., 2, &c.) The name itself sufficiently indicates their office. Among them, we may place the prophets; whom, it was customary with the pious kings to consult. (2 Kings, vii., 2; 3 Kings, xxii., 7, 8, &c.) On the other hand, wicked and idolatrous kings, like the Pagan monarchs, took counsel with false prophets. The high priest is also reckoned among the royal counsellors (2 Kings, viii., 17; 1 Paralip. xviii., 17); which was very congruous, in a theocratical form of government.

Seventh.—We may next mention, among the ministers of the king, the superintendents, of his lands and trees, of his vineyards, and olive yards, of his flocks of cattle, sheep, goats, camels, and asses: to whom we may add, the superintendents of the king's *treasures* or *riches*; which, in the

language of the Hebrews, mean, the wine and oil laid up in the king's cellars, and the corn granaries of the king.

Eighth.—Nor must we omit here to mention, the collectors of the king's tribute.

Ninth.—In the reign of Solomon, mention is made of the *officers of the king's table*: these were twelve in number one for each of the twelve cantons of the kingdom: and each, in his turn, was bound to furnish, from his canton, all things required for the consumption of the king's table. It does not appear that the other kings, who succeeded Solomon, were in a condition to imitate his magnificence, in this respect.

Tenth.—Among the ministers of the king, we may reckon the eunuchs, who had the superintendence of that part of the palace, which was appropriated to the wives of the king. They had free access to the sovereign; and often rose to situations of great dignity and trust in the state. The law of Moses, prohibited such mutilation, eunuchs were procured from other countries; and at vast expense. They are frequently mentioned, when there is question of the court; whether it be, of the kings of Israel, or of Juda. (3 Kings, xxii., 9; 4 Kings, viii., 6; xxxviii., 7.)

Eleventh.—Lastly, the soldiers of the king's life guard, rendered important services to him. Their principal duty was, to protect the person of the sovereign: besides this, they appear to have been employed, in executing summary justice on state criminals. In the time of David, the royal life guards, were called Cerethites, and Phelethites (2 Kings, xx., 23): concerning the origin of whose names, commentators and critics are by no means agreed. In the Chaldee Targum on second Kings, they are termed, "archers and slingers;" and, as the Hebrews were expert in the use of the bow and the sling, it is not improbable that the royal guards were armed with them. The life guards of the Asmonean princes, and subsequently, of Herod, and his sons, were foreigners: they bore a lance or long spear, called by the Romans, *spiculum*; and, hence they were denominated in Greek, *σπικουλατωρες*. (Mark, vi., 27.)

The other magistrates were—The princes of the tribes; the heads of families; the genealogists, (*shoterim*); and judges: all of whom, retained considerable authority, even in the time of the kings; and constituted the senate of the several cities of the kingdom. (3 Kings, xii., 1, 24; 1 Paralip., xxiii., 4; xxvi., 29, &c.) However, as Jahn observes, the genealogists and judges were designated by the king, in the same way as the other royal prefects.

CHAPTER III.

OF THE GOVERNMENT OF THE JEWS, FROM THE TIME OF THE BABYLONIAN CAPTIVITY, TO THE SUBVERSION OF THEIR CIVIL AND ECCLESIASTICAL POLITY.

FIRST.—*During the captivity*, the Hebrews retained their princes of tribes, and heads of families; by whom they were governed, with a power subordinate to that of the royal prefects. (Ezech., xiv. 1; xx. 1; Esdras, i. 5; iv. 3, &c.) All the kingdoms, in which they (the Jews) dwelt, from the time of the overthrow of the kingdoms of Israel and Juda, down to the destruction of Jerusalem, appear to have indulged them thus far, in their attachment to their ancient system of government. Besides the chiefs of tribes and families, it appears highly probable, that, during the time of the Babylonian captivity, there was always some one Jewish prince, whose authority was recognized by all the people; we may fairly suppose, that Jechonias was the first, who held this authority: to him succeeded Salathiel; who was again replaced by Zorobabel. In Egypt, also, there was a chief Jewish governor, as we may call him, who was styled, *Alabarch*, or *Ethnarch*. In Syria, in like manner, the Jews were permitted to have their *Archon*, or president, taken from their own body: and, that the Romans were disposed to indulge this people in the possession of a similar privilege, appears from the fact, that the Roman law, at the time of which we speak, allowed the Jews, who were subject to Rome, to submit their disputes and lawsuits to Jewish arbitrators, whose sentence, the Roman officials were bound to execute. And, since, in the time of St. Paul, the Roman authorities made no distinction, between Christians and Jews (Acts, xxiii. 24); hence, the apostle severely censures the Christians of Corinth, for bringing their disputes before the pagan tribunals, instead of submitting them to arbitrators, chosen from amongst themselves. (1 Cor., vi. 1–7.) Jahn *Archæologia*, sec. 233. Glaire, *Introduc.*, tom. ii., p. 529.)

Second.—On the subversion of the Babylonian empire, by Cyrus, the founder of the Persian monarchy, (B.C., 543,) this prince authorized the Jews, by an edict, to return into their own country, with full permission to enjoy their laws and religion; and, he gave a decree for the rebuilding of the city and temple of Jerusalem. In conformity with this edict, the Jews returned, under Zorobabel, and the theocratic government, which had been in abeyance, during the captivity, was resumed.* At first, in the re-erection of the city and temple, and re-organization of the state, the Jews had several difficulties to contend against; the chief of which was, the hos-

* We may observe here, that it was only the kingdom of Juda that was recalled from captivity. The kingdom of Israel was never restored. Its overthrow was the work of the Assyrians, by whom its people were carried away captives.

tility of the Samaritans: but, at length, they triumphed over all these obstacles, through the exertions of their pious governors, Esdras and Nehemias. After *their* death, the Jews were governed by their high priest; in subjection, however, to the Persian kings, to whom they paid tribute. (1st Esdras, iv. 13; vii. 24.) At the same time, this subjection to the Persian kings, left them in the full enjoyment of their religious liberties: whilst it could be hardly said, to have interfered with their civil freedom. Nearly three centuries of uninterrupted prosperity ensued. The privileges granted by the Persian kings, being continued by Alexander the Great, and the various Grecian monarchs, his successors, to whom the Jews were subject. Then came the reign of Antiochus Epiphanes, King of Syria, by whom they were most cruelly oppressed, and compelled to take up arms in their own defence. Owing to the valiant conduct of Judas Machabeus, and his brothers, the Jews sustained a vigorous struggle, for twenty-six years, against five successive kings of Syria; and, at length, succeeded in establishing their independence. From this period down, for the space of more than one hundred years, the family of the *Machabees, gave rulers to the Jewish nation, who united, in their own persons, the regal and pontifical dignity. The downfall of the Machabean princes, had its beginning in family disputes; Hyrcanus the Second, having been opposed by his brother Aristobulus. Then the Romans, under Pompey, interfered; defeated Aristobulus; captured Jerusalem; and reduced Judea to a tributary province of the Republic. (B. C. 59.)

Third.—Julius Cæsar, having defeated Pompey, continued Hyrcanus in the high priesthood; but bestowed the government of Judea upon Antipater, an Idumean by birth, who was a Jewish proselyte. After Antipater, his son Herod, surnamed the Great, was enabled, by the favour of the Romans, to obtain the government of the kingdom, together with the title of king. After Herod, we find the government of some of the provinces of Palestine, in the hands of tetrarchs. According to a very common opinion, the origin of the name and dignity of tetrarch, is thus explained: when the Gauls, having made an irruption into Asia Minor, had obtained, from

* As to the name *Machabee*, we may here observe that critics are by no means agreed upon its derivation. It is a very common opinion, that it is formed from the four letters, M. C. B. I., which might have been displayed upon the sacred standard of Judas; and which were the initials of the words of the text, (Exodus, xv. 11,) *Mi Camoka Bedim Jehova* מִי כְמוֹךָ בְּאֵלִים יְהוָה —“Who is like to thee among the strong (or among the gods,) O Jehova.” In a similar way, did the Romans, by the letters, S. P. Q. R., represent upon their standards, the words, *Senatus Populus Que Romanus*. At the same time, the name appears to have been given to Judas, the son of Matathias, before he engaged in any battle. This Judas was the first person, who bore the name; from him it passed to his brothers; and was afterwards given to all those, who, in the persecution of Antiochus Epiphanes, and the other Syrian kings, distinguished themselves, by their courage in the defence of their country, and of the holy law of God. In the latter times of their history, the Machabean rulers of Judea, were better known by the appellation of the Asmonean, or Assamonean princes: a name which they derived from *Assamoneus*, the great grandfather of Matathias; as Josephus informs us, (Josephus *Antiq.*, xii. 6. *Calmet Diction.* vv. *Assamonæi et Machabæi*.)

the king of Bithynia, that district, which was afterwards called, from them, Galatia, they formed themselves into three divisions or tribes; each of which, was sub-divided into four cantons, or tetrarchates, under the government of their own tetrarchs: the tetrarchs themselves being subject to the king. The name *tetrarch*, therefore, properly designated the chief magistrate, of the fourth part of a tribe or people; who was himself subject to the king or emperor: but afterwards, it was extended to other chief magistrates, who, with a like authority, governed any province or country; even though, it might not be the fourth part of a tribe or people. Such tetrarchs were Herod Antipas, and Philip, sons of Herod the Great. (Matt., xiv. 1; Luke, ix. 7.) These, although in their respective jurisdictions, they acknowledged no superior but the emperor, were, nevertheless, inferior in dignity to the Ethnarchs; who, although they assumed not the name of king, were yet honoured by their subjects with this appellation, and otherwise treated with the respect due to kings. Thus was Archelaus treated. He was the eldest son of Herod the Great, and was Ethnarch of Judea, Samaria, and Idumea. (Matt., ii. 22.) Josephus *Antiq.* xvii. 11.

Fourth.—Judea having been reduced to the form of a Roman province, first after the Ethnarchate of Archelaus, and subsequently after the reign of Herod Agrippa, it was governed by a procurator, who in the New Testament, is called *πρωτοπρεσβυτης* (Dux) *president*. By Josephus he is called *πραιποσιτος*, meaning the same as the Latin *procurator*. These governors were sometimes taken from the ranks of the Roman knights; sometimes from among the freed-men of the Emperor. Thus, Felix and Festus, mentioned in the Acts of the Apostles, were both freedmen of Cæsar, by whom alone, these prefects were named, and not by the senate; for, the Emperor reserved to himself, the appointments to the government of the frontier provinces. The duty of the procurator was, to collect the tribute, to administer justice, and quell revolts. Sometimes, he was subject to the jurisdiction of the nearest pro-consul. In this way, was the authority, of the procurator of Judea, dependent on the pro-consul of Syria. Notwithstanding this, there was great authority in the hands of the procurator: he even held the power of life and death. In Judea, this governor had at his disposal six cohorts of soldiers; five of which, remained at Cesarea, his usual residence; the sixth was stationed at Jerusalem; to which city, the procurator went up at the time of the principal festivals; in order that he might, the more readily, take measures to quell any tumult, which might arise. The Jews endured their subjection to the Romans, with great reluctance; on account of the tribute, which they were obliged to pay. In other respects, however, they enjoyed a large measure of national liberty; as appears from several passages of the New Testament, too numerous to be quoted here. To any one, reading with attention this part of the sacred volume, it is quite manifest, that the Jews had full permission, to worship in the temple and the synagogues—to practise their religious rites, and to live very much, according to their own customs and laws. Thus, they had their high priests, and council or senate; they inflicted lesser punishments: they could apprehend culprits, and bring them before the council; and if the aid of the Roman soldiers was necessary for this purpose, they could pro-

cure it, by applying to the governor. Further, they could bind men, and keep them in custody; and, in fine, they could investigate all infractions of the law, and examine witnesses in every case; but, they could not proceed to the infliction of capital punishment. The power of life and death, was no longer in their hands. This they testified themselves, when they said to Pilate: *It is not lawful for us to put any man to death.* (John, xviii. 31.) In this state, did the government of the Jewish nation continue, until that fatal war with the Romans, which ended in the destruction of the temple and city of Jerusalem, and the subversion of their civil and ecclesiastical polity.

CHAPTER IV.

OF THE COURTS OF JUDICATURE, AND LEGAL PROCEEDINGS MENTIONED IN THE SCRIPTURE.

I.—*Of the Hebrew courts of judicature:—*

First.—According to the laws of Moses, each city and town, was to have its judges; whose jurisdiction, should extend also to the surrounding villages. (Deuter. xvi., 18.) From the decision of these, an appeal lay to the principal judge or chief of the state, assisted by the high priest; as we have already, more than once, explained. To this superior tribunal, serious cases might be referred, even in the first instance. This state of things was re-established on the return from the captivity; and continued unaltered, even until the time of the Machabees; when a supreme tribunal was instituted, of which, we first find mention made under Hyrcanus the Second; and which, notwithstanding all that the rabbins say to the contrary, had nothing in common, with the council of the ancients of Israel, established by God to assist Moses in the government of the people. After the institution of the great council at the time of the Machabees, the tribunals, established by Moses in the several cities and towns, still continued. This appears from the testimony of Josephus, who says that they existed in his own time. (*On the Jewish War*, Book ii., xx. § 5.) He says, that the regular number of judges, for each of these local tribunals, was seven; and that to each tribunal, two officers were assigned out of the tribe of Levi. (*Antiq.* iv., 14.)

Second.—As we observed above, there was instituted in the time of the Machabees, the great council or *Synedrium*, called by the Talmudists, *Sanhedrin*. It consisted of seventy-two judges. The president of it was always the high priest. We are informed by the Talmudists, that it had two vice-presidents; one of whom, sat on the right hand of the president, the other on his left. The assessors were: 1st, the *chief priests*; by whom we are to understand those, who had enjoyed the dignity of high priests; as well as, the heads of the twenty-four classes, into which the priests were distributed. 2nd, the *elders*; by whom are meant, the chiefs of tribes,

d heads of families ; 3rd, the *scribes* or doctors of the law. However, not all the scribes, nor all the elders, were members of the Sanhedrin ; but only those among them, who had obtained this dignity, by election, or the nomination, of the prince, or chief governor of the state. To this tribunal were brought, appeals from the other courts ; and to it belonged, to decide, at the first instance, upon those weighty causes, which affected the general interests, of the state, or of religion.

Third.—As to the other tribunals, which existed in the time of our Redeemer.—The Talmudists inform us, that there was one, consisting of twenty-three judges, which took cognizance of capital cases, in which the general interests of the state or of religion were not involved : it was of course inferior to the Sanhedrin ; and many commentators suppose, that to our Redeemer alludes, by the name of *the judgment*, (Matt. v. 22.) Jahn is of opinion, that this tribunal of twenty-three judges, was no other than the tribunal of each synagogue ; to which there is reference in John, vi. 2 ; and 2 Corinth. xi., 24 ; and which treated, exclusively, of cases in which religious questions were involved ; with the power, merely, of inflicting the punishment of thirty-nine stripes. (Jahn, *Archæol. Bibli.* § 239.) The Talmudists further inform us, that there was, in these later times of which we are speaking, another tribunal, consisting of but three judges, to which matters of slight importance were referred. Jahn, however, well observes, from the place above quoted, that these were really the courts of arbitration, before which the Romans permitted the Jews to carry their disputes. This character of the tribunal in question, sufficiently appears from what the Talmudists say regarding it, viz., that one of the judges was chosen by the plaintiff, another by the defendant, and the third by both. As we have seen already, the Christians even, in the time of St. Paul, enjoyed the privilege of bringing their disputes before a similar tribunal ; because at that time, the Roman law made no distinction between Christians and Jews. With respect to the Jewish tribunals in general, we may observe, that under the Roman government, their power of inflicting punishment, was to a great extent withdrawn. However, they retained still the right of pronouncing sentence : but, for the execution of the sentence, they should have recourse to the Roman procurator. We may observe, moreover, that throughout the same time, during which, the Jews continued to be a nation, the elders (*zabaim*) enjoyed great authority among the people. These were, the chiefs of the tribes, and the heads, of the several families, into which each tribe was divided. These elders are often mentioned in the New Testament : but it does not appear, that at that period, they had any authority distinct from that, which belonged to them as members of, the Sanhedrin, or some of the other tribunals already mentioned.

Fourth.—The Roman tribunals, mentioned in the New Testament, are : 1st, the provincial tribunal, or the court of the Roman procurator. 2nd—The tribunal of the Emperor, or of Cæsar ; to which a Roman citizen had the right to bring his causes, by appeal from the provincial authority : hence, we find in the Acts of the Apostles, that St. Paul, as a Roman citizen, exercised this right.

Fifth.—The Areopagus was an Athenian tribunal, which, in the time of

St. Paul, held permission from the Roman government, to continue its sittings and the exercise of the functions, for which it was originally instituted. It is said to have been instituted by Cecrops the founder of the city of Athens; and was celebrated for the strict equity of its decisions. Among the various causes, of which it took cognizance, were, matters of religion; the consecration of new gods, erection of temples and altars, and the introduction of new ceremonies into divine worship. Hence, St. Paul, as a preacher of a new religion, was brought before it. (Acts, xvii., 18.) Its sittings were held on the Ἀρειος πάγος or *Hill of Mars* (whence its name was derived); an insulated precipitous rock, standing in the midst of the city of Athens.

Now as to legal proceedings:

We may first, however, premise a few words, respecting the time and place of the trial of causes: and *first*, of the time. It was in the forenoon or early part of the day, that causes were to be tried. (Jerem. xxi., 12; Ps. c., 8.) The Talmudists will not allow capital cases to be tried at night. They also pronounce it to be unlawful, to examine the case, to pronounce sentence, and to execute it, all on the same day; they prescribe, that the execution of the sentence at least, be put off till the following day. All these regulations were neglected in the tumultuous trial of our Divine Redeemer. (Matt. xxvi. 57; John xviii., 13-18.) The Talmud, in several places, prohibits the trying of causes on festival days; but Jahn shows very well, that there was no warrant in the law for such a prohibition.—Jahn *Archæology*. § 240.

Second.—As to the place of trials, we find, that in the earlier times, causes were heard and decided at the gates of the cities, where there was a place prepared for the purpose. Thus, great publicity was given to the trials, inasmuch as, there would be many persons constantly entering and leaving the city by the gates: and moreover many would assemble there for the purpose of passing away the time, or of attending the public market, which was usually held in the same place. Among the Greeks and Romans, we find that the ἀγορά, the *forum*, where causes were heard and decided, was also the market-place.

Third.—As to the manner and form of trials,—In the early times, judgments were every where summary, except in Egypt, where the plaintiff stated his cause in writing, and the defendant replied, also in writing; then the plaintiff rejoined, and lastly, the defendant put in an answer to the rejoinder. (Diodorus Sic. Book 1, section 75; Compare Job. xiv., 17, and xxxi., 25.) In Egypt, moreover, the judge kept always before him the book of the laws, which is still usual in the East. (Comp. Dan. vii., 10.) The Mosaic law did not change the summary form of trial; but the people are frequently reminded, that the civil tribunal is the judgment-seat of God, and that therefore all partiality is to be banished from it. The judges, moreover, are severely prohibited from receiving gifts. (Exod., xxii., 20, 21; xxiii., 1-9; Lev. xix., 15; Deut. xxiv., 14, 15.) It was also provided, that capital, or corporal punishments of any kind, should not be extended, beyond the guilty party, to his parents or children; as was the case in other nations. (Exod. xxiii., 7; Deut. xxiv., 16; Comp. Dan. vi. 25.)

This most salutary law appears to have been neglected afterwards by the kings. (4 Kings, ix., 26.) Although, in other respects, the form of trial was observed, even when the known innocence of the person did not preserve him from the persecution of the sovereign. (3 Kings, xxi. 7–16.) The judges were easily induced to imitate the evil example of the king; and hence, such frequent complaints on the part of the prophets, against iniquity in the judgment-seat. As to the form of trial, among the Jews, the following particulars, are all that are now known to us. First—The accuser and accused, or, as we say, the plaintiff and defendant, presented themselves before the judge or judges. (Deut. xxv., 1.) There was present, at least in the latter times of the Jewish kingdom, a notary, who, as is still practised in the East, wrote the sentence and other acts, such as contracts. (Isaias, x., 1, 2; Jerem. xxxii., 1–14.) The Jews assert, that the president of the Sanhedrin was attended by two notaries, one of whom stood at his right-hand, and wrote the sentence of acquittal; the other at his left, to whom it belonged to write the sentence of condemnation. Of course the judges had always at hand, inferior officers, to execute their orders, either in apprehending and bringing to trial the accused party, or in seeing that the awarded punishment was inflicted on the condemned. Second—The plaintiff and defendant stood; the plaintiff on the defendant's right hand. The plaintiff was called *satan*, that is, *adversary*. (Zach. iii., 1–3.) Third, The case was usually tried by means of sworn witnesses. Even the plaintiff and the defendant might be compelled by the judge to swear. (Jos. iii., 19; 1 Kings, xiv., 37–40; Matt. xxvi., 63.) At least two witnesses, or, when the plaintiff was counted, three, were required; who gave their testimony separately, but each in the presence of the accused. (Numb. xxxv., 30; Deut. xvii., 1–15; Matt. xxvi., 59.) Proofs also were put in, deduced from other documents, such as contracts of sale and purchase; of which two copies were taken—one sealed, and the other open—as was still the custom among the people of Palestine, even in the time of St. Jerome. (Jerem. xxxii., 10–13.) That recourse was had sometimes to the lot, in trials, appears from Prov. xviii., 18; but this, doubtless, was only when the plaintiff and defendant gave their consent. The sacred lot, or Urim and Thummim, was formerly applied, also, to the purpose of discovering criminals. (Jos. vii., 14–24; 1 Kings, 14.) The sentence was pronounced immediately after trial, and executed without delay, even in capital cases. (Jos. vii., 22; and 1 Kings, xxii., 18; 3 Kings, ii., 23.)

CHAPTER V.

OF THE CRIMINAL LAW OF THE JEWS.

AT the period, when the Mosaic law was introduced, crime abounded to an enormous extent among the surrounding nations; and hence this law is so particular in pointing out the several crimes, which the Jews should avoid under the most severe penalties. We shall treat of these, briefly, under the several heads of—first, crimes against God; second, crimes against parents and rulers; third, crimes against property; fourth, crimes against the person; fifth, crimes of malice.

The crimes against God, are:—

First.—*Idolatry*, which consists in the worship of false gods. This was not only a most heinous sin against God, but moreover, considering the theocratical form of the Jewish government, it was a transgression against a fundamental law of the state, and a crime of high treason against the Prince. It was capitally punished, by stoning the guilty person. According to the Mosaic law, when a whole city became guilty of idolatry, it was to be treated as in a state of rebellion against the government, and visited with total extermination, both of the inhabitants and of the city itself. (Deut. xiii., 13–18.) These laws against idolatry were by no means well enforced afterwards; and when, by the negligence of the magistrates, idolatry passed from one city to another, until at length it invaded the people as a nation, then God himself inflicted punishment for the crime, by means of war, famine, and other national calamities.

Second.—*Blasphemy*, or the use of language injurious to God, or His attributes, was a high crime against God, and against the state, in its chief ruler. It was punished capitally, by stoning. (Levit. xxiv., 10–14.) Those who heard the blasphemy uttered, were to put their hands on the head of the blasphemer, who should then be taken to a place without the city, and put to death.

Third.—*Falsely prophesying*.—This crime was also prohibited, under the penalty of death by stoning. (Deut. xviii., 20–22.) There were two cases, in which the penalty was incurred—first, if the person prophesied in the name of any false god, he was to be stoned, whether the event took place or not. (Deut. xiii., 2–6.) Secondly, if a person foretold anything in the name of the true God, then it was necessary to wait, until the time fixed for the fulfilment of that prediction; and, in the meantime, the prophet could not be molested, even should he have foretold calamity or destruction to the state; but, when the time fixed for the fulfilment of the prediction came, if the event did not then take place, the prophet was to be treated as an impostor and stoned. (Deut. xviii., 21, 22.)

Fourth.—*Divination*, is a species of superstition, which consists in conjecturing future events from certain things, which are supposed to presage

them, but which have no natural connexion with the event. All kinds of divination are expressly prohibited in the law. (Lev. xix., 26–31; xx., 3–23–27; Deut. xviii., 9–12.) The means sanctioned by the law, for learning what was to happen at a future time, were—to consult God by a prophet, or by the sacred lot kept by the high priest (the Urim and Thummim.) God reserves to himself, the punishment of the person, who would consult a *diviner*. He declares, that *He will set his face against that soul, and destroy it out of the midst of its people*. (Lev. xx., 6.) The person who professed the art of divining, whether man or woman, was to be stoned. (Lev. xx., 27.)

Fifth.—*Perjury*, is severely denounced in the Mosaic law, as a most heinous sin against God. Calmet (*Dictio. v. Perjurium*) infers from the expressions of the law, that the person, who would be convicted of having sworn falsely in a court of justice, or in any public place, was to be punished with death, although the kind of death is not specified.

Crimes against Parents and Rulers:

First.—The parental authority was most jealously guarded by the law of Moses. The *cursing* of parents, by which is meant, not only the imprecation of evil upon them, but also all injurious and reproachful language towards them, was punished with death; (Exod. xxi., 17; Levit. xx., 9.) as likewise was, the striking of them. (Exod. xxi., 15.)

Second.—To speak ill of the prince of the people, of judges, and of magistrates, or to use injurious or reproachful language towards them, is expressly prohibited in Exodus (xxii., 28): no punishment is specified. It was probably left to the discretion of the judge: and was, it is to be supposed, different, according to the rank of the magistrate and the extent of the crime.

Crimes against Property:

First.—The *crime of theft*, was punished, in the Mosaic law, by a double restitution, and, in some cases, by a higher amount; thus, the person, who stole a sheep, and had alienated or slaughtered it, was bound to restore four-fold; for an ox, in a similar case, the restitution should be fivefold, on account of the great utility of the ox in agriculture. But in either case, if the animal were found alive in the hands of the thief, he was bound only to the twofold restitution. (Exod., xxii. 1, 4.) A thief, who would be found breaking into a house by night, might be killed, but not if the sun had arisen. (Exod., xxii. 2.) The apprehended danger to life in the first case, and not in the second, appears to be the ground, on which the law was based. If a thief were found unable to make restitution for the property stolen, he could be sold as a slave (Exod., xxii. 3); and even, if necessary, his wife and children could be sold also.

Man stealing, by which is meant, in the law of Moses, the seizing or stealing of a freeborn Israelite, for the purpose of making him a slave or selling him as such, was punished with death. (Exod., xxi., 16; Deut. xxiv., 7.)

The mode of procedure, respecting debtors, sanctioned by the Mosaic law, was at once simple and efficient.

First.—The creditor could secure, the payment of the debt, by means of

a pledge or mortgage, or of a surety or bondsman. Second—The creditor, however, was not permitted to enter the house of the debtor and take away in pledge, whatever he pleased; but was bound to wait at the door of the house, until the debtor gave up to him some article, which he could most conveniently spare. (Deut., xxiv. 10, 11; compare Job, xxii., vi.) Third.—If the creditor received in pledge a mill or millstone, or the outer garment or cloak, he was not allowed to retain any of these during the night. These things are mentioned as an example, whence it was to be inferred, that the same law applied to all other things, with which the debtor could not easily dispense. (Exod. xxii. 25, 26; Deut., xxiv. 6–12.) Fourth.—Debts could not be exacted in the seventh or Sabbatical year, because that was a year of rest for the land, and hence, the debtor was not supposed to have in his hands the means of making payment: wherefore, this year had also the name of *remission*, which does not mean that the debt was extinguished, but, that a delay for that year was allowed by the law. (Deut., xv. 1–11.) At other times, if a debtor was incapable of paying, his house and land might be transferred to the creditor, who could enjoy the produce of the land until the debt was paid, or at least until the year of jubilee; for, the lands of the Jews, could not be sold in perpetuity: houses, however, *could*—with the exception of those belonging to the Levites. (Levit., xxv. 14–32.) If the property of the debtor was inadequate to the payment of the debt, he could be sold into slavery, and even his wife and children. (Prov., xxii. 27; Mich., ii. 9.) The law of Moses did not provide, that debts should be extinguished, either in the Sabbatical year, or the year of Jubilee. If Josephus testifies, that debts were cancelled in the year of Jubilee, (Antiq. iii., c. 12, sec. 1,) he speaks only of his own times. It does not appear that imprisonment for debt existed in the early period of the Jewish commonwealth, but it seems to have prevailed in the time of Christ. (Matt., xviii. 34.)

Fifth.—The surety or bondsman for another, was liable to be compelled to the payment of the debt, by the same means as the debtor himself. (Prov., vi. 1–4; ii. 15; xvii. 18 : xxii. 26.) The formality, by which one became bondsman for another, appears to have consisted, in giving the hand to the debtor in presence of the creditor; hence, these places, of the book of Proverbs, just now quoted, contain a warning against giving the hand in this way, and thus making oneself liable for the debts of another.

As to *usury*, not only was it most strictly prohibited to the Jewish people, in the law of Moses, to take usury from the poor among their brethren, (Exod., xxii. 24; Levit., xxv. 35–37,) but, moreover, they were not permitted to take it from any Israelite. (Deut., xxiii. 20, 21.) From strangers they could receive it. Several theologians, with St. Thomas, explain this permission in reference to strangers, as a permission of a lesser evil, in order to avoid a greater—viz., the oppression of the Jewish people, by the usurious exactions of their brethren. Others say, that the Jews could take, without any sin, this usury from the stranger: but, by strangers, these interpreters understand the enemies of the Jews, who lived in their neighbourhood, viz., the Chanaanites, the Amorrbites, and Amalekites: and they say, that, as the Jews had full permission from God to despoil

loss of all their goods in war, and even to put them to death in battle, without any sin, it is not wonderful, that they should have had permission, to take their money in usury without sin.

IV. *Crimes against the person.*

First.—Murder, in the Mosaic law, had the punishment of death, decreed against it, without any power of redemption. The mode of inflicting death on murderers is undetermined in the law. It belonged to the next of kin to the murdered person, to execute the sentence on the murderer. This next of kin is called the *Goel* (גֹּאֵל) or avenger of blood.

Second.—For *homicide* or *manslaughter*, as distinguished from murder, the Mosaic law provided cities of refuge, to which the person, who had committed the homicide, could have recourse, and in some one of which, he was bound to reside until the death of the high priest. If the *Goel* or avenger of Blood overtook the homicide before he reached a city of refuge, and put him to death; or, if finding him outside of his asylum, during the lifetime of the High Priest, he put him to death; in neither case was the *Goel* liable to any legal punishment. The cities of refuge were six in number, and were conveniently situated in the several districts of the country, so as to be of easy access to all.

In the case of a slave, not of Hebrew descent—if a man had struck any such person, being his slave, with a stick, so as to cause death, unless that event took place without delay, he was not punished. If the slave survived one or two days, the master escaped with impunity, it being considered that his death might not have proceeded from the beating, and that the presumption was, that a master would not wilfully kill any of his slaves, as that would be against his own interest; because, as Moses says, "They are his money." (Exod. xxi. 20, 21.) If the slave did not survive for a day, his death was to be avenged, but in what manner, Moses has not specified.

Third.—If a person were found murdered in a field, or on the highway, and that the murderer could not be discovered, then the elders and judges of the neighbouring cities were to go out and learn, by exact measurement, what city stood nearest to the dead body; the elders of that city were then called upon, to go through a solemn ceremony, described in the law, and to declare, in the presence of the priests, that they neither committed the murder themselves, nor had been witnesses of its commission. (Deut., xi. 1–9.)

Fourth.—Other corporal injuries, which stopped short of the death of the injured party, had, all, their appropriate punishments assigned to them in the law of Moses. If one struck another in a quarrel or *fray*, so that the person struck should be confined to his bed, the culpable party was obliged to indemnify him, for the loss of his time, and the expenses incurred for his cure. (Exod. xxi. 18, 19.) If any one, deliberately, or with premeditated design, injured another in any member, then the law of retaliation was to be enforced against him; so that, not only life was to be paid for by life, but also, an eye was to be paid for by an eye, a tooth by a tooth, a foot by a foot, a hand by a hand, a wound by a wound, bruising by bruising. (Exod. xxi. 23–25; Lev. xxiv. 10–22.) We must observe,

that this law of retaliation was not left in the hands of private persons, so that they might take vengeance according to it, without having recourse to the judge. Moreover, either before or after the sentence of the judge, the injured party could accept a sum of money in lieu of punishment. This law, most just in itself, and sanctioned by the usage of all ancient nations, was a most efficacious means of deterring from injuries to the neighbour. The arguments which have been urged against this law, have no weight. If it be said, that by means of it, the number of mutilated persons would be multiplied in the country, we answer, that it would have a contrary effect, by deterring efficaciously from such injuries. Again, if it be said that, often, the sentence of the judge would inflict a greater evil on the accused party, than the other had sustained—as, for example, if a man who through some accident had been deprived of one of his eyes, afterwards culpably put out the eye of another person, then if such a one were to pay an eye for an eye, he would sustain a much greater evil than he inflicted—we answer, that, in such cases, it was the duty of the judge, so to modify the letter of the law, preserving its spirit, as to guard against such a consequence. The law of retaliation did not extend to the case of an injury done by a man to his slave; but, if a master knocked out the eye or tooth of a slave, the latter received his freedom, as a compensation for the injury which he had sustained. (Exod. xxi. 26, 27.)

If a pregnant woman was hurt, in consequence of an affray between two individuals—in case of a premature delivery, the author of the misfortune was obliged to give to her husband, such a pecuniary compensation as he might demand; the amount of which, if the offender thought it too high, was to be determined by the decision of arbiters. On the other hand, if either the woman, or her child, was hurt or maimed, the law of retaliation took its full effect. (Exod. xxi. 22, &c.)

Fourth.—*Crimes of lust* were all most severely punished by the Mosaic law, as we learn from several parts of Leviticus and Deuteronomy: suffice it here to say, that adultery and the abominations so common among the Egyptians and Chanaanites, were punished with death by the law of Moses.

Fifth.—*As regards crimes of malice*, the Mosaic law, first, expressly, prohibited the publication of false reports affecting the character of others: (Exod. xxiii. 1,) although this statute does not annex any punishment to the crime. Secondly, whoever had been convicted of having given false testimony against another, was punished according to the law of retaliation, without the possibility of reprieve; so that, the very same punishment was inflicted on him which attended the crime of which he had accused his innocent brother. (Deut. xix. 16–21.)

CHAPTER VI.

OF THE PUNISHMENTS MENTIONED IN THE SCRIPTURE.

AND first of capital punishments. These are :—

First.—*Slaying with the Sword*.—This was, among the Jews, a very ordinary mode of inflicting the punishment of death, as may be learned from several passages of the Scripture. (Judg. viii., 21 ; 1st Kings, xxii., 3 ; 2nd Kings, i., 15, &c.)

Second.—*Stoning* is also one of the modes of inflicting capital punishment, determined by the law of Moses. It is thought that Moses followed an ancient usage, when he prescribed that the witnesses should cast the first stones at the guilty party, and that then the entire people should take part in the stoning. (Deuter. xiii., 10 ; xvii., 7 ; Josue, vii., 25 ; John, viii., 7.) Stoning was, indeed, an Egyptian custom. (Exod. viii., 26.) Wherever, in the law of Moses, the kind of death is not fixed, stoning is to be understood ; and, therefore, it is to be understood in Lev. xx., 10 ; Deut. xxiii., 2, where there is question of the crime of adultery : and this appears from 1st Chron. xvi., 38–40 ; John, viii., 5 : compare also Exod. xxxi., 14, and xxv., 2, with Numbers, xv., 35, 36.

Third.—*Burning to death*, is a punishment decreed by Moses against the daughters of priests who would be guilty of fornication, (Lev. xxi., 9) : and against a man, who would marry both the mother and the daughter. (Levit. x., 14.) This kind of punishment, seems to have been usual in the East—hence, we find it practised by the Babylonians or Chaldeans. (Jerem. xix., 22 ; Dan. iii., 6.)

Fourth.—*Decapitation* : This manner, of inflicting death, was in use among the Egyptians. (Gen. xl., 17–19.) Hence, it was known to the Hebrews ; and in the latter times of the Jewish state, the Kings—particularly Herod and his descendants—not unfrequently, sentenced condemned persons, to this kind of death. (Matt. xiv., 8–12 ; Acts, xii., 2.) It is not, however, included among the kinds of punishment, fixed by the law of Moses.

Fifth.—*Precipitation*, or casting headlong from a precipice or some elevated place, was a punishment in frequent use among ancient nations. The practice of it among the Romans, is well known ; who, used to throw certain malefactors from the Tarpeian rock. It is sometimes mentioned in the Scripture : thus, Jezabel the wife of Achab, was precipitated from a window. (4 Kings, ix., 30–33.) The Jews attempted, to precipitate our Divine Redeemer from the brow of a mountain. (Luke, iv., 29.)

Sixth.—*Drowning*, was a punishment in use among the Syrians, and was known to the Jews, in the time of our Saviour ; though we have no evidence that it was practised by them. To this mode of capital punishment does our Divine Redeemer allude in Matthew, xviii., 6.

Seventh.—*Bruising or pounding in a mortar*, is a punishment still in use among the Turks. Although there is no proof, that it was ever practised by the Jews, yet it was not unknown, in the time of Solomon, as we see by his allusion to it in Proverbs, xxvii., 22.

Eighth.—*Dichotomy or cutting asunder*, was one of the capital punishments, anciently in use, in the countries contiguous to Judea. According to the tradition of the Jews, the prophet Isaias was subjected to this manner of death, by king Manasses: to this, St. Paul is supposed to allude in Heb. (xi., 37.)

Ninth.—*Beating to death*. The *Τυμpanισμος*, was a punishment, in use among the Greeks. Antiochus Epiphanes practised it, in his persecution of the Jews; as we see by the Second Book of Machabees, vi., 29, (in the Greek.) We see in the Greek of St. Paul to the Hebrews, xi., 35, a reference to the same manner of death, where the Apostle had in view that part of the Second Machabees, to which we have referred. In the Latin vulgate, St. Paul's words are translated *alii distenti sunt*. There are various opinions about the precise nature of the *Τυμpanισμος*. It consisted, most probably, in beating to death with sticks. The person condemned to suffer this kind of death, was stretched at full length, and thus received the strokes of the executioner. (See Calmet *Dictionar.* v. *Tympanum*.)

Tenth.—*Exposing to wild beasts*. The punishment of casting into the lion's den, appears to have been practised among the Medes and Persians. We read that it was inflicted on the holy prophet Daniel, who was miraculously preserved; and, afterward, on his accusers, who miserably perished. (Dan. vi., 7–12–16–24.) Among the Romans, exposure to wild beasts, was practised in two ways, as an amusement for the people in the theatres. Sometimes, men were cast naked to the wild beasts, to be devoured by them. Sometimes, persons were sent into the theatre, armed, to fight with wild beasts: if they conquered, they had their lives and liberties: but, if not, they fell a prey to the beasts. To this latter usage, St. Paul refers, in 2 Tim iv., 17, and 1 Corinth. xv., 32.

Eleventh.—*Crucifixion*, was a punishment in use among the Persians, Carthaginians and Romans. The Jewish kings of the Asmonean family, adopted the practice from the Romans. Our Divine Redeemer, at the urgent demand of the wretched Jewish people, was subjected to this manner of death by the Roman governor; and therefore, we shall enter into somewhat fuller details, respecting the nature of it. This penalty was reserved by the Romans for wicked slaves, robbers, assassins, and seditious persons. In this latter class, the Jews reckoned our Saviour; alleging as their reason, that He called himself King. (Luke, xxiii., 2.) When the sentence was passed, *Ibis ad crucem*, the condemned person was stript of all his garments, and bound to a low stake: here he was scourged, sometimes with rods, but generally with thongs; and in so cruel a manner, that several died under the strokes. Our Divine Redeemer was, moreover, crowned with thorns and mocked; but this did not belong to the punishment of the cross. In our Redeemer's case, it is to be ascribed to the gratuitous insolence of the Roman soldiers. (Matt., xxvii., 29; Mark, xv., 17; John, xix., 2, 5.) Regularly, when the con-

demned person had been scourged, he was obliged immediately, to drag his cross to the place of execution; which was generally some elevated spot, without the limits of the city, and near the public road. The cross, which was called *infame lignum*, *infelix lignum*, was formed of a perpendicular beam, crossed by another at right angles, so as to resemble the letter T—at least very nearly: because, upon a portion of the perpendicular beam, where it slightly overtopped the transverse one, there was attached a statement of the culprit's crime. There also projected from the perpendicular beam, a piece of wood, on which the person sat, as on a kind of saddle, and by which, the whole body was supported. This was called in Greek Πηγμα. It is mentioned by St. Ireneus. (*Adv. Hær.* ii., 42.) Having come to the place of execution, it appears that, more commonly, the cross was fixed in its place, first, and then the condemned person, after being stript naked, was raised up so as to rest on the piece of wood: his hands were then fastened by nails to the transverse beam, and his feet were also nailed. It is more probable, that both feet were not fastened with one nail; but, that a nail was used with each foot. Sometimes, it would appear, that the culprit was attached to the cross, before that it was raised and put into its place. The crucified person was left to die gradually of exhaustion, and the torture of the cross. As long as he lived, a guard was in attendance, which went away after his death: but the body continued suspended as it was; and it was only as a matter of favour that the friends were permitted to bury him. The Jews, however, on account of the law of Deuter., (xxi., 22, 23,) had permission from the Romans, to bury on the first day, any one of their nation, who had been condemned to this punishment. Hence, if the person did not die from the torture of the cross, on the first day, wild beasts were let loose upon him, or his bones were broken, or he was, by some other means, put to death. The Jews, in our Redeemer's time, were accustomed to give to persons, on whom this punishment was inflicted, a medicated draught—wine mixed with myrrh—for the purpose of deadening their sense of pain; this potion our Redeemer refused to take. (Matt. xxvii., 24; Mark, xv., 33.) This draught is not to be confounded with the vinegar, which was offered to him on the cross, by the Roman soldiers. (Matt., xxvii. 48; Mark, xv. 36; Luke, xxiii. 36; John, xix., 29.) As crucifixion was the most shameful of punishments, so it was one of the most cruel and excruciating, which the art of ingeniously tormenting and extinguishing life ever devised. This has been most fully and scientifically demonstrated by learned medical writers. (See Jahn *Archæologia*.) But it is easily conceived by all, how horrible must be this torture, when we consider first, the exquisitely painful posture of the body: second, the piercing through with rude nails, of the hands and feet—those members so abundantly supplied with nerves and tendons peculiarly susceptible of pain: third, the exposure of so many wounds, caused by the previous scourging, to the inflammatory action of the open air: fourth, the dreadful increase of pain in the wounds of the hands and feet, and along the lacerated back, by every—the slightest—motion of the body.

We proceed now to speak of the punishments, that were *not* capital—and First.—Of *scourging*, which was a very ancient punishment under the

Mosaic law. At a later period of the Jewish state, it was not confined to the judicial tribunals, but was inflicted, also in the synagogues. According to the law, (Deut. xxv., 2-3), the number of stripes was in no case, to exceed 40: and at a later period, the Jews, through a scrupulous fear of transgressing the law, limited the number to 39. According to the Talmudists, the whip, used for the purpose of inflicting this punishment, consisted of three thongs, and thus by thirteen strokes of it, the full number of stripes was given, *i. e.* 39. (2 Corinth. xi., 24.) We are not however to confound with this, the scourging under the Roman law, which was not restricted to any number of stripes.

Second.—Of *retaliation*—the *lex talionis*, we have spoken already.

Third.—*Pecuniary fines*, were decreed by several statutes of the Mosaic law: in some cases, the amount was fixed by the statute; in other cases, the amount was undetermined—left to the decision of the judges. In all cases, the fines were paid to the injured party.

Fourth.—*Imprisonment* does not appear to have been decreed by Moses, as a punishment; nor was the prison much required in early times, even for the custody of criminals; so summarily was the law then executed. In the beginning it would seem that the Hebrews often used, as prisons, empty cisterns; and hence the prison came to be designated by the name, pit or cistern, בֹּרַ (bor.) (Gen. lx., 15; Exod. xii., 19.) In more recent times, imprisonment became common among the Jews: the prison being used, not only for the custody of criminals, but also as a punishment. (Jerem. xxxvii., 15-20.) And, after the captivity, the Jews, like other nations, used the prison for the punishment of debtors; who were sometimes, as is still the custom in the east, subjected to stripes. (Matt. v. 26; xviii., 28-34.) The Roman law recognised a certain kind of confinement, which differed from imprisonment, because the person was permitted to dwell in his own house, being guarded by a soldier, to whom he was chained. (Acts, xxviii., 16.) And among the Romans, if a gaoler allowed a prisoner to escape, he was often condemned to the precise punishment which awaited such prisoner.

Fifth.—*Depriving of sight*. In eastern countries, it was, anciently, not an uncommon practice to put out the eyes of prisoners. Thus, Samson was deprived of sight by the Philistines. (Judg. xvi. 21.) In Persia, down to a late period, this punishment was inflicted in certain cases of rebellion.

Sixth.—*Cutting or plucking off the hair* of criminals, was another practice of the eastern nations, in the ancient times. On some occasions, this appears to have been intended simply as a mark of ignominy: at other times, the hair was plucked off with such violence as to cause considerable pain.

Seventh.—*Excommunication* was in use among the ancient Hebrews. We read in the scripture, that Esdras, convoking at Jerusalem an assembly of all the Jews who had returned from the captivity, declared, that whoever would not attend this meeting, would continue separated from the assembly of the people. (1 Esdras, x., 8.) This was excommunication, and there does not appear to be any sufficient reason for asserting, that before the time of Esdras, this power of excommunication was not exercised.

In events, it was a well known punishment in the time of our Redeemer, foretold, that His apostles would be subjected to it on His account. (e, vi., 22; John, ix., 22; xii., 42; xvi., 2.) Excommunication, according to the Rabbins, consists in the privation of some right, which had enjoyed, previously, in the communion or in the society, of which a member. This privation either falls on sacred, or on civil matters, or both together. It is imposed by a human sentence, on account of fault, either real or apparent; and it is not without a hope of after-re-entering on the use of those things of which the sentence deprives.

The Hebrews had two sorts of excommunication—the greater and the lesser. By the former, the person subjected to it was removed from the society of all the members of the Jewish church, and that for an undetermined period. The second, only removed the excommunicated person from all intercourse, and from the synagogue, for a short time; according to the Rabbins, thirty days: and even that period might be shortened by repentance. Some distinguish three sorts of excommunication among the Jews, by the three names of *Nidui*, *Cherem*, and *Shamatha* or *Shematha*. The first marks the minor excommunication; the second, the greater; and the third, designates a still more terrible sort of excommunication, to which the penalty of death is said to have been attached; and from which no one could absolve. However, Selden and others contend that there never were, among the Hebrews, any but the two kinds of excommunication—the greater and the lesser, such as we have described them. We may here observe, that excommunication did not exclude those upon whom it was visited, from the celebration of the festivals, nor from admission into the temple: they were also admissible to the feasts, which were made in the temple on the solemn festivals. The Talmud merely says, that the excommunicated persons entered the temple on the left side, and went out on the right: whereas others, entered on the right side, and went out on the left. To conclude—amidst the variety of things, which the Rabbins tell us, regarding excommunication, and which cannot now be traced in the ancient practice of the Hebrews, there is, no doubt, some truth; but to distinguish from what is fictitious, is a matter of the greatest difficulty.

Eighth.—Offerings in the nature of punishment. These offerings were instituted for procuring the remission of the legal punishment, when one rendered himself liable to this punishment, by transgressing the Levitical law, through error, precipitancy, or indeliberation. I say *through error, precipitancy, or indeliberation*, because, we often read, of the penalty of extirpation, being attached to similar violations of the law, when these were inadvertent. (Levit. iv., 2; v. 1–4–7.) And here we may observe, regarding this penalty of extirpation, that when God says: *I will cut off that soul from among the people*; we are to understand, that God takes into His own hands, the inflicting of punishment; and that the family of the guilty person, shall be removed by death (Comp. 3 Kings, xiv., 10; xxi., 21; 2 Kings, ix., 8); but, if the form of expression, used, be “*Let that person be cut off from the midst of his people*,” then, the punishment of death by stoning, is to be understood. (Lev. xvii., 4; xx., 10–18; comp. Exod. xxi., 14; xxxv., 2; Heb. x., 28.) To return now, to the cases, in which

one could obtain by sacrifice, the remission of the legal punishments: the sacrifices by which this could be effected, are divided, into sin-offerings and trespass-offerings; for, by these words, *sin* and *trespass*, does our Douay version render the words of the vulgate, *peccatum* and *delictum*—the *Chat-taath* (חַטָּאת) and *asham* (אֲשָׁם) of the Hebrew. These sacrifices are sometimes designated by the names, respectively, of *sin* and *trespass*. The difference between *sin* and *trespass* is explained by Jahn, (*Archæol.* § 246) as follows: Sin, in this very strict sense, as distinguished from trespass, was a transgression of some negative law, and not without witnesses: trespass, was a transgression of some affirmative law, committed in the absence of all witnesses. We class these sin—and trespass-offerings among punishments, inasmuch as, the guilty party suffered the loss of the victim which he offered. Besides the case of transgressing the law through error, precipitancy, or indeliberation, these offerings, in the nature of punishment, were prescribed in some other cases. For instance, first, in certain cases of perjury: not, however, when the perjury went to impeach an innocent person; because, there the *lex talionis*, or law of retaliation, operated. Secondly, whoever had incurred debt to the sanctuary, by neglecting to pay, what was due from him, towards the support of the priests and the Divine worship, had the legal punishment of this sin remitted to him, by means of an offering: he was obliged, however, at the same time, to pay up his deficiencies, with one-fifth over and above. The same was the rule, where a person denied anything given him in trust, or anything lost, which he had found. It was also the rule in some other cases of injustice, referred to, in Lev. (vi., 1–7.) In all these cases, the legal punishment was remitted, by means of the offering: whilst, at the same time, the delinquent was obliged to make restitution, and to add one-fifth, over and above what was required to repair the injury done to the aggrieved party.

CHAPTER VII.

OF THE TRIBUTE AND TAXES MENTIONED IN THE SCRIPTURE.

WE have already treated of the revenue of the Jewish kings. For the purposes of Divine worship, we find, at an early period, voluntary contributions made by the people; as in the case of the construction of the tabernacle. (Exod., xxv. 2; xxxv., 5.) Afterwards, God commanded, that on the occasion of taking the census of the people, the payment of half sicle, should be made by every male of twenty years and upwards, to provide for the expenses of Divine worship, and the necessary repairs of the tabernacle. (Exod., xxx., 13, 14.) It is not here defined, how often this payment should be made. Frassen (*Disquisitiones biblicæ*, on 30th chap. of Exodus, page 547,) thinks, that as often, as the census of the people would be made, whether by the order of God, or on account of some public necessity, or an impending war, so often, should this tribute be paid. It appears that afterwards, the wants of the tabernacle or temple at any time, were considered a sufficient reason for demanding this tribute. (See Paralip. xxiv., 5–9.)

After the return from the Babylonian captivity, the people imposed upon themselves, an annual tribute, of the *third part of a sicle*, for the support of the temple. (2 Esdras, x., 32.) Subsequently, the enactment of Moses was deemed by the Jews, to be of perpetual annual obligation; and hence, at the time of our Saviour, the two drachmæ (or half sicle) were paid accordingly, whether the Jew was a native, or residing in foreign countries. (See Jahn *Archæologia*.) Hence, such vast treasures were accumulated, in the temple, in which there was a place called *the treasury* (Γαζοφυλακίον) specially appropriated to their reception. After the destruction of Jerusalem, Vespasian, by an edict, commanded that the annual half sicle should, in future, be brought by the Jews, wherever they were, into the Roman treasury. Of course, under the head of provision for the Divine worship, came also the tithes and first fruits; but, of these we shall treat, when we come to the subject of sacred antiquities.

The scripture, in several places, speaks of the tributes paid to the Hebrew nation, by the neighbouring countries; and on the other hand, of the tribute paid by the Hebrews to their conquerors, when adverse fortune visited them. When, in the latter times, they became subject to the Romans, they were made liable, of course, to the usual provincial taxes, everywhere exacted by the empire. The collection of these taxes, was in the hands of a class of men denominated *publicans* (in Greek Τελωναι). They were often mentioned in the gospels. There were two orders of them—one considered honourable, which accounted to the emperor. Thus, Zaccheus, called by St. Luke, a *prince of the publicans*. These had, under them,

inferior collectors: to this inferior class of publicans, belonged St. Matthew the apostle. These tax-gatherers were odious to all, being looked upon as licensed robbers. The Jews particularly, detested them. The Herodians, a Jewish sect, to which there is reference made in the gospel, went so far as to consider it unlawful to pay tribute to the Romans, or to any foreigners. All the Jews agreed, in avoiding the society of the publicans, as appears from the words of the Redeemer: "And if he will not hear the Church, let him be to thee as the heathen and *publican*." (St. Matt., xviii., 17.)

CHAPTER VIII.

OF THE MILITARY AFFAIRS OF THE JEWS, AND OTHER NATIONS MENTIONED IN THE SCRIPTURES.

FIRST.—*Character of the first wars.* We may trace the origin of wars, first of all to disputes between individuals. Then, as mankind continued to increase, these quarrels spread, from individuals to families, tribes, and nations. These very early wars appear to have been nothing more than predatory incursions, resisted by the invaded party; and, when circumstances favoured the attempt, often followed by retaliation.

Second.—*As to the character of the wars of the Israelites:* we may observe that the Hebrew nation was, on the whole, not inferior in warlike prowess, to any of the neighbouring nations, even before the time of David; but, under that king, they acquired a marked superiority over all their rivals. At the same time, the institution of a regular standing army, was prior to the time of David. He only augmented the army, which had been already organized under Saul. Solomon added to it, cavalry and war chariots. After the captivity, the warlike character of the Jews again shone forth, under the Machabees. At the end, however, this nation, like its neighbours, was forced to succumb to the Roman power.

Third.—*As to the manner of raising the Hebrew armies,* it is to be observed, that up to the time of the formation of a regular army under Saul, there were not to be found in Israel any such thing as soldiers by profession. In the time of war, the army was supplied from the inhabitants of the towns and country parts; and, when peace was restored, these returned to their usual avocations. At the same time, the country was never left without an effective force; for, we find, as early as the second year after the coming out from Egypt, that when Moses took the census of the people, he ordained, conformably to the command of God, that every Israelite who had attained his twentieth year, should be enrolled as a soldier. This enrolment was probably made by the chiefs of the tribes, assisted by the genealogists or notaries: it was renewed thirty-eight years afterwards: and it is a sufficient proof, that in the country, there was always an effective

army, divided into several categories, in such a way, that at the approach of war, it was immediately known, upon whom devolved the duty of marching against the enemy, and who they were who should form the army of reserve. Under David, and the kings who came after him, the enrolment of the whole body of the people, with a view to military duty, continued; and hence, the kings were never left to depend solely upon the standing army, but could, upon any occasion, bring into the field, those vast numbers of men, of which we find mention in the scripture. Although the mass of the people, was thus liable to be called upon, to supply the armies of Israel, yet, there were certain exemptions granted by the law, which should be proclaimed by the captains. The following persons were exempt from service: First, Every one who had built a house, and had not yet dedicated it: who, therefore, had not yet dwelt in it; for, his dwelling in it, would doubtless be preceded by this dedication of it to God by prayer and thanksgiving. Second, Every one who had planted a vineyard or an olive yard, and had not yet eaten of the produce. Third, Every one who had betrothed a wife, and had not yet taken her home: for, among the Jews, a considerable period sometimes elapsed, between the espousals and the celebration of the marriage. Fourth, Every newly married man, during the first year after his marriage. Fifth, Every fearful and faint hearted person: the cowardice of these, would have discouraged their brethren. (Deut. xx., 5-8; xxiv., 5.)

Fourth.—In the time of David, the Cerethi and Phelethi, formed a distinct guard of the king. Concerning the origin of their name, various opinions have been offered. The Chaldee paraphrast understands their names to mean *archers* and *slingers*. Some suppose that they were foreigners, designated by the names of the Gentile nations, from which they were taken.

Fifth.—The standing armies of the kings had their divisions, and officers; and on the model of these, the rest of the people would, of course, arrange themselves for the purposes of war, when called out upon great emergencies.

Sixth.—These divisions and officers are mentioned in several parts of the scripture. It would appear that the Hebrew army, ordinarily formed three bodies, which Jahn would designate by the names of, the right wing, the left wing, and the centre. Certain parts of the scripture show, that there was another division into bands of fifty each. We know, moreover, that the army was composed of companies, of one hundred, each; of legions or regiments, of a thousand men; and of divisions, of ten thousand men, each. The cavalry, war-chariots, and infantry, formed three different bodies; and the infantry was again divided, according to the character of the arms which they bore, whether light or heavy.

The officers of the Hebrew army, appear not to have differed, materially, from those who are found in ancient and modern armies. Every ten soldiers had an inferior officer placed over them, who is styled the captain of ten; then the other divisions into fifties, hundreds, thousands, &c., had each their respective officer, named captain of fifty—of a hundred—a thousand,

&c. The principal officer of the whole force, or *captain of the host*, appears to have held the same rank as the commander-in-chief of an army with us. After the establishment of the monarchy, it was usual for the kings in person, to lead their troops to battle.

Seventh.—*Encampments*. The scripture does not afford us any definite information with respect to the form of the Hebrew camps, after the entrance of the Israelites into the land of Canaan. Of the form and regulations of the camp, during their sojourn in the desert, Moses has given very precise details. The Sacred Tabernacle (as being the tent of the Great King) occupied the middle of the camp. It was immediately encompassed by the tents of the tribe of Levi. This tribe formed, as it were, the guard of the Invisible King—the priests being placed on the east side of the Tabernacle, where the entrance was. Round about the tribe of Levi, were placed the other tribes: to the east were Juda, Isachar, and Zabulon; to the south Ruben, Simeon and Gad; to the west Ephraim, Manasses, and Benjamin; to the north Dan, Aser, and Nephthali. We find recorded in the Pentateuch, various regulations made by Moses, for the purpose of securing order in the camp, and protecting the public health. When the Tabernacle was no longer carried about from place to place, it is most likely that the tent of the king, or, in his absence, of the general of the army, occupied the middle of the camp, although we have no precise statement on the subject in the scripture.

Eighth.—It appears from various passages of the scripture, particularly Isai., ii., 4, and Mich. iv., 3, that there were among the Hebrews, military schools—or places in which the soldiers were trained, by proper officers, in the several military exercises. Swiftmess of foot, was an accomplishment, much valued by the Hebrew soldier, on account of the advantage which it afforded, in attacking or pursuing an enemy. It must have been highly prized also by the ancient Greeks, as we see by the epithet of *swiftfooted*, so often given by Homer to his hero Achilles.

Ninth.—*The defensive arms of the Hebrews* were, First, the *shield*, of which there were two sorts—the large shield or buckler תִּנָּא (*tsinna*), and the small shield מָגֵן (*magen*). They were generally made of osier or some light wood, and covered with ox-hide—sometimes they were covered with brass. Shields made of brass were rare. It was usual to oil the shield, to render it impenetrable to rain. To lose it, in the day of battle, was a great disgrace to the soldier. Second, the *breastplate* or corslet, was intended for the defence of the back and breast, but principally of the latter: it was made of various materials—sometimes of flax or cotton woven very thick and close—sometimes of several pieces of metal joined together, being laid upon each other after the manner of the scales of a fish—(the *squamea lorica* of the Romans) some were composed of two pieces of iron or brass, joined together, and covering the back and breast. The Hebrew name of it is the breastplate שִׁרְיוֹן (*shiryon*). There is no doubt but it was in common use among the Gentile nations. It would appear to have been also used by the Jews. Thus we find in the 3d book of Kings, xxii., 34, according to the Hebrew, mention made of the *shiryon* of Achab. Third, the

net, or military cap, by which the head was protected. In the earliest times, the helmet was made of osiers or rushes, in the form of a bee-hive, or a skull-cap. The skins of the heads of animals—of lions, bears, wild boars, bulls, and horses—were likewise adapted. Wood, linen cloth in many folds, and a kind of felt, were also in early use; and helmets of these materials are known to have been worn by the nations of Asia, even before the departure of the Israelites from Egypt. Helmets of metal had been introduced even at that early period. There is no doubt but helmets were in common use among the Hebrew soldiers; thus, we find King David providing helmets for his vast army of three hundred and seven thousand five hundred men. (2 Paralip. xxvi., 14.) Fourth, the *greaves*, or defensive boots, were used, at least, among the Philistines; as we see by Goliath's greaves of brass. (1 Kings, xvii.) Fifth, we must not omit to mention the *military girdle*, at which the sword was suspended, and which served to bind together the soldier's dress and armour, that he might not be impeded by these in the engagement; hence the phrase so common *gird to the battle*.

Sixth.—*The offensive arms* were either used in the close engagement with the enemy, or for the purpose of assailing or annoying the enemy from a distance. Of the first kind, were the battle-axe or club, and the sword. The former appears to have been but seldom used by the Hebrews, and is scarcely referred to in the scripture. It was originally made of hard wood; afterwards of some hard metal. Some suppose, that there is an allusion to it in the 2d Psalm, 9th verse, "Thou shalt rule them with a *rod of iron*," Hebrew שֶׁבֶט בַּרְזֶל (*shebet barzel*.) The sword however, was, among them, of very early and frequent use. Swords were of various dimensions; some long and others short; some had, also, a double edge. The edge, is called, the mouth of the sword, by the Hebrews. When not in use the sword was kept in a scabbard. As it was of polished metal, it is used figuratively, to designate the lightning. Second, another weapon, used in close engagement, was the spear, which was a long pole pointed with iron, and unlike the javelin, which was thrown at the enemy.

The weapons used for assailing the enemy from a distance, were, first, the javelin, consisting, like the spear, of a long wooden pole, terminating in an iron point. Of course, the aim of the soldier, who used the javelin, would be so to cast the weapon, as to make it pierce the enemy. Second—the bow and arrow; the bow was of wood; sometimes, but seldom, of brass. It was a work of no slight difficulty to bend the bow; to do this, one extremity of it was placed upon the ground, and the foot put on it; the other extremity of the bow was then pressed down with the left hand, whilst, with the right, the cord was adjusted in its place: hence, *treading the bow*, is used in scripture to signify, bending the bow. Arrows were at first made of the reed, afterwards of some light wood: they were always pointed with iron. The quiver was of a pyramidal form, slung on the soldier's back, with the points of the arrows downward. Third—the *sling*, is one of the most ancient weapons of battle, it was much used by the Hebrews. Those warriors are specially praised, who, like the Benjaminites, could manage

their weapon with the left hand as well as the right. (Judges, xx., 16; 1 Paral. xii., 2.)

Eleventh.—When there was question of attacking, or defending, fortified places, other weapons were brought into action. Many of the cities of Palestine, being built upon eminences, were fortified by nature; but most frequently, they were surrounded by a lofty wall, on which were erected towers. These towers were furnished with machines, from which the besieged could discharge arrows and large stones. When, on the other hand, the Israelites were about to besiege a city, they dug trenches, drew a line of circumvallation, and erected against it forts, provided with machines for casting arrows and stones. They also used the battering ram against the besieged city. This was at first, merely a beam of timber, which the soldiers lifted up, and impelled forcibly against the walls. Afterwards, it was the custom to suspend the beam by chains from some support, and then to impel it repeatedly against the wall until it was beaten down, or a breach effected.

Twelfth.—It was usual among the Eastern nations, formally to proclaim war, but this was not always observed. If the enemy came by surprise, or the war broke out on a sudden, the people was then summoned, by means of messengers or heralds; by the sounding of the war trumpets; and by loud shouting on the mountains, to which the people of the neighbouring mountains responded.

Thirteenth.—Battles are not described at length in the bible, but are mentioned briefly. It appears that the onset was very violent, and made with a loud shout. Very frequently, the soldiers fought man to man against each other: hence ordinarily, courage, agility and strength of body, decided the contest. The slaughter was also immense, as we see in the records of several of the battles mentioned in the scripture.

Fourteenth.—The treatment of slain, and of captives, was very cruel in those early wars. In this respect however, the Israelites were distinguished, among the other Eastern nations, for their great humanity. Ordinarily, when a victory was gained, the rites of burial were not refused to the slain. When a city had held out with great obstinacy, it was sometimes, after being taken, rased to the foundation, sown with salt, and ploughed up, in token of perpetual desolation.

Fifteenth.—After the victory, the conquerors were received with great joy by the people; the victory was proclaimed from the mountain tops; even the women came forth singing and dancing, to meet the victorious leaders, and congratulate them on their triumph. (Judges, xi., 34–37; 1 Kings, xviii., 6–7.)

Sixteenth.—According to the general usage of the Hebrews, the spoil was distributed among the soldiers; those who had charge of the baggage being entitled to an equal share with those, who were actually engaged in the fight. Things of great value were sometimes claimed by the general. (Judges, viii., 24, 25.) David, imitating this practice, afterwards, collected by such means, large treasures for the building of the temple. (2 Kings, viii., 11, 12; xii., 30.) If a city, however, was devoted to Anathema, none of its spoils were to be preserved: this law seldom admitted of exception.

Seventeenth.—Besides the congratulations of the people, and a share in the distribution of the spoil, various military rewards were conferred upon those who had pre-eminently distinguished themselves in war: of this, the scripture furnishes several instances.

Eighteenth.—In the early times, and even under the kings, with the exception of the officers and the lifeguards, there was no regular pay given to the soldiers. They were obliged to provide themselves with necessaries, and to depend for remuneration on the chance of booty. The Machabees, in imitation of the Greeks, introduced the regular stipend or pay of each soldier. Hence, the soldier's stipend was everywhere paid, in the time of St. Paul, who borrows several illustrations from it. (Rom. vi., 23; 1 Corinth. ix., 7; 2 Tim. ii., 4, &c.)

Nineteenth.—The system of warfare practised by the Egyptians, Assyrians, Babylonians, Persians, Philistines, and the other Eastern nations mentioned in scripture, must have agreed, in its general character, with that practised by the Hebrews. It was by imitating some of these nations, particularly the Egyptians, that the Hebrews learned the art of war; and, on the other hand, the practice of Hebrew warfare, may, in the course of time, have suggested some improvements in this art, to those nations, that lived on the borders of Israel. In one respect, the nations, which we have mentioned, were better prepared for battle than the Jews were, at least down to the time of Solomon; that was, in the possession of a numerous cavalry and an extensive supply of war chariots. The horse, from a very early period, was used in battle. In the very ancient book of Job, we find a description of the war-horse, surpassing in eloquence anything that has been ever written on the subject. (Job, xxxix. 19–25.) We learn from the book of Exodus, that the Egyptians, in the days of Moses, had their armies well supplied with horsemen and war-chariots. (Exod. xiv.) The monuments of ancient Assyria abound with representations of cavalry and chariots of war. There is a reference to the war-chariots of the Persians in the prophet Isaias. (xxi., 7–9.) Great dependence was placed upon the chariots in the day of battle, by the ancient Eastern nations. They continued to be used in Syria in the time of the Machabees. (2 Mach. xiii., 2.) That the Jews, at their very entrance into the land of Chanaan, had to encounter armies well provided with war-chariots, sufficiently appears from the book of Judges, where we have an account of the army of Sisara, who commanded the forces of Jabin, king of Chanaan. (Judges, iv. 15.)

Now, on the other hand, the Israelites, not being intended by God, to extend their possessions among foreign nations, but simply to carry on war, as far as it was necessary for the purpose of acquiring and defending the territory, which was marked out for them, and had been promised to their fathers—they were not permitted in the beginning, to procure, for military purposes, a large body of horsemen, or of chariots. In the 17th chapter of Deuteronomy, where the law is laid down, by which the future king of the Hebrew people should be guided, it is expressly stated (16th verse), that “he shall not multiply horses to himself.” When the Jews, in their early wars, got possession of the horses of their enemies, they hamstrung them, as we read of David. (2 Kings, viii., 4.) Upon the occasion here men-

tioned, David reserved horses for one hundred chariots. This appears to have been the commencement of the use of horses and chariots in the armies of the Hebrews. Under Solomon, we find a most imposing cavalry force, which that monarch distributed among the fortified cities of his kingdom, including Jerusalem. (3 Kings, x., 26.) Interpreters here observe, that Solomon was guilty of transgressing the law of Deuteronomy already mentioned, and therefore sinned in this particular. And it does not appear that, at any time, those princes of the Hebrew people who were distinguished for their piety, ever laid great stress on the possession of a numerous cavalry. They justly understood the prohibition of Deuteronomy, against *multiplying horses*, to convey a lesson of confidence in God, rather than in armies. For, the nations round about them, placed their chief reliance upon their chariots and horsemen: of these, they were particularly proud. To this does David allude, when he says: "Some *trust* in chariots, and some in horses: but we will call upon the name of the Lord our God." (Psalm, xix. 8.)

Chariots of two kinds, appear to have been used in the Eastern armies. Some were simply travelling carriages, used for conveying warriors of distinction to or from the field of battle: others were more properly war-chariots and used in the engagement. We find this distinction of chariots marked in the history of the death of King Josias, in the battle of Megiddo. (2 Paralip. xxxv., 23, 24.) Sometimes, the war-chariots were armed with scythes or hooks, to render them more destructive. Of such, there is mention made in the Second Book of Machabees, (xiii., 2.) The Machabean princes had the glory of conquering powerful enemies, who brought into the field all those improvements in the system of warfare, which made their way into the East, with the establishment of the Grecian monarchy. At length, before the coming of our Redeemer, that power, which subdued the world, by its numerous and well-trained armies, brought the Jews under subjection to it. Hence

Twentieth.—Roman military affairs are frequently referred to, in the New Testament, particularly by St. Paul, in his many allusions to the Roman discipline and triumphs. Of course, the reader will not require to be informed in this place respecting the military system and practices of the Romans. His classical course will have supplied him with that knowledge. We shall merely observe, that an acquaintance with these practices is necessary, in order to catch the full meaning of the above-mentioned beautiful allusions of the Apostle.

Let us take one or two examples. St. Paul, in his Second Epistle to Timothy, ii., 3, tells his disciple to "labour as a good soldier of Christ Jesus." Here, the Greek word, which is translated by *labour*, is *κακοπαθεσθαι*, that is, literally, *endure hardship*. Now, the hardships endured by the Roman soldiers were wonderful: take the following as a specimen. "The load which a Roman soldier carried is almost incredible: victuals for fifteen days, sometimes more, usually corn, as being lighter, sometimes dressed food, utensils, a saw, a basket, a mattock, an axe, a hook, a leathern thong, a chain, a pot, &c, stakes usually three or four, sometimes twelve, the whole amounting to sixty pounds weight, besides arms;

for, a Roman soldier considered these not as a burden, but as part of himself. Under this load they commonly marched twenty miles a day, sometimes more."—Adams' *Roman Antiquities*, p. 316. *Fourteenth edition*.

Again, in the Epistle to the Colossians, ii., 15, speaking of our Redeemer, the apostle says: "And despoiling the principalities and powers, he hath exposed them confidently in open show, triumphing over them in himself." Here there is a beautiful allusion to the solemn triumph with which a Roman general was honoured after a great victory. In that grand procession, a prominent place was assigned to the carriages, which contained the spoils taken from the enemy, and after these followed the captive leaders in chains, with their children and attendants. Thus were these vanquished leaders of the enemy, made an ignominious spectacle, in one of the most imposing pageants recorded in all antiquity.

DISSERTATION XVI.

ON THE SACRED ANTIQUITIES OF THE JEWS.

CHAPTER I.

OF SACRED PLACES.

FIRST.—We commence with the *Tabernacle*, the construction of which was prior to the entrance of the Hebrews into the Holy Land. The Tabernacle was a moveable and portable structure, so formed that the parts could be easily taken asunder, for the facility of carriage. It was in length thirty cubits, in width ten, and ten cubits also in height. It was divided into two parts by a veil; one of these parts was called *the Holy*, and contained twenty cubits in length; the other part was called the *Holy of Holies*, and measured ten cubits in length. In the *Holy* were, the candlestick, the table of the loaves of proposition, and the altar of incense: in the *Holy of Holies*, was the ark of the covenant, with the Propitiatory. Into the *Holy*, the priests entered daily, morning and evening, to burn incense, and to trim the lights of the seven-branched candlestick; but into the *Holy of Holies*, only the High Priest entered, and that on only one day of the year—the great day of expiation. (Lev., xvi.) The walls of the tabernacle were composed of planks or boards, forty-eight in number, each being a cubit and a half in width, and ten cubits in length. Of these, twenty were required for the side towards the north, twenty for the south side, and eight for the west side of the tabernacle; these latter eight made up the exterior breadth of the tabernacle. The east side, on which was the entrance, had merely five gilded columns, covered by a rich veil. The roof was a frame of planks, over which were thrown four coverings, of which the first or innermost was made of fine linen, curiously embroidered in various colours of white, purple, scarlet, and violet; this cover approached within a cubit of the ground, on the sides of the tabernacle; the second covering was of goat's hair curiously wove together: it almost reached to the ground: the third cover was of ram's skins dyed red, and the fourth or outermost of azure-coloured skins.

Round about the tabernacle, was a quadrangular court, open above, having one hundred cubits in length, fifty in breadth, and five in the height of the veil with which it was surrounded. (Exod., xxvii., 18.) Sixty columns stood round this court; twenty on the side of the north; twenty on the south side; ten towards the west; and ten towards the east. These columns formed, as Jahn supposes, of wood, were overlaid with silver; but the bases were of brass. The columns were connected together by poles made of silver, from which the veil was suspended that surrounded the

court. The entrance of the court was on the east side, twenty cubits in breadth, where the veil, supported by four columns, was remarkable for the richness and variety of its colours and embroidery. This court was, as it were, the temple of the people, who were not permitted to enter the tabernacle. In the court, at some distance from the tabernacle, stood the altar of holocausts; and between the altar and tabernacle, was placed the brazen laver, for the priests to wash themselves before ministering. (Exod., xxx., 18.) The altar of holocausts was three cubits in height, five in length, and five in breadth. It was made of wood in the form of a chest, but hollow, and open at top and bottom. The four corners of the altar, above, had something like four horns; from these there hung, fastened with four rings and four chains, a grate made of brass, on which the wood and the sacrifices were burnt; and as the ashes fell through, they were received below in a pan.

Now, as to the furniture of the *Holy*; there was, first, the *golden candlestick*, with an upright stem, on each side of which were three curved branches; to all the seven extremities, were attached lamps; of these all were kept burning during the night, and three during the day. (Exod., xxx., 8; Numb., xxxiv., 3; *Joseph. Antiq.*, iii., 8.) It was part of the duty of the priests to trim the lamps, morning and evening. Second, *the table of the loaves of proposition*. This was made of wood. We may here observe that for all the wood-work of the tabernacle and its appurtenances, there was used the wood of the Acacia tree, which grew in the wilderness, and is said to be incorruptible; in our version it is called *setim*-wood, after the Hebrew. Well, this table being made of wood, was covered over with plates of gold. The *loaves of proposition* placed upon this table were twelve in number, representing the twelve tribes of Israel. They were also called *the bread of the face*, because they were placed before the face—or throne of Jehova, which was in the Holy of Holies. These loaves were of unleavened bread, and were changed every Sabbath, by the priests, who alone, according to the law, could eat of them, except in case of necessity. (Matt., xii., 4.) They were a continual acknowledgment, on the part of the twelve tribes of Israel, that they depended upon God for their support; and they were typical of the Holy Eucharist. Third, between the table of the loaves of proposition, which stood on the northern side of the *Holy*, and the golden candlestick, which was on the south side, there was placed the *altar of incense*, over against the veil, which divided the *Holy of Holies*, or most holy place, from the *Holy* place. It was constructed of the *setim*-wood; it was a cubit in length and breadth, and two cubits in height—it was ornamented with horns at the four corners, and was all covered with plates of gold; wherefore it was called the golden altar; and, sometimes, to distinguish it from the altar of holocausts, it was called the inner altar. On this altar, every day, morning and evening, was incense offered.

In the *Holy of Holies* was the *Ark of the Covenant*—an oblong chest, constructed of *setim*-wood, a cubit and a-half in breadth and height, and two cubits and a-half in length; it was covered on all sides with the purest gold; and on both sides, lengthwise, at equal distances, it was furnished with four rings of gold, through which were passed bars covered

with gold, for the purpose of carrying the ark. These bars were always kept in the rings, even when the ark was, afterwards, placed in the temple. The ark was so placed in the *Holy of Holies*, that the extremities of these bars touched the veil. (Exod. xxv. 10–15; xxxvii. 1–9; 3 Kings, viii. 8; 1 Paral. v. 8, 9.) The cover of the ark made no part of it, but was simply laid upon it. This cover was of the same length and breadth with the ark: it was made of pure gold, and was called the *propitiatory* or *mercy-seat*, because on it, was placed the throne of Jehova—as of the Great King among His people; and, here, therefore, the Lord was to be appeased and propitiated. It was also called by a name, which signifies the *place of giving responses*, (in the vulgate, *oraculum*,) because here it was usual to consult the Lord, and to receive answers from him, audibly expressed in words. (Num. vii. 89.) On this cover of the ark stood two figures, representing two cherubim, with their faces turned towards each other, and their wings expanded and joined so as to cover the propitiatory. Because this was the place of the special presence of Jehova among his people, He was said to sit on these wings of the cherubim as on His throne, having under him the ark, as it were the footstool of His feet. To this there are several allusions in the scripture, as when God is said to “sit upon the cherubim,” (4 Kings, xix. 15,) and when the psalmist says, “Adore the footstool of his feet.” (Psalm, xcvi. 5.) In the ark there were only the two tables of stone, upon which the ten commandments were inscribed. Beside the ark was kept a portion of the manna in a golden urn. (Exod. xvi. 32–36.) Also the rod of Aaron (Num. xxxi. 26,) and the autograph of the volume of the law. (Deut. xxxi. 26.)

As to the figure of the cherubs or cherubim, that stood on the propitiatory, interpreters are by no means agreed. Some suppose that they represented men, others say that they resembled other animals. Josephus declares that they resembled no animals that ever were seen by man, and that their form no man knew in his day. (*Antiq.*, iii. 6.) The learned Jew, Abenezra, thinks that the term cherubim was indiscriminately applied to figures of any kind, that were sculptured on stone, engraven on metal, carved on wood, or inwrought on cloth; although with regard to the cherubim placed by Moses on the propitiatory or mercy-seat, he gives it as his opinion, that these were figures of winged men or boys. Calmet, in his Dictionary, (v. *Cherubim*) says, that the cherubim *described* in the scripture, were not all of the same figure, although they all agreed in this, that each of them consisted of the forms of many things collected into one, as, of a man, an ox, an eagle, and a lion; of which kind were the cherubim mentioned in Ezechiel, (i. 5.) Yet, Calmet inclines to the opinion, that the cherubim of the ark exhibited the human figure. In fine, taking the cherubim described in Ezechiel, as a guide, we would conclude that each cherub had four distinct faces on one neck—that of a man, of a lion, of an ox, and of an eagle. Each had four wings, the two under ones covering the body, while the upper ones, spread out somewhat above the level of the shoulders, were so joined to the edges of its neighbour's, as to form a canopy.

The tabernacle was constructed in the desert, and with its different parts

and furniture, was intended to typify the church of God, militant and triumphant. (See Exod. xxv. 40 ; Hebrews, viii. 5.) After the entrance of the Israelites into the promised land, it continued for a considerable time to be the place for worshipping God. In the time of Heli, the High Priest, the ark was taken by the Philistines. The Israelites had brought it into their camp, hoping that God would grant them victory on account of its presence. The Philistines placed it in the temple of Dagon, their idol. Terrified, however, by the manifestations of Divine power, they soon restored the ark to the Hebrews, but it does not appear that the tabernacle and ark were ever united afterwards. In the beginning of Solomon's reign, we know that the tabernacle was at Gabaon, in the tribe of Benjamin ; the scripture does not speak of it afterwards. The ark of the covenant was in existence until the destruction of the temple built by Solomon.

Second.—*The Temple*, was first built by Solomon—a magnificent work—but its dimensions and parts are too briefly noticed in the scripture, to enable one to give an accurate description of it. It stood on Mount Moria, in Jerusalem. This mount formed a part of the mountainous ridge, termed Mount Sion. The temple, therefore, stood in that part of Jerusalem which was called the city of David. It had two courts, of which the inner was, the court of the priests. The whole plan of the building was on the model of the tabernacle, but of much larger dimensions. The holy house, or the temple, strictly so called, was divided into the Holy, and the Holy of Holies, and in front of this house stood a vestibule, like a lofty tower, being one hundred and twenty cubits in height. The length of the holy house, was one hundred and sixty feet, its breadth, forty, and its height, sixty feet. It was divided into three stories ; and around the lower story, there ran a colonnade, in which were the residences of the officiating priests and Levites. The utensils for the service of the temple, were in much greater number, than they had been in the tabernacle : thus for example, in the Holy, there were ten golden candlesticks. These utensils were also larger, in proportion to the increased dimensions of the structure : hence, the laver of brass, for the washing of the priests, was so large, that it is termed the brazen sea. In the Holy of Holies, was placed the ark of the covenant. And, not to dwell more particularly on the matter, suffice it to say, that the temple of Solomon was of surpassing magnificence for the beauty of its materials, and the richness of its furniture—particularly the holy house, or temple strictly so called, of which, the inside walls and the ceiling, were lined with cedar, beautifully carved, representing cherubim, and palm trees, clusters of foliage, and open flowers ; and the whole interior was overlaid with gold, so that neither wood nor stone was seen, and nothing met the eye but pure gold, either plain, as on the floor, or richly chased, and enriched with the gems they had brought from Egypt, upon the walls and ceiling. But not long, did this temple retain its pristine splendour—about thirty-three, or thirty-four years ; after which time, Sesac, king of Egypt, pillaged Jerusalem, and carried away the treasures of the temple. (3 Kings, xiv. 25, 26.) The building was finally plundered and burnt, by the Chaldeans under Nabuchodonosor.

After the captivity, the temple was rebuilt by Zorobabel : its dimensions were inferior to those of the temple of Solomon, as the old men, who had seen the first temple, declared, as soon as they had viewed the foundations of this second building. There were also wanting in this second temple, several things, which principally contributed to the glory of the first—viz., the ark of the covenant—the holy oil—the Urim and Thummim—and that mysterious cloud, which accompanied the tabernacle, and afterwards filled the temple built by Solomon. (3 Kings, viii. 10–12.) In one respect, however, this second temple far outshone the first, viz., in the high honour of being visited by the Messias. (Agg. ii. 7–9.)

This second temple, was, after the lapse of ages, so repaired and ornamented by Herod the Great, that it was afterwards called, the temple of Herod, until the period of its destruction by the Romans. Notwithstanding, however, the extensive character of the changes made by Herod, yet, as divine worship was never interrupted during the progress of his work, and as these changes were gradually introduced, this temple is properly considered, one with the temple of Zorobabel ; so that, our Saviour is well said, according to the prophecy of Aggeus, to have honoured the *second* temple by His presence. Josephus, in the fifteenth book of his antiquities, and the eleventh chapter, gives a description of this temple of Herod—and truly, the beauty and the vastness of the work, must have rendered it the wonder of the world, in its time. The work was commenced sixteen years before Christ, and, although the work appertaining to the temple itself, was substantially finished in eight years, yet, the work of further ornamenting the temple, and of raising various other edifices, which formed appendages to it, continued down to the sixty-fourth year of the Christian era. This temple had three courts : the exterior court was called, the court of the Gentiles : within that, was the court of the Israelites, separated by a wall from the court of the Gentiles. The innermost court, which immediately surrounded the holy house, was the court of the priests ; in it, was placed the altar of burnt-offerings. In the middle of the court of the Israelites, ran a wall, which separated the women from the men—the women remaining in the exterior division of the court. The court of the women was separated from the court of the Gentiles, by a low stone wall or partition of elegant workmanship. From the court of the women, there was an ascent of fifteen steps into the men's court ; which latter, was separated from the priests' court, by a low wall one cubit in height. The lofty wall of the exterior court—that is, the outer wall of the temple—was built of stone, and formed a square of half a mile in circumference. The entrance was by nine gates, which were on every side thickly coated with gold and silver, but of these there was one, far more precious than any of the rest, being made of Corinthian brass, which in those days was preferred to silver or gold, whilst at the same time, it was much larger than any of the others, its entire height being fifty cubits, and the height of its doors forty cubits. This is supposed to have been the gate called *beautiful*. (Acts, iii. 2.) Immediately within this outer wall, and surrounding the court of the Gentiles, was a range of porticoes or cloisters, above which, were galleries or

apartments, supported by pillars of white marble, each pillar consisting of a single piece and five-and-twenty cubits in height. One of these porticoes was called Solomon's porch or portico, because it stood upon a vast terrace, which he had raised from the valley beneath, four hundred cubits high, in order to extend the area of the top of the mountain, and make it equal to the plan of his intended building. The south-east corner of the flat roof of this noble portico, where the height was greatest, is supposed to have been the *πτερύγιον* or pinnacle, whence Satan tempted our Saviour to precipitate Himself. (Matt. iv., 5.) The pavement of all the courts, was of variegated marble. From the court of the priests, twelve steps ascended to the holy house or *temple*, strictly so called, which was divided into three parts; the porch, the sanctuary or holy place, and the Holy of Holies. The porch was open in front, and in it were suspended the votive offerings, that had been made to the temple. From the porch the entrance into the sanctuary or *Holy*, was by a doorway, covered merely with an embroidered veil. The division between the Holy and the Holy of Holies, was also made by an embroidered veil; this latter veil it was, which was rent in two, at the death of our Divine Redeemer. The holy house or temple, strictly so called, far surpassed in splendour, all the rest of this magnificent edifice—its exterior was profusely adorned with plates of gold; and Josephus adds, that to persons approaching it, it appeared at a distance like a mountain covered with snow, for where it was not decorated with plates of gold, it was of exceeding whiteness. On the top it had sharp pointed spikes of gold, to prevent any bird from resting upon it, and polluting it. The whole length of the Holy house, was a hundred or a hundred and ten cubits—its height, a hundred cubits; the porch was loftier and wider than the other parts. The following were the internal dimensions of the three parts—the porch was fifty cubits long by twenty in breadth, and ninety cubits in height—the *Holy* was forty cubits long by twenty in breadth, and sixty cubits high—the *Holy of Holies* was twenty cubits square, and sixty cubits high.

We have but briefly noticed this vast edifice, which goes by the name of the temple of Herod; we have by no means fully described it: but if we add to what has been said, that, according to Josephus, the stones used in this edifice were of vast dimensions—we are told, for instance, that the foundations of the holy house consisted of blocks of white marble, some of which were forty-five cubits long, six cubits wide, and five cubits high—I think that enough shall have been stated to show, that the surprise of the disciples of our Lord must have been extreme, when He foretold to them, that, soon there should not be left of it a stone upon a stone, that would not be thrown down. (Mark, xiii., 2.)

Third.—As to the *high places* mentioned in scripture, we read in Deuteronomy, (xii., 2, &c.) that God charged the Israelites to destroy, according as they became masters of the countries of the idolaters, all the places where these nations were accustomed to worship their gods, such as places on the tops of mountains and hills, where we may suppose that altars were fitted up, and groves planted, for the purposes of this worship. At the

same time God declares, that they ought not to do like these nations, that is, to adore on the mountains and the hills; but that they were to go to the place which He Himself would select, to establish His name there, and to dwell there; and that it was in this place only, that they should offer their sacrifices, as well as their gifts, their tithes, and all their other offerings. Now, this place was first at Silo, where the tabernacle and altar were, until the time of Heli; then at Nobe, afterwards at Gabaon, &c., and lastly at Jerusalem. We may here observe that all the places, where the ark was stationed at any time, were regarded by the Hebrews as so many holy places. It is altogether likely, that as long as the Israelites were sojourning in the desert, they neither immolated victims, nor presented their oblations, except at the entrance of the tabernacle. Such was the law. But, when once established in the land of Chanaan, many of them found themselves placed at a great distance from this holy sanctuary; these did not think that it was forbidden to them, to offer to the Lord sacrifices upon high places, provided that they offered them to God alone, and by the hands of His priests, according to the rites prescribed by the law. And in effect, it does not appear, that they were blamed for this.* (See Josue, viii., Judges, vi.; xiii.; 1 Kings, vii., ix., xvi.; 2 Kings, xxiv.) It was only when the temple of Solomon had been built, and the ark of the covenant placed there permanently, that God would no longer endure, under any pretext, victims to be offered to Him, outside the precincts of this sacred dwelling. Those, who were, otherwise, reckoned among the best of the kings, were blamed, for having permitted the altars, to remain on the high places, although they were consecrated to the Almighty. And as we see by the after history of the Israelites, this toleration led to deplorable consequences. For, by little and little, the Israelites went on from this violation of the law, to embrace all the excesses of an idolatrous worship; insomuch that nothing could hinder them from constructing high places, like the other nations, erecting altars on the mountains, planting groves, and placing idols in them, to be worshipped according to the rites of the Gentiles.

Fourth.—Although the temple was the only place in which sacrifice could be offered, it was not in like manner the only place in which solemn prayer could be offered to God, and religious instruction communicated. For these purposes, the Jews erected also other buildings, which are known by the name of *synagogues*. We find another name, viz., *proseuchæ*, used to designate Jewish religious edifices; but, a great many learned men contend, that this is only another name for the *synagogues*. To be sure, Calmet and some others draw a line of distinction between them; but since Josephus and Philo, who ought to be well acquainted with this matter, do not appear to make a distinction between the *proseuchæ* and *synagogues*, neither shall we dwell upon any such distinction, but shall proceed at once, to describe the *synagogues*. As to their origin—we find that in early times, the praises of God were chanted in the schools of the prophets; and it was usual among the pious portion of the people, to assemble on the Sabbaths and new moons,

* In some cases, they had a dispensation from God, in others, they may have been excused by ignorance.

at the houses of the prophets, for prayer and instruction. (1 Kings, x. 5-11; xix., 18-24; 4 Kings, iv. 23.) In the Babylonian captivity, the Jews being destitute of the solemn exercise of religion, were accustomed to frequent the houses of the prophets, or of some other pious men, that they might hear these instructing their families in religion, or reading the sacred books for them. (Ezech. xiv., 1; xx., 1; Dan. vi., 11.) These domestic congregations, by degrees became fixed in certain places, and a certain fixed order prevailed in them; hence the origin of synagogues. As to the formal erection of synagogues, by that name, we find no mention made of their existence in Palestine, even as late as the time of Antiochus Epiphanes. They appear in Palestine for the first time under the Asmoncan princes; but, according to Josephus, they were much more ancient in other countries. Whatever is to be said of this point, we find in the time of the Apostles, that, over the whole world, wherever there was a community of Jews, there the synagogue also was to be found. So great was their number at that period, that, if we believe the Jews, there were in Jerusalem alone, in the time of our Redeemer, no less than four hundred and eighty synagogues. They were built on the plan of the temple of Jerusalem, as they are to this day throughout all the east. A small apartment, more sacred than the rest of the building, recalled the memory of the Holy of Holies. In this apartment was kept the book intended for the use of the reader: for the reading of the scripture, formed a most important part of the services of the synagogue. And the places which were nearest to this apartment, were considered the most honourable. The service of the synagogue consisted of prayer, the reading of the Holy Scripture accompanied by its interpretation, and preaching. Each synagogue had its rulers and other officers, of whom we shall speak, when we come to treat of *Sacred Persons*. We shall merely observe here, in conclusion, that the Greek word *συναγωγή*, like the word *ἐκκλησία*, according to its natural meaning, designates the assembly or congregation, although both words have come to signify the place of the assembly.

CHAPTER II.

OF SACRED TIMES AND SEASONS.

AND First, of the *Sabbath*: As to the antiquity of this seventh day of rest, it is a disputed point amongst interpreters of scripture, whether the Sabbath was observed, and in some way kept holy from the creation; or whether the law enforcing its observance, was first given through Moses. Pererius, writing on the third verse of the second chapter of Genesis, defends this second opinion, and quotes, in favour of his view of the matter, Eusebius, in the first book and fourth chapter of his Ecclesiastical History, St. Justin in his dialogue with Tryphōn, and Tertullian, and St. Cyprian in their writings against the Jews. On the other hand, Frassen, in his disquisitions on the Pentateuch, traces the observance of the Sabbath from the beginning. He contends, moreover, that even the Pagans themselves were not strangers to the observance of this day. The opinion of Frassen, in favour of the antiquity of the sabbath law, derives support from the word with which the commandment, in the twentieth chapter of Exodus, is prefaced, "*Remember* that thou keep holy the Sabbath day." The end of the institution of the Sabbath, appears from Genesis. (ii., 2, 3.) The rest of this day was to be a symbolical profession, that all things were created by God, and that to him, praise and worship were due. Hence, we find that under the law, the profanation of this day was capitally punished; because it was looked upon as a public denial of the holy union, which existed between the Hebrews and the Creator of all things. Another end subordinate to this, in the institution of the Sabbath, was, that men, particularly slaves, might recover strength by the rest of this day, and might consequently, be induced to rejoice in the goodness and clemency of God. (Exod., xxiii., 12.) As to the things which were to be omitted on the Sabbath day, it is to be observed that the very name *Sabbath*, which signifies rest, indicates, that on this day labours were to be interrupted; which thing, indeed, is often expressly repeated. (Exod., xx., 10: xxxi., 14-17; xxxv., 1-3; Deut., v., 12-14.) We find special mention made of the gathering of the manna, and the lighting of a fire, as things prohibited on this day; but, we have no detailed specification of the things which were not to be done on the Sabbath. However, first, we must not reckon amongst these, the use of arms in war, as the more modern Jews supposed. Second, neither was the healing of a sick man forbidden, nor the taking of medicines, as some Jewish doctors in the time of our Redeemer, and others in the Talmud, have asserted. Neither was it forbidden, to pull some ears of corn to satisfy hunger. Nor was any work of necessity prohibited, such as to give food to cattle, or to take them up when they had fallen into the ditch. (Matt., xii., 1-15; Luke, vi., 1-5; xiii., 10-17; Mark, iii., 2; John, v., 1; ix., 1-34.)

The Sabbath day's journey, mentioned in the New Testament, was not defined by the law, but by the rabbins: it was about a mile, or perhaps more. (See Acts, i., 12.) Third, There was no prohibition against the performance of sacred rites, or, the doing of those things, which were required for the worship of God in the tabernacle or temple; such as the circumcision of children on the eighth day, the slaying and burning of victims. (Levit., vi., 8, and following; Numbers, xxviii., 3, and following; Matt., xii., 5.)

The Sabbath commenced at sunset, and closed at the same time on the following day. (Matt. viii. 16; Mark, i. 32.) Hence, as it was not permitted on this day, to kindle a fire for culinary purposes, it was necessary to prepare the food for the Sabbath on the sixth day of the week—or Friday, before sunset; wherefore, this sixth day of the week got the name of *the preparation* (ἡ παρασκευή.)

Now, as to the things which were to be done on the Sabbath.—These things appear to have been known, chiefly, from custom. The only things which we find commanded in the law, are, that the priests should offer on this day, besides the daily victims, two other lambs of a year old, together with an offering of flour tempered with oil and libations, (Numb. xxviii. 9, 10); and, that the priests should also on this day, change the loaves of proposition. (Lev. xxiv. 8.) From the scope of the Sabbath, it was to be a day of rejoicing, and hence, sadness on this day is a symbol of great misfortune. (Osee, ii. 11; Lam. ii. 6; 1 Mach. i. 41.) It was on this day that the people were accustomed to assemble at the houses or dwellings of the prophets, to be instructed by them. (4 Kings, iv. 23.) On this day, also, in a special manner, did religious parents teach their children religion, and relate to them the wonderful favours and divine chastisements of the former times, whilst they, who were not living a great way off, frequented the sacred tabernacle or temple. (See Menoch. *de Repub. Heb.*, lib. 3, c. i., questi. 3; Jahn, *Archæologia*).

Second.—*The Sabbatical Year.* As the period of seven days was to be concluded by the Sabbath, so, the period of seven years, was to be terminated by the sabbatical year, in order that, by means of this still longer memorial, the Israelites would be reminded of the adoration which they owed to the only true God—the Creator and Ruler of the universe. This year began on the first day of the seventh month, Tischri. It was forbidden during the sabbatical year, to sow their fields, to prune their vines, and to gather the spontaneous productions of the land. (Exod. xxiii. 10, 11.) Debts were not to be exacted in this year; but Jahn (*Archæologia Biblica*) censures the Talmudists, for asserting that these debts were extinguished in this seventh year. The same author holds, that it was not in this year that slaves were to be set at liberty, but in the seventh year of their servitude. (See Exod. xxi. 2; Deut. xv. 12; Jerem. xxxiv. 14.) During the eight days of the feast of tabernacles, of this year, the law was to be read for the people, in the tabernacle or temple. (Deut. xxxi. 10–13.) In order to guard against famine in this year, God promised a triple produce in the sixth year, so that the people might have provisions until the harvest of the eighth year would be ripe. (Levit. xxv. 20, 21, 22.)

Third.—*The Year of Jubilee.* Seven sabbatical years were followed by the year of Jubilee, which was thus the fiftieth year, as appears sufficiently from Levit. (xxv. 8–11,) and thus has the matter been understood, by Josephus, Philo, and the Jews. Some have contended that the year of jubilee was the forty-ninth year—induced by the sole reason, that, otherwise, the land should remain uncultivated for two successive years. But there is no real difficulty here; for, the people being aware of these two years of rest for the land, so long before their arrival, could treasure up a supply of provisions from the savings of other years: besides, God would add to the abundance of the produce in the years immediately preceding. This year commenced on the 10th day, of the seventh month—or Tischri, which was the great day of expiation. The priests proclaimed it among the people, by sound of trumpet. (Lev. xxv. 8–13; xxvii. 24; Numb. xxxvi. 4; Isaias, lxi. 1, 2.) In this year all debts were to be cancelled. All slaves of Hebrew origin—even they who, in the seventh year, had got their ears bored, having consented to perpetual slavery—were to be released in this year. (Lev. xxv. 39–46. Compare Jerem. xxxiv. 7, and following.) All lands, as well as houses in the towns and cities of the Levites and priests, which had been sold in former years, now returned to their original proprietors. (Levit. xxv. 10–13–17–24–28.) But we read in Levit. (xxvii. 16–21,) that lands which had been consecrated to God by vow, and had not been redeemed before the year of jubilee, came not within the provision of this law, and, therefore, could not be reclaimed by their first owners.

Fourth.—*The new moons, and the feast of the new year.* The Jewish months being lunar, were calculated from the first appearance of the moon, when the feast of the new moon—or of the first day of the month, was celebrated: for, this day, according to the law of Moses, was to be a day of special devotion to God, and particular sacrifices are prescribed for it. (See Numb. x. 10; xxviii. 11–14.) The priests were to announce to the people the feast of the new moon, by sounding the silver trumpets. (Numb. x. 10.) Labour was not prohibited on these days, with the exception of the new moon, of the seventh month—or Tischri, which was the first day of the civil year. On this day, no servile work was permitted. (Lev. xxiii. 24–25.) As the commencement of the civil year was solemnly proclaimed upon this day, by the sounding of trumpets, it was hence called *the feast of trumpets*. *The feast of the new year*, was also to be distinguished by the oblation of certain sacrifices in addition to those, which were to be offered upon the other new moons. (See Numb. xxix., 1st and following verses.)

Fifth.—Among the festivals of the Jews, three were distinguished as the great or chief festivals; these were the feasts, of the Pasch, of Pentecost, and of Tabernacles. They were instituted as memorials of some of the principal favours, conferred by God, upon the Hebrew nation. The pasch, and the feast of tabernacles, were celebrated with an octave; or, to speak in a way, which may be more accurate, the pasch continued for seven days—the feast of tabernacles for eight; the eighth day of this latter

festival, being termed, the day of assembly and congregation, in Levit. xxiii. 36.) But, only on the first and last days of each solemnity, was abstinence from servile works prescribed: and even on these days, all labour necessarily required for the preparation of food was permitted. (Exod. xii. 16; Levit. xxiii. 7-21-35.) The feast of pentecost had no octave. (Lev. xxiii. 16-22.) On these three festivals, all adult Hebrews were to proceed with their gifts to the tabernacle or temple, where they celebrated the solemnity by offering sacrifices, feasting, and rejoicing. But now to speak of the particular manner in which each of these festivals was celebrated—and, first, of *the Pasch*. The feast of the pasch, in the Hebrew **פסח** (*pesach*), usually written by St. Jerome, in his translation of the Old Testament, *phase*, was the most solemn of all the Hebrew festivals. It was instituted in memory of the miraculous liberation from Egypt, and the preservation of the first-born of the Hebrews, whom the exterminating angel spared, whilst he put to death the first-born of the Egyptians. The name of the festival, in the Hebrew, signifies a *passing by* or *over*, and it was given to this solemnity, because at its first celebration, the exterminating angel *passed by*, that is, spared the houses of the Hebrews, which were marked with the blood of the paschal lamb. This solemnity commenced on the evening of the 14th day of the month Abib, called afterwards Nisan, which was the first month of the *sacred* year, and corresponded partly with our March, and partly with April. The feast extended to the twenty-first day of Nisan, inclusively. The most solemn days, as has been observed before, were the fifteenth of Nisan or Abib, commonly called the first day of the pasch, and the twenty-first of the same month—the last day of the solemnity. Throughout this whole week unleavened bread only was used, and hence it is called the feast of *Azums* or *of unleavened bread*. (Exod. xii. 18; xiii. 6-7; xxiii. 15; Levit. xxiii. 6; Numb. xviii. 17.) On the evening of the fourteenth day, all leaven was removed from the houses, so that, during the whole week, nothing leavened might ever be seen. Wherefore, not only the fifteenth of Nisan, but also the fourteenth, may be well called, as it is in Levit. (xiii. 6,) the first day of *azums*; because on the fourteenth, before evening, all leaven was removed: and hence it is that in one place, Josephus allots eight days to the paschal solemnity, although, in reality it had only seven *full* days. On the tenth day of Nisan, the father of each family designated, and set apart, the paschal lamb, as it was called, although it might be either a lamb or a kid. It was to be a male, without blemish, and of the first year, that is, not more than one year old. On the 14th day of the month, between the two evenings, the father, or head of the family slew—or immolated his lamb—in the early times at the tabernacle, and afterwards in the temple. The victim being slain, the blood was received into a vessel by one of the priests, and by him, or by some other of the priests, brought and sprinkled at the base of the altar. As to *the time between the two evenings*. It is variously understood. Josephus and the rabbins explain it, of the interval, between the *ninth hour*, or three in the afternoon, and the *eleventh hour*, or sunset. When the pasch was celebrated for the first time in Egypt, the fathers of

families marked the doors of their houses with the blood of the lamb, in compliance with the command of God, who was to spare the first-born in the houses marked in this manner. The paschal lamb was to be roasted *whole*; it was then to be eaten with *bitter herbs* or *wild lettuces*. Each family, whatever might be its number, was bound to immolate a paschal lamb; but, for the eating of it, a certain, sufficient number was required; and, hence, when a family was too small to eat the entire lamb, its number was to be filled up, by adding persons from another family. In the time of Josephus, the number joined in the eating of a paschal lamb, was to be, at least ten, and not more than twenty. (*Jewish War*, Book 6, c. 9, § 3.) At the first celebration of the pasch, in Egypt, the Hebrews were commanded to eat the lamb quickly, having their loins girded, shoes on their feet, and staves in their hands, *i. e.*, ready for their journey: these ceremonies were afterwards omitted. Another injunction, however, which they received, was to be of perpetual obligation, as long as the Jewish law continued, that was, not to break a bone of the paschal lamb. In this, and in several other respects, the paschal lamb was an illustrious type of Christ. (See John, xix. 36.) The removal of leaven, during the paschal solemnity, was a type of the sanctity of the Christian state. (See 1st Epist. to Corinth. v. 7, 8.) We have, finally, to observe, regarding the paschal lamb, that whatever remained of it—not eaten—was to be cast into the fire, and thus consumed. On the sixteenth day of Nisan, the second day of the paschal solemnity, the first sheaf of the barley harvest was offered to the Lord, accompanied by a particular sacrifice: this rite was a dedication of the harvest to God. (Levit. xxiii. 5–13.) On each of the other days of the paschal solemnity, expiatory victims for the sins of the people, were prescribed to be offered. (See Numb. xxviii. 16, and following.)

Second.—*The feast of Pentecost.* From the sixteenth day of Nisan or Abib, which was the second day of the pasch, fifty days were to be counted, and the fiftieth day was the feast of pentecost (*πεντηκοστή*), which, coming thus, at the end of seven weeks from the pasch, is called *the feast of weeks*. (Exod., xxxiv., 22; Levit., xxv., 15–16; Numb., xxviii., 26; Acts, ii., 1.) It was celebrated in thanksgiving for the harvest; whence it is also called *the feast of harvest*. (Exod. xxiii., 16.) On this day the Jews presented to God the first fruits of the wheat harvest in bread baked of the new corn, and a portion of the new flour (Exod., xxvii., 16; Levit., xxiii., 17; Numb., xxviii., 26); and hence this feast is also called *the day of first fruits*. (Numb., xxviii., 26.) On this day was also commemorated, the giving of the law on Mount Sinai, which was on the fiftieth day after the departure out of Egypt. On this day, many holocausts and victims for the sins of the people were offered. (Levit., xxiii., 11–20.) Pentecost attracted to Jerusalem a vast crowd of Jews from all parts; see Acts, ii., where the sacred writer speaks of the pentecost, upon which the evangelical law was solemnly promulgated to the world. The pentecost, of which there is question in that second chapter of the Acts, might well be called, the day of the first fruits of the Spirit.

Third.—*The feast of Tabernacles*, was instituted in memory of the

journey of the Israelites through the desert, where they lodged in tents or tabernacles. This shows us whence the festival—in Greek *Σκηνοπηγία*—got its name. The feast commenced on the fifteenth day of the seventh month (Tischri), and lasted for eight consecutive days—the eighth day being one of special solemnity. (Levit., xxiii., 34–42; Numb. xxiv., 12–35; Deut. xvi., 13–15.) The Hebrews, during these eight days, were bound to dwell in tents. (Lev., xxiii., 42, 43.) But as this festival was also to be a time of thanksgiving to God, for the ingathering of the fruits, and for the vintage, it is therefore called the feast of the *ingathering of the fruits*. (In Exod., xxiii., 16; xxxiv., 22.) During the continuance of this feast, they carried in their hands branches, of palm-trees, olives, citrons, myrtles, and willows. (Levit., xxiii., 43; 2d Machab., x., 7.) During each day of the solemnity, they walked in procession round the altar, with the above-mentioned branches in their hands, amid the sound of trumpets, singing *Hosanna* (*save, I beseech thee*); and hence all the days of the feast were called Hosanna. But, because on the seventh day, they went round the altar seven times, in memory of the destruction of Jericho, this day was, therefore, called the great Hosanna. The feast of tabernacles was one of great rejoicing, and the public sacrifices prescribed for it, were more numerous than those prescribed for any other festival. (See Numb. xxix., 12–39.) In more recent times, the Jews took occasion from the 12th chapter and 3d verse of Isaias, to introduce the rite, according to which, on each day of the feast, water was brought from the fountain of Siloe, and poured out at the altar, amidst great rejoicing. The people, it is said, sang upon this solemn occasion the 12th chapter of Isaias, particularly that 3d verse, “You shall draw waters with joy out of the Saviour’s fountains.” This ceremony throws great light upon the allusion of our Redeemer in John, vii., 37.

Sixth.—Of the day of expiation This was the tenth of the seventh month—Tischri. This festival was instituted for the expiation of all the sins and irreverences committed by the Hebrew people during the course of the year. It was enjoined, under pain of death, to observe this day as a most rigorous fast; no food was allowed, from the evening preceding, to the evening of the festival. (Levit., xxiii., 27–29.) All servile work was, in like manner, prohibited under pain of death. On this day only, in the course of the year, was the high priest permitted to enter the Holy of Holies. Previously to his entrance, he washed himself in water, and put on the holy linen vestments and the mitre; he then conducted to the altar a young bullock, to be offered for his own sins, and the sins of his household; and two he-goats, to be offered for the sins of the people. Only one of the goats, however, was *to be slain* in sacrifice, the other was to be led out into the desert, and there permitted to go free. Lots were, therefore, cast, to decide which of the goats should be slain. (Levit. xvi., 6–10.) This being done, the high priest was first to sacrifice the bullock, as a sin-offering for himself and his household; and to take some of the blood into the inner sanctuary, bearing in his hand a censer, with incense burning, kindled at the sacred fire on the altar, and to sprinkle the blood with his finger upon

the propitiatory or mercy-seat, and seven times towards the floor of the most holy place, before the ark, to purify it (the Holy of Holies) from the pollution it might be supposed to have contracted from his sins and transgressions during the preceding year. He was then to sacrifice the allotted goat, for the sins of the whole nation, and to enter the inner sanctuary a second time, and to sprinkle it with blood as before, to purify it from the pollution of the people's sins and transgressions of the foregoing year. After which, he was to purify, in like manner, the tabernacle—or the *Holy*, and the altar. (See Levit. xvi., 11–19.) The high priest, coming now into the court before the altar, solemnly placed both his hands upon the head of the live goat; by this symbolical action, he was understood to impose upon him the burthen of all the sins, transgressions, and prevarications, of the Israelites. He then committed him to the care of a person who was to lead him out into the desert, and there to let him go free. This was figurative of the remission of the sins of the Israelites. This goat was called the *emissary goat*, or the scape-goat. The goat and the young bullock which had been immolated—the first for the sins of the people—the other for the sins of the high priest and his household—were to be burned outside of the camp; and, after the building of the temple, outside of the city of Jerusalem. (Levit., xvi., 20–22, 26–28.) Finally, the high priest, having laid aside the white garments, and clothed himself in the usual dress of his ministry, offered holocausts for himself and the people, and another sacrifice for sin. (Levit., xvi., 23–25; Numb., xxix., 7–11.) It does not belong to our scope here, to explain fully the typical character of this great day of expiation, or to show how its many types found their fulfilment in Christ. We may observe, at the same time, that the ceremony of this day, in addition to its otherwise typical character, was a public acknowledgment of the inefficacy of the Mosaic sacrifices to take away sin; because on this day there was a commemoration of all the sins of the year, although several sacrifices had been offered for these same sins previously in the course of the year. (Hebrews, x., iii.)

Seventh.—*Of other fast days.* In the early times, it was usual with the Hebrew people, when troubles came upon them, to afflict themselves by fasting. (Judges, xx., 26; 1st Kings, vii., 6; xxxi., 13; 2d Kings, iii., 35; Isaias, lviii., 3–12 :) but, in the time of the captivity, they introduced new yearly fasts, in memory of some remarkable calamities: First, the seventeenth of the fourth month (Thammuz), in memory of the taking of Jerusalem by the Chaldeans. (Jerem., lxii., 6–7.) Second, the ninth day of the fifth month (Abib), in memory of the burning of the temple and the city by the same invaders. (4 Kings, xxv., 8.) Third, the third day of the seventh month (Tischri), in memory of the murder of Godolias. (4th Kings, xxv., 25.) Fourth, the tenth day of the tenth month (Tebeth), in memory of the beginning of the siege of Jerusalem. This fast, as well as the three preceding, is mentioned in Zachar. (viii. 19.)

Eighth.—*Of the feast of Purim, or of lots.* This festival was instituted by Mardochai, as we read in the book of Esther. Its object was to commemorate the wonderful deliverance of the Jews from the cruel designs of

Aman. It was to be celebrated on the fourteenth and fifteenth days of the month of Adar. The festival has its name, from Aman's casting of lots, in order to determine the day upon which the destruction of the Jews should take place. The feast of Purim is still observed, with great rejoicing, by the Jews. The entire book of Esther is read in their synagogues at this festival, and there is a full attendance of both sexes, and of every age, on the occasion. As often as the name of Aman occurs in the reading, they clap their hands, stamp with their feet, and exclaim, "Let his name be blotted out;" the children strike the forms with little wooden hammers made for the purpose. These days are, moreover, days of great feasting with the modern Jews.

Ninth.—Feast of the *encaenia*—or the feast of dedication, mentioned in St. John's gospel (x., 22), was instituted by Judas Machabeus, in imitation of the solemn dedications of the temple by Solomon and Esdras; and the occasion of its institution was, the purification of the second temple and altar, after they had been profaned by Antiochus Epiphanes. (1 Mach. iv., 52, 59.) It was to be celebrated every year for eight days, commencing on the 25th day of the month Casleu. This festival was also called the *feast of lights*, because the Jews illuminated their houses, in testimony of their joy and gladness, on this happy occasion.

CHAPTER III.

OF SACRED PERSONS.

AND, first, we may observe, that the entire *Jewish nation*, was designated a *holy people*. For, the descendants of Abraham, Isaac, and Jacob, being chosen by God to preserve the true religion, they were consecrated to Him, under this respect, and had a certain character of holiness, and of priesthood. It is for this reason that it was so expressly enjoined upon them, to lead a holy life. But the titles, of *holy people*, *priestly kingdom*, given to the Hebrews, had in the latter times, through their own perversity, filled many of them with pride to such a degree, that they had a sovereign contempt for all other people, and bore towards them a deadly hatred, as may be seen by a multitude of passages in the New Testament. This sanctity, or rather this privilege of being consecrated to the worship of the true God, appeared to be inseparable from the title of Israelite. It is for this reason, that some rabbins give the name of holy, even to the most impious kings.

Second.—Of Proselytes. Proselyte (Προσελυτος) is a Greek term, which corresponds perfectly with the latin *advena*—*stranger*—*one who has come from another country*.* The Jews gave this name to strangers, who established themselves among them, and embraced their religion, either en-

* The proselyte is called in the Old Testament, "the stranger that sojourns in Israel." (See Ezech., xiv., 7, according to the Hebrew.)

tirely or in part. Consequently they distinguished two kinds of them, one of which went by the name of *proselytes of the gate*—the others were called *proselytes of justice*. The first were strangers who had renounced idolatry, and made profession of adoring the only true God, the fundamental article of the Jewish religion, without the profession of which they would not have been suffered among the Jews. The Jewish people, however, persuaded that the law of Moses was only imposed upon themselves, permitted a stranger to dwell amongst them, provided that he abstained from all idolatry, that he adored the true God, and, in a word, observed the seven precepts, which the Jews called *the precepts imposed upon the children of Noe*—1st, To abstain from idolatry. 2d, To adore the only true God. 3d, To abhor incest. 4th, Not to commit murder. 5th, Not to steal or plunder. 6th, To punish the murderer with death. 7th, Not to eat blood, or anything in which there is blood, such as a thing strangled. A stranger, such as we are speaking of, was permitted to pay his homage to God in the temple; but he could only enter there through the first gate, and into the outermost court, which was called the court of the Gentiles; hence it was, that strangers of this kind got the name of *proselytes of the gate*. It is said that Naaman the Syrian, and Cornelius the centurion, were of this number. It must be observed, however, that all the learned are not agreed that such persons as we have described, were ever considered properly as proselytes to Judaism. Many think that this distinction between two kinds of proselytes, is to be attributed to the later rabbins, and that during the period of the Hebrew commonwealth, only one class of proselytes was ever recognised, viz., those whom the rabbins call *proselytes of justice*. These were strangers who had embraced the whole Jewish religion, and were obliged to observe it as exactly as the Jews by birth; hence they were called *proselytes of justice*, because they had bound themselves to live in the sanctity and justice prescribed by the law. The Jews willingly received strangers of this sort: we see even, in the Gospel, (Matt. xxiii., 15,) that in the time of our Redeemer, they gave themselves great trouble to convert the Pagans, and to draw them to the profession of Judaism. These proselytes were initiated by circumcision; and, from the moment of receiving it, they were admitted to the same rites and ceremonies, and to the same privileges, as the natural Jews—or the Jews by descent. The rabbinical writers say, that baptism also belonged to the initiation of proselytes. In comparison with the natural Jews, the proselytes were always considered to be of inferior dignity, as not being carnally descended from Abraham.

Third.—*Of the slaves of the sanctuary*. From the time of Moses, some Hebrews, guided by a motive of religion, consecrated themselves by vow, to the service of the sanctuary, or sometimes consecrated, a son or a slave, to the same service. This was the origin of the slaves of the sanctuary, or the sacred slaves. Josue reduced to this condition the inhabitants of Gabaon, of Caphira, of Beroth, and of Cariathiarim. (Josue, ix., 23–29.) David and Solomon augmented considerably the number of these slaves, who, on the return from the Babylonian captivity, had a very honourable rank assigned to them, as compared with the rest of the Jews. The honour-

able appellation of *nethinim*, which had been formerly used to designate the Levites, was given to them. (1st Esdras, ii., 54–48; viii. 20; 2d Esdras, x., 29: xi., 3.) The word נְתִינִים (*nethinim*), signifies *given, assigned*. This class of persons was employed in carrying wood and water for the service—at first of the tabernacle, and afterwards of the temple; or, according to the necessity of times and circumstances, they performed other services for the house of God. Thus for example, Solomon may have employed them in various works connected with the building of the temple.

Fourth.—*Of the Levites.* Although the Levites held their office by hereditary right, yet they could not enter upon the performance of its functions without having received a solemn consecration, which consisted, chiefly, in being sprinkled with the water of lustration, in washing, and in offering sacrifices. (Numb., viii., 6, 7, 8.) The law did not assign any particular dress to the Levites. Only from the time of David and of Solomon, the singers, and those who played upon musical instruments at the solemn services of religion, as well as those who were employed in removing the ark of the covenant, wore a robe of fine linen, whilst engaged in these several functions. (1st Paralip., xv., 27; 2d Paralip., v., 12.)

The functions or duties of the Levites were, to keep guard or watch at the tabernacle, and afterwards at the temple; to carry the different parts of the tabernacle and its several utensils, during the journey in the desert; and, at a later period, to keep the temple perfectly clean; to administer its revenues and treasures; and, under David, and from the time of that prince, they were employed in singing and playing on musical instruments, during the solemn services of God. Another part of their duty was to assist in preparing the victims for sacrifice. Finally, they were to apply themselves to the study of the divine laws, and it was their duty, as well as that of the priests, to instruct the people in the knowledge of these laws. (Levit., x., 11; Deut. xvii.; 2d Paralip., xviii., 7–9.) They were divided into three great families, according to the number of the sons of Levi—Jaath, Gerson, and Merari—from whom they were descended. These families had the different services of the tabernacle divided among them. The persons, whose allotted share of the labour was of a more fatiguing kind, such as the carrying of the timber of the tabernacle, entered upon their duties at the age of thirty, and left them off at fifty; but those, who had lighter duties to perform, commenced them at the age of twenty-five years, and having completed the fiftieth year, they ceased to serve. (Numb., iii., 24, 25.) At a later period, they entered on their ministry at the age of twenty, (1st Paralip., xxiii., 24–27; 2d Paralip., xxxi., 17; 1st Esdras, ii., 8.) In Palestine, they were not burthened with heavy duties. David divided into four classes, the thirty-eight thousand adult Levites of his time. He assigned twenty-four thousand to the service of the priests; four thousand were to act as watchmen or porters, at the several gates or entrances of the house of the Lord; four thousand were named singers and musicians; and six thousand were distributed through the several cities of the land, to act as judges and genealogists. The singers and musicians were divided into twenty-four courses, which succeeded one another in turn,

the period of the service of each course being a week. The porters were also divided into small companies, each company performing the duty, in turn, from Sabbath to Sabbath. All the orders and classes of Levites were to obey their respective prefects. (See Numb., third, fourth and eighth chapters; 1st Paralip., twenty-third, twenty-fourth, twenty-sixth and thirty-first chapters; 1st Esd., iii., 8; 4th Kings, xi., 5.)

Fifth.—*Of the Priests.* Only the descendants of the sons of Aaron, Eleazar, and Ithamar, were admitted to the office of the priesthood. We find that the number of the priests had increased so much in the time of David, that he divided them into twenty-four courses, each of which was to perform in its turn, for a week, those several duties of the temple, which priests alone might perform. Of these courses or classes, sixteen were descended from Eleazar, and eight from Ithamar. Each class was subject to the prefect, or head of the family. The class of Jojarib mentioned in 1st Mac. (ii., 1,) was first in order, and the class of Abia, mentioned in Luke, (i., 2,) was eighth. (1st Paralip., xxiv., 3–19.) This division was ever after retained (2d Paralip., viii., 14 : xxxi., 2 ; xxxvi., 24 :) and, after the captivity, although only four of these twenty-four families returned, yet, the former division into twenty-four courses, was restored, under the ancient names. (1st Esdr., ii., 36–39 ; 2d Esdr., vii., 39–42 ; xii., 1.)

The several rites, ceremonies, and sacrifices, by which the priests were set apart, and consecrated to God, are fully detailed, in Exodus and Leviticus. (See Exod., twenty-ninth chapter, and Levit., eighth chapter.) This inauguration of the priests, which continued for eight days, served for a perpetual consecration of the order of priests, so that it was unnecessary to repeat it in the case of those by whom these first priests were succeeded. (Exod., xxix., 35–37 ; Levit., x., 7.) We shall see, afterwards, if the consecration of the high priest was to be repeated in the case of his successors.

The sacred vestments were only to be worn by the priests, when engaged in the functions of their ministry. It is almost impossible to form an exact idea of the manner in which these vestments were made, seeing that the sacred author, supposing that many of them were known by every one from the usual manner of dressing at the time, has left us an incomplete description of them ; and on the other hand, the description given of them by Josephus, probably applies only to the sacred vestments used in his own time. To give some general idea of these vestments, we may observe that they included, 1st, linen drawers ; 2d, a linen tunic, which, in the time of Josephus, reached down to the ankles, and was furnished with sleeves : 3d, a girdle, which, according to Josephus, was richly embroidered ; 4th, a mitre made of linen ; originally it rose high above the head, and was of a pointed form, but, in the time of Josephus, it had assumed a round or globular form. (See Exodus, twenty-eighth chapter ; and Josephus, *Antiq.*, iii., 7, § 1, 2, 3.) The priests wore no covering on the feet when engaged in their ministry.

For one to be qualified to perform the priestly functions, it was not enough, that he was descended from the family of Aaron : it was required, moreover, that he should be free from every corporal defect. (Levit. xxi.,

, 17.) The priests were to abstain from wine, and every inebriating drink, during the period of actual service in their ministry. (Levit., x., 11.) Originally, to be admitted to the functions of the priesthood, the person should be thirty years old, (Numb., iv., 3;) but afterwards, the age of admission to these functions, was fixed at twenty years. (2 Paralip., xi., 17.) Each day, the class, which was in actual service, decided by lot, what particular functions each person should fulfil. The priestly functions consisted in, the offering of sacrifices, burning of incense, attending to the preservation of the fire on the altar of holocausts, changing the loaves of proposition on the Sabbath-day, &c., &c.

Sixth.—*Of the High Priest.* The high priest enjoyed peculiar dignity and influence, above all the other priests. He alone could enter the Holy of Holies. The supreme administration of sacred things, belonged to him. He was the supreme judge of controversies. In later times, he presided over the Sanhedrin, and held the next rank to the sovereign or prince. His authority, therefore, was very great at all times, but especially, when he united the pontifical and regal dignities in his own person. In the Scripture, he is sometimes called the head of the chief priests, because, the collation of chief priests, was given to the heads of the sacerdotal families in successive courses. According to the law, the pontifical dignity was to be held for ever; but this law was badly obeyed at a late period, when the Jews were under the power of the Romans. However, it does not appear that the law prohibited the deposition of a high priest on account of his crimes, and as we find that Solomon deposed Abiathar. (3d Kings, ii., 27.) Aaron was the first who was invested with the dignity of the high priesthood; from him, it descended to his eldest son Eleazar; in the course of time it passed into the family of Ithamar; afterwards, it returned to the family of Eleazar. In a word, it was at all times necessary, according to the law, that the high priest should be descended from Aaron, through some one of his sons, as the priesthood was exclusively confined to Aaron's family. As to the garments of the high priest, these were—First, the simple linen vestments, which were common to him and the other priests. It was with these that he should be clothed, when, on the great day of expiation, he entered the most holy place. (Levit., xvi., 4–23.) Second, besides these the high priest had four magnificent garments, which were peculiar to his own dignity, and which he wore over the ordinary sacerdotal vestments; these were—First, the *cloak or robe (miel)* of violet coloured wool; on its hem, there were seventy-two golden bells, separated from one another by as many artificial pomegranates (Exod., xxviii., 31–35.) It is called the robe of the Ephod. Josephus describes it as reaching to the feet, and consisting of one entire piece of woven work. (*Antiq.*, iii., 7.) It was without sleeves. Second, the *Ephod*, a garment consisting of two parts, one of which covered the breast, and the other the back. These parts were fastened together on the shoulders. The fore part of it descended only a little below the waist, the back part is supposed to have reached much lower down. It was of fine twisted linen, splendidly wrought with gold and purple: to each of the shoulder-straps of this ephod, was fastened

a precious stone, on which were engraved the names of the twelve tribes of Israel—that is, six names on each stone. (Exod., xxviii., 6–7.) Third, the *Rational of Judgment*. (See Exod., xxxix.) This was a piece of cloth doubled, one span square, and of similar texture and workmanship with the ephod; on it were set twelve precious stones arranged in four rows, and containing the engraved names of the twelve sons of Israel. It was to be worn on the breast of the ephod, to which it was fastened. Hence, it is called the breast-plate. On the rational was also placed the **אֲרִיִּם** (*urim*), and **תֻּמִּיִּם** (*thummim*). What these words refer to, is greatly disputed among the learned: they are translated from the vulgate, *doctrine* and *truth*: literally, they mean *illuminations* and *perfections*. Several, with De Lyra, Ribera, and others, maintain that they were nothing else than the twelve stones of the rational or breast-plate, which had these names of *urim* and *thummim* given to them, in consequence of their being used by God as a means of conveying His answer to the high priest, when consulted by him—that is, by means of these stones, God *illuminated* the mind of the high priest, and showed him the *truth* respecting the object of his inquiry. It is supposed that a favourable answer from God, was indicated by an extraordinary brilliancy communicated to these stones; whereas, if the ordinary brightness of the stones was dimmed, this showed that the answer was unfavourable. Cornelius a Lapide is of opinion that these words *urim* and *thummim* were inscribed on the breast-plate, and that they simply indicated that it belonged to the high priest, clothed with the breast-plate of judgment, to receive from God *true instruction*, or *doctrine* and *truth*, respecting the matters upon which he consulted Him. (See Cornelius a Lapide on Exodus, xxviii., 30.) It is supposed by some, that from the earliest time, among the people of God, when the Divine counsel was sought for, something was worn on the breast, having the words here mentioned inscribed upon it; and that it was in imitation of this primæval institution that the custom was introduced among the Egyptians, which is recorded by Ælian, from whom we learn, that the Egyptian arch-judge, who was always a priest venerable for age and learning, opened judicial proceedings by suspending from his neck, by a gold chain, an image made of sapphire stone, which was called *truth*. Whatever may be said on this matter, it is certain that, when the high priest sought counsel from God, he should have on, the rational, which had the *urim* and *thummim*. We have already mentioned one way, in which it is supposed that the answers were given; others think, that they were conveyed to the high priest by audible words. Fourth, lastly, the high priest wore upon his forehead a plate of pure gold, on which were engraved two words, signifying *Holy to the Lord*. (Exod., xxviii., 36.) This plate was bound upon the front of the high priest's mitre, by a blue riband.

Aaron was consecrated high priest, after the same manner as his sons were consecrated priests, except that he received a double unction, viz., one upon the head, with which alone he was honoured, and the other, in common with his sons, on his person and his garments. (Exod. xxix., 7–21; Levit.

viii., 12, 13; xxi., 10.) Hence, in preference to the other priests, the high priest was called **הַמָּשִׁיחַ** (*hammashiach*) *the anointed*.

Finally, as the high priest alone, could perform those ceremonies, which were prescribed for the great day of expiation; and as he might on some occasion, be prevented, by sickness or legal defilement, from officiating on that day, it became necessary to assign to him a vicar—some other priest, who might take his place in such an emergency. To this priest there is reference in Jerem. (lii., 24,) where he is called the *second priest*—in Hebrew, **כֹּהֵן הַמִּשְׁנֶה** (*Cohen Hammishneh*.)

Seventh.—*Of the officers of the Synagogue.* The synagogues had not any ordinary preachers attached to them, whose regular duty it was, to teach the people; but instruction was communicated—first, by the interpreters, who explained, in the vulgar tongue, the portion of scripture, which had been previously read in Hebrew; secondly, by any one in the synagogue, who, being well instructed himself, was disposed to instruct or exhort his brethren. (Luke, iv., 16–21; Acts, xiii., 5–15; xv., 21; Matt., iv., 23; xxvi., 5.) The other officers of the synagogue were, first, the chief or president of the synagogue, **ἀρχισυναγωγος**, who presided over the assembly, invited persons to read and speak to the people, unless some had voluntarily offered themselves to perform these offices with his permission. (Mark v., 22, 35, 38; Luke, viii., 41; xiii., 14, 15; xviii., 8, 17; Acts, xiii. 15.) Second, the elders of the synagogue, **πρεσβυτεροι**. These formed the president's council: they belonged to the most powerful and learned class of the people; hence they are also styled **ἀρχισυναγωγοι**. (Acts, xiii., 15.) This senate, that is, the president with the **πρεσβυτεροι**, not only regulated the government of the synagogue, but also inquired into transgressions of the law, and had power to inflict the punishment of thirty-nine stripes upon the transgressor, or even to excommunicate him. (John, ix., 12; xii., 42; xvi., 2; 2d Cor., xi., 24.) Third, those who collected the alms. Fourth, the *minister of the synagogue*, **υπηρετης**, (Luke, iv., 20,) who presented the book to the reader, and received it again from him, and performed such like offices. The solemn ceremony, which the modern Jews employ in presenting the book to the reader, was unknown in the time of Christ. Fifth, the apostle or deputy of the synagogue. Of these there were three sorts; first, some belonged to the foreign synagogues, and had it assigned to them as a duty, to bear the alms of these synagogues to Jerusalem; secondly, others were deputed by the synagogues as missionaries to propagate Judaism; in fine, others were appointed to recite the public prayers in the synagogue in the name of the assembly.

The Jews, both ancient and modern, gave the name of **פָּרָנִים** (*parnasim*), that is, *pastors*, to those members of the synagogue, who are distinguished for their wisdom and knowledge.

We observed in the commencement of this section on the officers of the synagogue, that the scripture was first read over, for the people, in the ancient Hebrew, and then interpreted in the vulgar tongue. This observation is not intended to apply to the synagogues of the Hellenist Jews, in which the Septuagint version was read. We shall here take occasion to say

a few words of these *Hellenist Jews*, as distinguished from the *Hebrew Jews*. We find the Hellenists mentioned in the Acts of the Apostles. (vi., 1; ix., 29; xi., 20.) This name was given to the Jews, who used the Greek language as their vernacular tongue, whether they dwelt in Egypt, Asia Minor, Greece, or in any other part of the world; and, therefore, they are not exactly the same with those called *διασπορα των Ελληνων* (the dispersion among the Greeks or Gentiles—or the Jews dispersed among the Gentiles) mentioned in the following places in the New Testament—John, vii., 35; James, i., 1; 1st Peter, 1. For, the Hellenists were to be found even at Jerusalem; (Acts, vi., 1 :) and on the other hand the Hebrew Jews were also, sometimes, found dispersed among the Greeks; thus, St. Paul, a native of Tarsus, was a Hebrew Jew. (2d Corinth. xi., 12; Philipp. iii., 5.) The Hebrew Jews were those who spoke the Syro-Chaldaic dialect. Now, in the time of our Redeemer, they who used this dialect, thought themselves much superior to the Greek Jews, and therefore, even when living in foreign countries, they were most anxious to preserve the Syro-Chaldaic in their families, and to hand it down to their posterity as their vernacular language.

Eighth.—Of the Nazarites. The Nazarites or Nazirites—in Hebrew נְזִירִים (*Nezirim*) were so called from the Hebrew word נָזַר (*Nazar*), which, according to some, signifies strictly *to be separated—consecrated*, and according to others, *to make a vow—to keep one's vow*. Whatever may be said of the primitive signification of their name, the Nazarites were instituted by God himself. From the moment, when the vow of the Nazarite was made—to which vow, both sexes without distinction were admitted—abstinence from every kind of inebriating drink became a strict obligation. The Nazarites also bound themselves to abstain from cutting or shaving the hair or beard. Sometimes this vow was perpetual, and then these obligations continued for life; but, for the most part, the vow of the Nazarite was limited to a certain time. We may observe here, that Samson, and John the Baptist, belonged to the class of perpetual Nazarites, and were such even from their birth, having been destined to that state by a special dispensation of Providence. When the time, fixed by the vow of the Nazarite, had expired, he was to present himself at the tabernacle or temple, where the victims were immolated, which the law obliged him to offer; then, also, he was to have his hair cut off, that it might be presented to the Lord, as a sacred thing, and in testimony of his joy, and his gratitude to God, for having enabled him to accomplish his vow. The ceremonies, with which the Nazareate terminated, were performed with much pomp and magnificence, and were consequently attended with considerable expense. It appears that zealous persons, ordinarily charged themselves with defraying these expenses, when the Nazarites were poor. Hence we find the Apostles (Acts xxi., 34,) advising St. Paul, to take upon himself these expenses for four Nazarites, in order to overturn the opinion, which had got abroad regarding him, that he held the law of Moses in contempt. These details, and many others besides, regarding the Nazarites, may be seen in the 6th chapter of the book of Numbers.

Ninth.—Of the Rechabites. The Rechabites, who are mentioned with praise in the Prophet Jeremias, (xxxvi. 1, and following,) were descended from Jonadab the son of Rechab. This Jonadab was contemporary with Jehu, King of Israel, whom he assisted, in destroying the impious house of Ahab and the worshipers of Baal. (4th Kings, x. 15, 16–23.) Lamy (*apparatus Biblicus*, lib. i. cap. a,) is of opinion, that Jonadab merely restored the Rechabite institute, which this author traces back to Jethro, the father-in-law of Moses: for, the Rechabites belonged to the Cincans or Minites, and were therefore the descendants of Jethro. (1st Paralip, ii. 15.) The rule of life, which Jonadab gave to his posterity, consisted of these three articles: First, that they should drink no wine; Second, that they should neither possess, nor occupy any houses, fields or vineyards; and Third, that they should dwell in tents. The Rechabites adhered faithfully to the instructions of Jonadab their father. The Scripture furnishes us with a remarkable proof of this. In the reign of Joakim, King of Juda, Nebuchodonosor having come to besiege Jerusalem, the Rechabites, who could no longer remain with security in the country, withdrew to the city, without, at the same time, abandoning their custom of dwelling in tents. During the siege, Jeremias received an order from the Lord, to go and find the Rechabites, and to conduct them into the temple, to the place, in which the wine was kept for the sacrifices, and to offer some of it to them, to drink. Jeremias executed this order; but they refused to drink, saying, ‘we will not drink wine, because Jonadab, the son of Rechab, our father, forbade us to drink of it; and we have obeyed him until now, we and our wives, our sons, and our daughters. And when Nebuchodonosor came into our country, we said: come, let us go into Jerusalem, to protect ourselves from the army of the Chaldeans and from the army of Syria; and since that time we have dwelt in Jerusalem,” (Jerem. xxxv.) The prophet is then commanded by God to upbraid the people of Juda, with *their* disobedience to the commands of the Lord their God, whilst they have before them the example of the fidelity of the Rechabites to the commands of their father Jonadab. God, also, promises to reward this fidelity of the Rechabites. We may observe here, on the circumstance of their being admitted into the temple, although not of Jewish descent, that this is explained by the fact, that they were *proselytes of Justice*. The institute of the Rechabites disappeared after the Babylonian captivity; unless we admit that the Essenians, or Essenes, were really their successors. At least, these latter copied after the Rechabites.

Tenth.—Of the Prophets. Among sacred persons, we also justly reckon the prophets, who were formerly called *seers*. These being inspired from above, confidently announced to kings and people, the judgments of God, and His will, both present and future. They were not ordinarily, priests, but might be from any of the tribes, and were even, sometimes, raised up from among the Gentiles. It was not the only office of the prophets, to announce future things. To prophesy, in the Scripture, means also, to reveal what happened in times past, and to make known what is occurring at the present time in a distant place. (Isai. xlv. 7–9; Luke, xxii. 64.) It

was the duty of the prophets, besides, to teach the people, and to interpret the law of God. They also sang the praises of God in spiritual hymns and canticles, and they were the inspired writers of His word. In one word, they were a class of teachers of the people or doctors, who were themselves taught by God. We shall not dwell upon the names of the many prophets, who were sent by God before the coming of the Messiah, for the instruction and consolation of the people. It does not belong to our province here, to speak of the prophets of the new law, who are mentioned by St. Paul, in his first Epistle to the Corinthians. (See the 14th chapter of that epistle.)

CHAPTER IV.

OF SACRED THINGS.

AND First. *Of Sacrifices.*

A sacrifice is defined to be “an external oblation of a sensible thing, made to God alone, by a lawful minister, to acknowledge His supreme dominion, the oblation being accompanied with the destruction, or, at least, the change of the thing offered.”

The usage of offering sacrifice in the worship of God, goes back to the beginning of the world. This appears from the sacrifices of Cain and Abel, then of Noe, Abraham, Melchisedech, Jacob, &c. No doubt, it appears natural, that men, grateful for the gifts of God, should offer some of these gifts, in testimony of their gratitude, to Him, to whom they stood indebted for them all: but it is hardly credible, that, in the beginning of the world, God would have abandoned to human invention, the form of external worship. It appears far more probable, that God made known by revelation, this mode of worship by sacrifice. Above all, one does not see the ground, upon which to rest the supposition, that men would have naturally selected, as a mode of divine worship, the bloody sacrifices of animals. Guided then by revelation, men first offered these bloody sacrifices. They were a most solemn acknowledgment of the supreme dominion over life and death, which belongs to God. By them man was reminded of the death introduced by sin; at the same time, that they were all typical of that Great Sacrifice, by which the redemption of man was to be effected. Hence, all these bloody sacrifices were to cease, when that great sacrifice would be offered. And, if even the Pagan nations, have wonderfully agreed upon the importance of bloody sacrifices in religious worship, this is to be explained by the same original revelation of God, of which the tradition, although obscured by several corruptions, found its way among all these nations.

Numerous sacrifices were prescribed in the law of Moses. Their great number, is accounted for by a two-fold reason: 1st—That a stiff-necked people, prone to idolatry, being pressed down, as it were, by this load of

sacrifices, might thus be kept within the limits of duty, and at a distance from the superstitions of the Gentiles; and 2dly—That there might be many figures of that one sacrifice, which Christ was to offer *once* on the altar of the cross, and to continue to offer *mystically*, although *truly*, in His church, to the end of the world.

The Mosaic sacrifices, may be considered under a threefold view. 1st—According to their matter; 2nd—according to their form and end; 3rd—according to the time fixed for their being offered. According to the matter of sacrifice, they were divided into, 1st—*bloody offerings*; 2nd—*unbloody offerings*, i. e. oblations, in sacrifice, of certain fruits of the earth, such as bread, wheat, &c.; 3rd—*Libations*, or drink-offerings. According to their form and end, there were holocausts, peace-offerings, and sin-offerings. According to the time, at which they were to be offered, there were, the continual or daily sacrifice; the sacrifice of the paschal lamb, to be offered at the time of the pasch; and the other sacrifices, which appertained to the several solemnities.

The *matter*, then, of the Jewish sacrifices, was threefold. 1st—There were animals, viz., sheep, goats, kids, oxen, calves, doves, sparrows, turtles. 2ndly—There were fruits and productions of the earth, viz., bread, flour, salt, frankincense, the sheaf of corn, wheat. 3rdly—There were liquids, viz., blood, wine, oil, water. Such was the determined matter of sacrifice; beyond these things, nothing could be offered in sacrifice.

The manner of offering was different in this triple matter: animals, generally, were slain, and, at least in part, burnt: we say *generally*, for the emissary goat was an exception. As for bread, flour, &c., some change was effected in the manner of their existence. And finally, effusion took place in the offering of liquids. As to the form and end, the Mosaic sacrifices were also threefold: First, the holocaust; second, the sin-offering; third, the peace-offering. The holocaust, was the most perfect kind of sacrifice; because in it, the whole thing offered, was burned, and thus consumed in honour of God; so that, no part of it, went to the use of man. By this was signified, that all things belong to God, and are to be referred to His honour. And it was for this end chiefly, that this kind of sacrifice was instituted: although it could be sometimes offered, also, for the sin of the people, and of the priests. The holocaust is termed in Hebrew, *עֹלָה* (*holah*) which word signifies *that which ascends*. The sacrifice for sin, or sin-offering, was partly burned, and partly went to the use of the priests, who ate of it in the court of the temple. It was to be offered for certain external sins, and for sins committed through ignorance, or negligence about the ceremonies of the law: (Levit. iv., 1st and following; and v., 1); also for the sin of theft, of perjury, of calumny. (Levit. vi., vii.) Finally, as there were different sins, and different persons who sinned, so also, there were different sacrifices for sin. For one sacrifice was offered for perjury, for example, and a different one, for other sins. In like manner, one sacrifice was offered for the high priest, a different sacrifice for the king, a different one for the synagogue, (the Jewish church,) or the people generally, and a different one for private persons. In a previous chapter, (*on the*

punishments mentioned in scripture;) we have remarked upon the distinction, which the law makes between, what we call *trespass-offerings* and *sin-offerings*, the *oblatio pro delicto*, and *oblatio pro peccato*, of the vulgate. The peace-offering could be offered, on a twofold title; first, in thanksgiving for favours received from God; second, to obtain new favours from Him. It was divided into three parts, one of which was burned in honour of God, another went to the use of the priests, and the third, to the use of those who offered the sacrifice.

The sacrifices, offered by the Hebrews at the sanctioning of leagues or covenants, deserve to be specially mentioned, on account of their typical reference to the great sacrifice, by which the New Testament or covenant was sanctioned. This Hebrew custom, of confirming leagues by sacrifice, was not peculiar to this people: almost all the ancient nations did the same. And this usage, so general, may be accounted for, in the same way, as we, just now, accounted for the practice which so generally existed, of worshipping God by the bloody sacrifices of animals. (See the commentators on the ninth chapter of St. Paul's Epistle to the Hebrews.)

We may observe, that all animals which laboured under any defect whatever, were unfit for sacrifice. (Levit. xxii.)

The unbloody offering, is usually termed in Hebrew, מִנְחָה (*mincha*), the word used by the prophet Malachy, when speaking of the Eucharistic sacrifice in the new law. (Mal. i., 11.)

Libations or drink-offerings went with the other sacrifices—bloody and unbloody—as an accompaniment. We may here observe, how beautifully, according to the true Catholic doctrine, we behold fulfilled in the sacrifice of Christ, all the types contained in this variety of legal sacrifices. Christ offering Himself upon the cross, fulfilled the type of the holocaust. When Christ is offered in the Eucharistic sacrifice, to render God propitious to the sinner, who is not in a fit state to *communicate*, then does He fulfil the type of that sin-offering, in which the priest only communicated—or partook of the offering. When Christ, being offered in the Eucharistic sacrifice, is received by the Christian worshipper who is at peace with God, then does He fulfil the type of the peace-offering, of which both priest and people partook. Again, Christ, by offering Himself upon the cross, fulfilled the type of the bloody sacrifice: in the Eucharistic oblation of Himself, He fulfils the types of the unbloody sacrifice, and of the libation or drink-offering.

As to the place, in which sacrifice could be offered according to the Mosaic law, we find it expressly prohibited, under pain of death, to offer sacrifices in any place except on the altar of the tabernacle, or of the temple. (Levit. xvii., 1–7; Deuter. xii., 13, 14.) If some of the true prophets, in ancient times, sacrificed in other places, this is to be explained, by the extraordinary commission which they had from God, to act in this way. (See Glaire *Introduction*, tom. ii., p. 610, 611.) And if, before the building of the temple, some of the people offered sacrifice in other places, it was only ignorance, that could render them excusable. After the building of the temple, how-

er, the people were so frequently reminded of this law, that they could no longer plead ignorance, as an excuse for the violation of it.

Second.—*Of legal purification.* Legal defilements were not sins, except those which were simply prohibited: or except for such persons as the Nazarenes, who were bound to avoid all such contamination. To neglect, however, the purification of such defilements, was in every case a transgression, against which stood decreed, the severe penalty of extermination from among the people of God. The most of these defilements ceased after the lapse of a certain fixed time, provided that the person, who had been unclean, washed his body and his garments. In other cases, however, a certain ceremony of purification was prescribed: Thus, whoever had been contaminated by the touch of a human corpse, or by entering the tent or apartment where a human corpse lay, or by touching the bone, even, of a dead man, or by touching a grave, was to be sprinkled on the third and seventh day, and that by a man, who was himself clean, and who, in sprinkling the other, should use hyssop, dipt in water mixed with the ashes of the red cow: this being done, he who was sprinkled, washed his body and his garments, and thus, on the seventh day, he was clean. Nearly in the same way, was the tent, the house and furniture which had been contaminated by a dead body, to be cleansed. (See Numb. xix., 11–21.) The ashes of the red cow, were prepared by a singular rite. A cow of this colour was to be selected, free from blemish, and one that had never borne the yoke—she was brought to the priest, who led her outside the camp or city, and there immolated her, in the presence of the people. The priest then dipped his finger in the blood, and sprinkled it seven times towards the sanctuary. Immediately, in the same place, the entire cow was burned—not by the priest, but by some other person—and the priest cast into the fire, cedar-wood, hyssop, and scarlet thread. Some third person then laid by the ashes for future use, in some place outside of the camp or city. (Numb. xix., 1–10.) The priest—as well as he who burned the cow, and he who laid aside the ashes—was unclean until evening. (Numb. xix., 6, 8, 10, 21.) Among other objects, which God had in view, in the institution of this rite, Jahn supposes, that it was also directed against some prevalent superstition of the time. Of course, the great end of its institution was, that it might prefigure the good things to come. It was an illustrious type of the sacraments of the new law, by which the blood of Christ is applied to the cleansing of our souls. In this matter of legal purification, the law tells minutely upon the case of leprosy. The leper, who was healed, was camped outside of the camp or city, by the priest: (Matt. viii., 4; Mark, 44; Levit. v., 14; xvii., 14); and, if he was found to be perfectly healed, he then was to employ some person, to bring for him to the priest, two live sparrows, cedar wood, scarlet thread and hyssop; then, one of the sparrows was to be killed in such a way, that its blood would be received into an earthen vessel filled with water, in which vessel the priest was to put, the live sparrow, the cedar wood, scarlet thread, and hyssop; he, (the priest,) then, taking of the water in the earthen vessel, sprinkled the person healed seven times, and then let the live bird go free, as a symbol of

the man's being freed from his leprosy. (Levit. xiv., 1-7.) This rite was also observed in the purification of a house, which had been infected with leprosy. (Levit. xiv., 48-53.) The healed leper, then, having washed his garments and his body, and shaven off his hair, was clean; but it was only on the seventh day from this time, that he was permitted to enter the camp or the city. Having gone through another purification after the seven days, by washing his clothes and body, and shaving off his hair, he was, next, presented before the Lord, at the tabernacle or temple, by the priest, and at the same time, he offered, by the hands of the priest, a trespass offering, a sin offering, and a holocaust. The priest then, having touched a part of the right ear, of the right hand, and of the right foot of the healed man, with the blood of the victim of the trespass offering, and having anointed these parts and his head with oil, and, finally, having finished the offering of the prescribed sacrifices, the ceremony was concluded, and the healed man was fully permitted to mix with the people, and to join with them in worshipping God in the tabernacle or the temple. (See Levit. xiv.; compare Luke, xvii., 12-14; Matt., viii., 2-4; Mark, i., 40-44.)

Third.—*Of the first-born.* The first-born of men and of animals, belonged in a special manner to God. Thus, the first-born sons should be presented to God, and redeemed according to the estimation of the priest; the price, however, at which they were to be redeemed, should in no case exceed five sicles; nor should the redemption take place, before the child was a month old. Ordinarily, the child was redeemed at the time of the purification of the mother. And here it is to be observed, that it is clear from the law, (Exod. xiii., 13,) that it was the first-born of the female or the mother, not of the male, that was consecrated to God: and it further appears clear, that it was only the first-born male, that was thus consecrated, so that, if the first-born of any mother, or female animal, were a female, then neither that offspring nor any other offspring of the same mother, would be consecrated to God according to this law. The first-born of cattle, of goats, and of sheep, were to be offered in sacrifice between their eighth day and the end of the first year. The parts designated by the law, were burned, and the rest belonged to the priests. Even when the animal laboured under some defect, and was consequently unfit to be offered in sacrifice, it belonged to the priests. (Deut. xv., 21, 22.) The first-born of other animals, of which the ass is taken as an example, (Exod. xiii., 13,) should be either killed, or exchanged for a lamb, or redeemed, at a price which was regulated by the priest. If not redeemed, it was to be sold, and the price given to the priest. By this observance, did the Hebrews testify their thankfulness to God, for blessing them with children, and increasing their flocks. By the same observance, they marked their gratitude to God, for the favour which he had done them in Egypt, in sparing their first-born. We see in Deuteronomy, that when cows, goats, or sheep, brought forth more than one at their first birth or litter, the second-born on such an occasion, was also to be brought to the temple, and after being offered as a sacrifice of thanksgiving, was to be served up as a banquet. If it had any blemish, it could be killed and eaten at home. This regulation, respecting

the second-born of animals, is inferred by Jahn from the following passages : Deut. xii. 6, 7 ; xiv. 23 ; xv. 19–23.

Fourth. *Of First-fruits.* On the second day of the paschal solemnity, the first sheaf of barley was to be offered at the temple, and on the day of Pentecost, the first bread baked of the new flour. This offering was made in the name of all the people. But each one was bound to offer on his own part, the first-fruits of his vineyard, of his trees, of his corn, his honey, and of the wool of his flocks. By these offerings, the people acknowledged, that they were indebted to God, for the country, in which they dwelt. These offerings belonged to the priests. The second first-fruits, were to be offered as a sacrifice of thanksgiving, and then eaten in a banquet ; and each person was commanded to carry to the tabernacle or temple, a basket of them, to deposit it before the altar, and to thank God, with a loud voice, for having given to the Hebrews, a country so fertile, notwithstanding their unworthiness. (Deut. xxvi., 1–11.) We may here observe, that when nothing further was prescribed regarding an offering, than that it should be deposited before the altar, it was sufficiently understood, that it was to go to the support of the priests.

Fifth. *Of Tithes.* The custom of paying tithes to the Lord of the Universe, goes back to the most remote antiquity, and prevailed among almost all the ancient nations. There is question of them in the history of Abraham, and in that of his descendants : hence, Moses speaks of them as of a thing well known in his time. In the law of Moses, then, it is ordered, that tithes be paid by the people to God—their King. These tithes went to the support of the priests and Levites. The Levites paid a tenth, of the tithes which they received, to the priests. Only the tithes of the fruits of the earth, and of trees, could be redeemed. It was easy to know what was the tenth part of fruits and of corn ; but, as deception could have been easily practised in regard to the flocks, the Levite who collected the tithe, counted the young as they left the fold, and put a mark upon every tenth one : and if it afterwards became known, that a substitution had taken place—for example, of a smaller lamb in place of the one marked—then the Levite was empowered to take both. (Levit. xxvii. 32, 33 ; Num. xviii. 26–29.) When these tithes were paid, another tenth part was given by the people, which was brought up to Jerusalem and eaten in the temple at offering-feasts, as a sign of rejoicing and gratitude to God. These are called second tithes. And it was commanded, that what would be found to remain of them, every third year, should be expended at home on a feast given to the slaves, widows, orphans, the poor, and the Levites. (Deut. xiv. 28, 29 ; xxvi. 12, 15.)

Sixth.—*Of the Holy Oil.* This oil, which was used in the consecration of the tabernacle, of the ark of the covenant, of the altars and all the sacred utensils, and with which the priests and the kings were anointed, was composed, of oil of olives, of myrrh, and several aromatic mixtures. The oil thus composed was not to be applied to any profane use. The penalty of death would have been the consequence of violating this prohibition.

Seventh.—*Of Oaths.* These were, among the Jews, sometimes volun-

tary, sometimes exacted by the judge. When the oath was voluntary in order to render one's assertion more credible, the person swearing raised his hand, or added some formula, which although not expressing, positively, an imprecation on himself if his words were untrue, yet left such imprecation to be easily understood. Thus, when one was known to have the intention of swearing, then such expressions as, *if I do not speak the truth, if I shall not do such or such a thing*, would sufficiently imply the imprecation. Often they said, *may God do such things to me, and may he add such other things*; or they said, *the Lord is my witness*, or, *by the life of the Lord*. When the oath was not voluntary, then the judge, or whoever else exacted it, dictated the formula of the oath, and it was only necessary for the other party to answer it, *it is true*, or, *it is so*, or, *thou hast said it*. However, we must observe that the formula *amen, amen*, does not always imply an oath. The oath was an appeal to God, and the person exacting the oath adjured the other, with the express invocation of the name of God, as in the formula, *I adjure you by the living God to answer whether this thing be so or not*. Hence we see, that the command of the Decalogue, "Thou shalt not take the name of the Lord thy God in vain," (Exod. xx. 7,) first of all prohibits perjury, which is a taking of the name of God in vain, that is, in a lie. In Egypt it was usual to swear by the life of the king, as we see in the time of Joseph, (Gen. xlii. 15,) an usage, which found its way among the Hebrews, in the time of the monarchy. (1 Kings, xxv. 26.) The Hebrews also swore by the holy places—Hebron, Silo, Jerusalem, and by *themselves*, or by the life of another. In the time of our Redeemer, the Jews used several formulas of swearing, which they did not look upon as inducing any binding obligation upon them, such as, *by heaven, by the earth, by Jerusalem*. According to the doctrine of the Pharisees, which they rested on most frivolous grounds, such oaths might be violated with impunity. This doctrine our Redeemer overturns in His sermon on the mount, showing that these are truly appeals to God as witness, and consequently that they are to be treated as such. (See Matt. v.) In the early times, the Hebrews were very faithful to their oaths, but at a later period, they gave occasion to the prophets to reproach them with their perjuries. After the captivity they were, for a considerable time, remarkable for their faithful adherence to their oaths: but they afterwards forfeited this character.

Eighth.—Of Vows. We understand by a vow here, an engagement freely undertaken, to abstain from something forbidden by no law, or to do something which did not belong to strict duty. To this engagement, the person who vows, binds himself by a promise made to God. The vow of Jacob is the first, of which mention is made in the scripture. (Genesis, xxviii. 20–22.) Moses consecrated vows in his law, and declared them obligatory: but he put certain limits to them. Thus, he permitted a redemption of vows, and he gave to the father of a family the right of annulling engagements of this sort, entered into by his daughters; and to the husband he gave a similar right, in regard to the vows of his wife. (Levit. xxvii. 1–25; Num. xxx. 2–17.) The law did not recognize any vows ex-

cept those, which were expressed in words, and confirmed with an oath. (Num. xxx. 3, 11, 14.) Vows were either affirmative or negative. The affirmative consisted in promising to God, some thing, or animal, or person. In such vows, redemption of the thing promised was allowed, unless the vows were of that kind, which was called *anathema*, of which we shall speak just now, or, unless the animal was such as could be offered in sacrifice. The negative vows were, promises to abstain from certain things otherwise lawful. Vows of the first sort were called נֶדֶר (*neder*), a word which designates a vow properly so called. The negative vows went by the name of עֲסָר (*esar*), a word which signifies *a bond, a chain, an interdict*. Of this latter class of vows, the most remarkable was the vow of the Nazarite. By the affirmative vow one might consecrate to God any thing, such as, money, houses, land, animals clean or unclean; nay, even one's slave, or son, or even one's self. Animals fit for sacrifice should, of necessity, be offered in sacrifice; unclean animals, or such as were unfit for sacrifice, were to be sold at the valuation of the priest, and the vower was at liberty to redeem them by the addition of one-fifth to the value. (Levit. xxvii. 11-13.) Men, who were consecrated to God by vow, became slaves of the tabernacle or temple, unless they were redeemed. Money, land, and houses, consecrated by vow, went to the use of the tabernacle or temple, unless the lands were redeemed before the year of the Jubilee. (Levit. xxvii. 1-24.)

Also, all money arising from the sale or redemption of objects, which had been vowed to God, was to be applied to the same purpose. Of all kinds of vow, the חֶרֶם (*cherem*), or anathema, was the most solemn: it was accompanied with a form of execration, and could not be redeemed. Fields, animals, or even men, could be the objects of this vow. And any man or beast thus devoted, should be put to death: and hence, to be made an anathema, that is, to be made the object of this vow, came to signify, *to be doomed to destruction, to be accursed*; and in English, *to be anathema*, now commonly means, *to be accursed*. This vow could be pronounced only against such men as were grievously culpable, and in a case where a great example of severity was necessary. Thus, in the time of Moses, we find such a vow made against king Arad. (Num. xxi. 1-3.) When the Hebrews pronounced this vow, of *cherem* or anathema, against a hostile city, which they intended to treat with extreme severity, we find that in such a case, not only were all the inhabitants put to death, but also in conformity with the terms of the vow, no booty was acquired by any Israelite; the beasts were slain; what would not burn, as gold, silver and other metals, was added to the treasure of the sanctuary; and every thing else, with the whole city, burnt, with an imprecation pronounced upon any attempt that should ever be made to rebuild it. (See the History of Jericho. Jos. vi. 17-19, 21-24, and vii. 1, 12-26.) Of the negative vows, as we have already observed, the most remarkable was the Nazareate, or the vow of the Nazarites. As we have spoken before of the Nazarites, when treating of sacred persons, we shall merely add here, that when persons engaged in this kind of vow, violated it before the time of their Nazareate was finished, they were obliged to submit to purifications, to offer sacrifices, and to re-

commence entirely the period fixed for the duration of their vow. (Num. vi. 9–12.) Similar to the Nazareate, was the vow, which, according to Josephus, was frequently made by devout Jews in his time, on their recovery from sickness, or deliverance from danger and distress. This was: First, to abstain for the space of thirty days from wine, and attend to prayer: Secondly, to shave the head: and Thirdly, when these things were done, to offer a sacrifice. This usage illustrates the conduct of St. Paul, as related in Acts. (xviii. 18.) The Law commanded each one to acquit himself exactly of the vows which he had made; and every thing, which was given to God, as the payment of a vow, was ranked with sacred things which could not be turned to any profane or common use, without committing sacrilege.

The formulas used in vowing, were simple, expressing the particular obligation, which the person imposed upon himself. If a person consecrated by vow all that he possessed, he simply said, "Let all that I have be *corban*," that is to say, an oblation. In the time of our Redeemer, the Pharisees taught, that children, by pronouncing this word *corban* in the presence of their parents, would laudably consecrate to God whatever was thus offered, and would, by this means, free themselves from the obligation of contributing to the support of their parents. Our Redeemer reprobates such doctrine, opposed as it was to the command of God. (Matt. xv. 4–6; Mark, vii. 9–13.)

Ninth.—*Of Prayers.* The first prayers of man were, we may suppose, like his thanksgivings, effusions of his heart, aspirations of his soul towards God. But these pious movements soon clothed themselves in words. We often read in Genesis, of prayers and supplications made aloud. The Mosaic law did not prescribe any particular prayer; it regulated, only, the form of the blessing, which the priest should give to the people, and the thanksgiving, which was to be made to God in offering to Him the first-fruits of the fields. Meanwhile, we see the people, in important circumstances, sing canticles, and accompany them with musical instruments. Nor was it unusual for a Hebrew, on such occasions, to manifest his fervour by dancing; thus, David danced before the ark. There is seldom question of public prayers in the scripture; but the psalms, which were sung in the temple, must be regarded as such. Mention is often made of private vocal prayers, and even of private prayers offered in a loud voice. The Hebrews stood at prayers: an usage which was observed in the synagogues, and which prevailed in the early Christian church, and is still retained by the Christians of the East. However, the Hebrews sometimes bent their knees in prayer, or even prostrated themselves entirely on the earth. They raised the hands to heaven, and struck the breast. The ancient Hebrews, like the modern Jews, turned themselves towards Jerusalem, when at prayer. They had no fixed hours for prayer; but we know that Daniel prayed three times in the day. (Daniel, vi. 11–14.) This was, we may suppose, at the third, sixth, and ninth hour, which hours were consecrated to prayer in the time of the apostles. (Acts, ii. 15: iii. 1.)

Tenth.—*Of the Jewish Liturgy.* When the sacred writers of the New

testament speak of the public worship of the synagogues, they only make mention of the Sabbath; however, it appears probable, that the people assembled there, also, on the festivals, when they could not go to Jerusalem. It was not unusual, either, to pray privately in the synagogues. Partly from the allusions in the New Testament, and partly from the statements of Jewish writers, we conclude that the order of the public ceremonies, or service of the synagogue, was as follows: first, the salutation of the people by the minister; then, the doxology, or offering of praise to God; then, the reading of a passage of the law; after that, another doxology; and then, a passage of a prophetic book. The reader, in the early synagogues, as is done even now, covered his head with a veil which the Jews called *tallith*. When the reading was from the Hebrew scriptures, the reader repeated the passage in the vulgar tongue, and explained it for the people. Then, any one who was prepared to preach, might do so, with the consent of the president of the synagogue. The assembly concluded with a collection for the poor, and with prayers, to which the people answered *amen*, as they had done to the doxologies.

The synagogues having been instituted for the purpose of assembling the people together, that they might be instructed in their religious and moral duties, the language, in which the people were there addressed, should necessarily be such, as all would understand—the vulgar language of the country; and hence, there can be no doubt, but the reading of the Hebrew scriptures, which was practised in the synagogues of the Hebrew Jews, was accompanied with a translation and exposition in the vulgar tongue. In the synagogues of the Hellenist Jews, the Septuagint version was unquestionably used: and hence, many of the Talmudists speak with great praise of this translation. The doxologies and prayers were recited in the vulgar tongue: however, in these, a few Hebrew words were preserved, such as *amen*, *alleluia*, *Sabaoth*. As far as we can learn from the early tradition on the subject, as well as from the allusions to the matter in the New Testament, it appears that in the first Christian churches, the apostles departed nothing from the outward form of the synagogue worship, with the exception of introducing *the breaking of bread*, that is to say, the consecration and distribution of the Eucharist. (Acts, ii. 42; xx. 7–11; Corinth. xi. 17–34.) In these apostolic times, wherever the Jewish converts were sufficiently numerous to produce the use of a synagogue, there the assembly for the purpose of Christian worship would be held. But, in places where the Christians had no other house of worship, they could assemble in the evening at the house of one of their brethren. Here, in some apartment lighted with lamps, an apostle standing in the midst of the priests and deacons addressed the people. (Acts, xx. 7–11.) He commenced always by saluting them, in terms analogous to our *dominus vobiscum* or *Pax vobis*. Then came doxologies, lessons of the scripture, followed by commentaries as in the synagogues. After a pious exhortation, and prayers, in which the assistants joined, the apostle consecrated and distributed the Holy Eucharist. It was in these assemblies that the love-feasts or *agapæ* took place. These had for object to cherish

a holy love between the members of the church, particularly between the rich and the poor. The assembly always terminated with a collection for the poor, above all for those of Jerusalem. (2 Corinth. ix. 1–15.) Where there was not an apostle to preside at any of these assemblies, there was at least some bishop or priest to take his place. The reader, and he who addressed the people, stood, the rest sat; but, at the prayers, all stood up. The Greeks assisted at the liturgy with their heads uncovered, but the Christians of the Eastern nations, only uncovered the head during the consecration of the Eucharist; an usage, which is still retained by these Eastern Christians. These liturgical assemblies, were convened by the apostles on the first day of the week, Sunday, or, as it is called even in the New Testament, the Lord's day. (Apoc. i. 10.)

Eleventh.—*Of the Sacraments of the Old Law.* On this head, we shall merely observe, that many of the rites and ceremonies, of which we have spoken, in this section regarding *sacred things*, as well as circumcision, had the *ratio sacramenti*, or were sacramental rites. The several questions, concerning the nature and effect of the sacraments of the old law, are treated by the theologians, and we only refer to the subject here, for the purpose of pointing to another end, which God Almighty had in view in the institution of many of these ancient rites.

As we have said nothing hitherto of circumcision, which is so well known as a Jewish rite, we shall here observe, that this rite was first required by Almighty God of Abraham and his descendants, upon whom it was made obligatory under the strictest penalties (Gen. xvii.), several hundred years before the giving of the law to Moses on Mount Sinai; and this for two reasons; first, as a mark to distinguish them from the rest of mankind; secondly, as a seal to the covenant between God and Abraham, whereby it was stipulated on God's part, to bless Abraham and his posterity, whilst on their part, it implied a holy engagement, to be His people by a strict conformity to His laws. Circumcision was afterwards incorporated with the law of Moses. It ranked among the sacraments of the old law, and was, for males, the solemn rite, by which they were initiated in the service of God, according to the Jewish religion. Circumcision is also looked upon by S. Augustine, and by several eminent modern divines, to have been the expedient, in the male posterity in Abraham, for removing the guilt of original sin: which, in females, and in those, who did not belong to the covenant of Abraham, nor fall under this law, was remitted by some other means. As we do not intend to delay upon this matter, we shall merely observe, that this opinion of S. Augustine, has not been received by S. Thomas, nor by the greater part of theologians.

The time at which circumcision was to be administered, was the eighth day after the birth of the child. It seems to have been the practice among the Jews, for children to be circumcised at home; nor was a priest the necessary or ordinary minister, but the father, mother, or any other person, could perform the ceremony. The Jews generally named their children on the day of their circumcision, but this was not of precept; for there are

several instances, of children having been named on the day of their birth. (Gen. xxx.)

At an early period of the Christian era, some adversaries of the bible, such as Celsus and Julian, have maintained, that Abraham borrowed the rite of circumcision from the Egyptians, and that, consequently, the scriptural account of the introduction of this observance, falls to the ground. Several modern writers have followed in the track of these, although not professing the same disregard for the sacred writings. But, all these statements are ably refuted by the learned Bergier, (*Dictionnaire de Theologie—Art. Circoncision*) who proves, that circumcision was not introduced by Abraham, in imitation of any pre-existing custom, and that, therefore, if we find that some ancient Gentile peoples, practised any thing like the Jewish rite of circumcision, we are to conclude, that the idea of such a religious observance, passed from the descendants of Abraham to these peoples. This conclusion is strikingly confirmed, by what Josephus relates, (*Antiquit. i. 12,*) viz., that the Ismaelite Arabs, inhabiting the district of Nabathæa, were circumcised after their thirteenth year: this must be connected with the tradition, which, no doubt existed among them, of the age at which their forefather Ismael underwent the rite. (Gen. xvii. 25.)

CHAPTER V.

OF THE IDOLATRY MENTIONED IN THE SCRIPTURE.

FIRST.—*As to the sin of Idolatry among the Hebrews.* Since the scripture so often speaks of this sin, to which the Hebrews were exceedingly prone for a long period of their history, we cannot dispense ourselves from saying something of Idolatry in general, and of the false gods in particular, which were, from time to time, the objects of Israelitish worship.

Second.—*Of the causes of Idolatry.*—The holy doctors of the church have remarked with reason, that idolatry was introduced into the world by the corruption of the heart of man, that is to say, his pride, his disorderly love of pleasure and of independence. Thus, as long as man attended to the primitive tradition, he guarded himself against idolatry; but, as soon as he had banished from his mind the thoughts of the Creator, and began blindly to follow the desires of a depraved heart, he, at the same time, began to contrive for himself deities conformable to his inclinations; deities incapable of restraining him by fear, or inspiring him with any respect for their authority. He then created for himself a false religion and unjust laws. Restrained on one hand, by the idea of a God, which he could not entirely efface from his heart, and, on the other hand, seduced by the love of liberty, he transferred to sensible and fleeting objects, the worship and

adoration, which he owed to the Almighty alone. Preserving a vague notion of the sovereign good; and of the supreme beauty, wisdom, and power, as of so many attributes peculiar to the Deity, he foolishly gave the name of God to things, in which he supposed that he had discovered some feeble traces of these excellent qualities. Thus the sun, moon, and stars, the elements of fire, water, air, earth, and the winds, became successively the objects of his worship; from these he soon passed to rivers and fountains; and to animals—both the useful, and the noxious. In his extravagance he acknowledged neither limit nor measure; he offered incense to every thing, which entered his mind—the trees, stones, metals, the members even of the human body; in fine, to the most shameful passions; for, impure love was adored under the name of Venus, intemperance and drunkenness under the name of Bacchus, and vengeance and ambition under that of Mars. As to the worship of men, without examining whether it was anterior or subsequent to that of animals and of the elements of nature, we shall merely observe, that several peculiar causes may have contributed to the introduction of this particular species of idolatry. Thus, for example, it may have sprung in one instance, from the love of a wife for her husband; and again, from the love of a husband for his wife. The author of the book of Wisdom (xiv., 15,) points out to us another source of it: it is the love of a father for a son, whom death had snatched away in a tender age; this afflicted father, causes an image of his son to be made, to which he pays divine honors. Again, the misguided affection of children for their parents, has not a little contributed to the spread of idolatry. Finally, the fear of living kings, or the esteem for deceased ones; here an undue love for a benefactor, there a base adulation, have led to the deifying of good, and of wicked, princes. But, all this worship of men, and all the other species of idolatry, were alike based upon the corruption of the human heart.

Third.—*Of the origin and progress of Idolatry.* At what time idolatry commenced, and by what steps it arrived at its ultimate height, are questions very difficult of solution. It is admitted, however, by commentators, that this sin existed before the deluge, and that it was one of those crimes, which brought upon the world that dreadful scourge. The idea, which the scripture, as well as profane authors, gives us of the ancient giants, as being men remarkable for their insolence, pride, and extreme corruption, appears to justify this opinion. The scripture says clearly enough (Josh., xxiv., 2–14), that the ancestors of the Israelites, were at one time engaged in the worship of idols, and it notices particularly Thare, the father of Abraham and of Nachor. This shows us, that idolatrous worship must have been very ancient in the world, since it had made such progress at so early a period. Josephus appears to say, that this evil had become general before the time of Abraham, since he affirms, that that patriarch was the first, in those times, who dared to say, that there is but one God, and that the whole universe is the work of His hands. (Joseph. *Antiq.*, i. 7.) The family of Nachor, who dwelt beyond the Euphrates, persisted in the ancient superstition. The fact of Rachel having stolen away her father's

lols (the *Teraphim*), proves that these idols were adored in his family. Genes., xxxi., 19.) It is moreover indisputable, that idolatry reigned in Abraham's native country. (See Judith, v., 6, and following.)

But, without stopping to inquire further into the origin of idolatry, one thing appears obvious, viz. that the Hebrews, during their stay in Egypt, were corrupted by the evil example of that nation, and contaminated themselves with this crime. This appears by the many and stringent laws, enacted by Moses against idolatry, as well as by the facility, with which they fell into this crime, in the desert, by worshipping the golden calf. These same laws of Moses, abundantly prove, that idolatry was then long established and deeply rooted, among the Egyptians, the Chanaanites, the Adianites, and the Moabites. The interval which elapsed from Moses to the captivity of Babylon, was marked by numerous acts of idolatry on the part of the Hebrew people; nay, one might almost say, that during that period it never ceased, although throughout every portion of the time, God counted a number, more or less considerable, of true adorers. But, during the captivity and ever after, the Jews were remarkable for the constancy, with which they avoided this sin; and if the reign of Antiochus Epiphanes, witnessed the defection of some from the faith, in consequence of the persecution of this tyrant, still, this defection was neither general nor of long duration; whilst, at the same time, the true religion was rendered illustrious by the constancy and glorious death of its martyrs. (1 Mac. ii. 3—48; 2 Mac. vii.)

Fourth.—*Of the Practices of the Idolatrous Worship.* In the first place, altars were erected to the false gods. (Deut. vii. 3; xii. 2.) Among the Greeks, the altars of the *Dii cælestes* or celestial deities, were twenty-two cubits in height; those of the Earth, of Vesta, and of Mars, were not so high; and those of the demi-gods or heroes were lower still; whilst to the infernal gods and nymphs, sacrifice was offered in pits and caverns. To these altars were added, images of the gods, which were, at first, shapeless trunks of trees, and stones. In progress of time, these images were formed more elaborately, and sometimes of colossal size: at first they were made of wood, soon after of stone, and of ivory, and finally fused from metal. The images made of wood and of stone, were covered with plates of gold or silver, or dressed out in precious garments. (Num. xxxiii. Deut. iv. 27; 25. Judges, xvii. 4. Jerem. x. 9.) Already, in the time of Moses, images of this kind were to be seen—of men, of women, of quadrupeds, birds, insects, fishes, and of the sun, of the moon, and stars. (Exod. xx. 5. Deut. iv. 16, 18; v. 8, 9.) Some of these images were compounded, of the form of a man, and that of some other animal: thus, among the Philistines, the idol Dagon is supposed to have resembled a woman in one part, and a fish in another part. These statues, the common people supposed to be, so many divinities: there were others who looked upon them, as, at least, the seats, in which the divinities resided and gave out their oracles. These idols were, at first, protected against the injuries of the weather, by means of a roof supported on pillars: afterwards walls were added as a further protection. From these beginnings, temples arose.

The temple consisted of two chambers, one of which (*the adytum*) was more sacred, and more secret, than the other. The temple was small, but it was surrounded by a large open court, in which the altar was placed, and where the people assembled. The temples also had their treasures, and some of them in the eastern countries, were protected by a tower. (Judg. ix. 4, 46.) However, altars were sometimes built without any temple attached to them; on these were inscribed the names of the particular divinities, to which they were dedicated. To such an altar does St. Paul refer in Acts. (xvii. 23.) As, in the beginning, men worshipped the idols under the open air, therefore were those places, which were shaded by trees and groves, selected for this worship: and even afterwards, when temples were built, groves were planted about them; particularly, when impure abominations were considered agreeable to the divinity, to whom the temple was consecrated, as was most commonly the case. We find that the Hebrews are forbidden to imitate the superstition of the Gentiles, by planting trees around the sanctuary, (Deut. xii. 2; xvi. 21;) whilst they are commanded, to cut down and burn the groves of the Chanaanites. (Deut. vii. 5; xii. 3.) These temples were served by priests and priestesses, who, among the Greeks, had their heads bound with garlands, whilst they ministered: the victims also, and the altar, upon which they were sacrificed, were in like manner decked out with flowers. These priests and priestesses also pointed out to the people, how the divinity of the temple was to be honoured, and they delivered oracles. (See Acts, xiv. 13.) Purity of life, or the advancement of morality, was not sought for by the worship of the false gods: what men looked for, was some temporal benefit, or the acquisition of some extraordinary knowledge by means of the oracles; or, they intended to return thanks for such favours, when they supposed that they had obtained them through their idols. They supposed that by sacrifices of atonement, the most atrocious crimes would be expiated, without any amendment of life; nay, they even converted horrible crimes into a part of the worship of the gods: nor is this wonderful, since they looked upon the gods themselves, as unchaste, and addicted to several vices. The chief parts of this worship, were, First, offerings of victims, offerings of meal or flour mixed with salt, of libations, of honey, and incense. The offerer was to present himself at the altar, after washing himself and his garments. The victims were different, for the different divinities: in all cases they should be free from every blemish and defect. Omens were sought for, by the inspection of their intestines, particularly the liver. But not only animals, but even, by almost all nations, men were immolated to the gods. Among the Chanaanites especially, the children of the most noble families were sacrificed. (Levit. xvii. 21; xx. 1, 9, 14.) Libations of wine, were not only poured upon the victim, between its horns, but were also frequently offered apart by themselves, in which cases they were poured upon the earth. We have already observed that the Jewish sacrifices were also accompanied with libations: but there was this difference, between the Jewish worship and the idolatrous rite, that among the Jews, the libation was poured on the victim after its immolation; whereas in the Pagan sacrifices, the libation

Immediately preceded the immolation of the victim. Hence it is to this latter rite that St. Paul refers, when he thus announces to Timothy the near approach of his death—"I am now poured upon, (*Ego jam delibor.* Vulg.) and the time of my dissolution is at hand." The *Rhemish* translates, "I am ready to be sacrificed, &c." (2 Tim. iv. 6.) Second.—Another part of the worship consisted in prayers, during which, the hands and knees of the idols, were usually kissed or embraced. In the formulæ of prayer they took most particular heed, that nothing should be omitted, or pronounced wrong; and that no name of the divinity, nor any honourable mode of addressing him, should be passed over; for, want of attention to any of these things, they supposed, would render the prayer inefficacious. Thus we are informed by Pliny and Valerius Maximus, as noted by Jahn. Wherefore, the prayers were pronounced, syllable by syllable, and the words and syllables were often repeated. To this practice of the idolaters does our Redeemer refer. (Matt. vi. 7.) At prayer they often lacerated their bodies, or leaped about the altar, calling upon the idol with loud shouts. (3 Kings, xviii. 26–29.) Third.—In honour of the idols or false gods they also celebrated festivals with sacrifices, banquets and plays. Lustrations were also in use among the idolaters. These were made by water, blood, fire, sulphur, and were regarded as a complete expiation for all crimes. Often, in fine, the most abominable excesses of impurity formed a part of the idolatrous worship.

The art of divination has been always held in great esteem among the idolaters. There were several kinds of divination: First.—That practised by the **חֲרַטְּמִים** (*chartummim*.) (Gen. xli. 8.) To this class (the *chartummim*,) belonged the Egyptian Magi, of whom there is question in Exod. vii. 11, &c.) We find the *chartummim* mentioned in Daniel, (i. 20, &c.,) where the name designates, the wise men of Babylon, who made profession of interpreting dreams. This class of diviners, then, laid claim to a profound and mysterious knowledge, by means of which they professed to work wonders. Second.—*Necromancy*; which was so severely forbidden by the law of Moses, that every necromancer was to be stoned. (Levit. xx. 27.) These diviners pretended to evoke the dead, and to make them speak. Third.—*Astrology*; which sought presages in the stars and heavenly bodies. Fourth.—The art of charming serpents, so much practised, even at the present day, in the East.

The Romans particularly distinguished themselves, by the excess to which they carried divination. For them every thing was an omen, monsters, comets, the eclipses of the sun and of the moon, meteors, the bellowing of oxen, the flight of birds, the sneezing of a man, the tingling of the ears, the meeting with certain men or animals.

The Eastern nations placed great confidence in divination by arrows; and they attached great importance to dreams; but the oracles of the priests held a higher place in their estimation than any of these things, and they never failed to consult them before undertaking a military expedition.

Fifth.—*Of false gods in general.* At first, as we have already observed, the idols which represented the false gods, and were themselves worshipped

as gods, were merely, shapeless trunks of trees, or huge stones : afterwards, statues were introduced, representing men, women, or animals of all kinds. The Bible mentions two kinds of images, used for purposes of idolatry: First, one kind, which although intended to represent Jehovah, was used for idolatrous purposes, the people worshipping the image itself as God. To this class belonged : First, the golden calf mentioned in Exodus (xxxii. 4, 5) ; Second, the two calves—that is, images of these animals—set up by Jeroboam in the cities of Bethel and of Dan. The Israelites, during their sojourn in Egypt, had long been witnesses of the attachment of the people of that country to the worship of the calf-idol. It was really, in imitation of this Egyptian idolatry, that the people received, with such approbation, the golden calf mentioned in Exodus, and the images of the calves, which Jeroboam set up in his new kingdom of Israel : although it was alleged by the framers of these idols, that they represented the true God—Jehovah. Third, To this class also belonged the Ephod, which Gideon made in imitation of the Ephod of the high priest, and which he placed in the city of Ephra. (Judg. viii. 27.) Finally, Jahn assigns to the same class, the image made by Michas on Mount Ephraim. (See Judges xvii. 3, 13 ; and xviii. 3, and following.) The other kind of images used by idolaters, were those, which were expressly intended to represent the false gods. The great mass of the idolaters, as we have remarked before, looked upon the images themselves as so many divinities. Many are the false gods, of which the scripture makes mention : of these we shall now say a few words.

Sixth.—*Of False gods in particular.* First.—The *host of heaven*—that is, the stars, had their adorers and idols in several countries, even from the time of Moses. This worship was spread throughout almost the entire East; and the Hebrews, forgetful of their law, held it in great honour, particularly during the last hundred and seventy years before the destruction of Jerusalem by the Chaldeans. Many altars, dedicated to the stars, then existed in Palestine, and incense was burned, in their honour, on the tops of the houses. (4 Kings, xvii., 16 ; xxi., 3 ; xxiii., 4–5.)

Second.—*Baal*, a generic name signifying *Master, Lord*, was used to designate all the divinities or false gods of the peoples, who spoke Hebrew, Phenician, Chaldean, and Syriac. It is for this reason, that we sometimes meet with the plural **בַּעַלִּים** (*Baalim*). To distinguish between these divinities, another name was ordinarily added to *Baal* : thus, *Baalberith*, or, *master of the league*, was honoured by the Schemites ; *Baalzebub*, that is, *Lord of the flies*, was worshipped by the people of Accaron ; *Baal Pehor*, or *Beelphegor*, which resembled the Priapus of the Greeks, had its abominable worship established among the Moabites. In Israel, for distinction sake, the name *Baal* was given to that pagan divinity, which was considered the first and greatest of those that were adored in the land of Chanaan by its Gentile inhabitants. What we principally know from the scripture regarding this false god, is, that it was worshipped by the Chanaanites, that human victims were offered to it ; and that its altars were placed upon hills and on the roofs of the houses. The idol of Accaron, above mentioned, *Baalzebub*, or *Beelzebub*, became so famous, that, in the time of our Divine

er, the name was used by the Jews, as one of the appellations of the prince of the devils. (Matt., xii. 24.) We may observe here, the word *Baal*, on account of its signification of *Lord* or *Master*, is not to the true God in the prophet Osee. (ii., 16.)

.—*Bel*, which appears to be contracted from *Beel*, and to have the sense primitively as *Baal*, was an idol, adored by the Babylonians as a person who eat and drank. (Dan. xiv., 2.) This is the false god also by the name of *Belus*. His temple, in the city of Babylon, if we judge of it by the description, which several of the ancients have given of it, was among the most wonderful works of the world. This temple lasted down to the time of Xerxes, who, on returning from his unfortunate Egyptian expedition, overturned it, and carried off the immense riches, which it contained.

th.—*Astoreth*, in Greek, *Αστάρτη*. Astarte is known in scripture, as a goddess of the Phenicians, but also, as one of the divinities of the Philistines. It is very generally believed that this name, Astoreth, signified the moon. This pagan deity is sometimes called the queen of heaven. (Jerem. xlv., 17, 18), and, in the sacred scriptures, she is almost always found joined with *Baal*: and we should not omit to mention, that the name of Baal, the sun was worshipped.

.—*Tammouz*: this divinity is mentioned in the Bible, only in one place of the prophet Ezechiel, (viii., 14,) where the prophet says, that he saw in a vision, women, who sat mourning for *Tammouz*. *Tammouz* is here translated in the vulgate by *Adonis*.

1.—*Molech*—or *Milcom*—or *Malcam*, called also *Moloch*, was the god of the Ammonites. The name *Moloch* signifies properly *King*. It is generally said that this false god was the same as Saturn. In favour of this opinion, is principally alleged the fact, that human sacrifices were offered to Moloch, in the same way as to Saturn. The scripture so expressly commands the Israelites to consecrate their children to Moloch and to make them pass through the fire in his honour, (Levit. xviii., 21; xx., 2–5,) that every reason to believe, that they were really addicted to this horrid worship. And it is to be observed, that *to make them pass through the fire*, means, to put them to death by burning. The Rabbins would endeavour to persuade us, that the words mean, merely, to make them pass between two fires without any risk to life, as a superstitious purification: but several references of the scripture to the point in question, clearly prove the inadmissibility of any such interpretation. At a later period, Moloch had a temple near Jerusalem, in a part of the valley of Ennom called *Topheth*; the name of which place, is ordinarily derived from the Hebrew *תוף* (*toph*), which signifies a *drum*; the allusion being to the practice of beating drums whilst the children were being offered in sacrifice to Moloch, in order to prevent the cries of these victims from being heard by their parents or others. Glaire, however, (*Introduction*, tom. ii., page 685), prefers another etymology of the word *Topheth*, according to which, it should signify a *place of burning*. In truth, the victims were burned in

Seventh.—*Kiyyoun*. The Hebrews in their journey through Arabia, carried with them, secretly, little tabernacles of this idol. (*Amos*, v., 26.) *Kiyyoun* is no other than Saturn: according to the Chaldaic etymology of the name, it signifies *just*; and we know that the reign of Saturn has been celebrated by the poets, for its justice. The septuagint have rendered *Kiyyoun* by *Remphan*, which, in Coptic is the name of Saturn. *Amos* calls this idol a *Star* and a *King*, as Saturn was, in pagan mythology, a planet and a king.

Eighth.—The *Teraphim* were idols having a human form. These were the *dii penates*, or household gods, and were consulted as oracles, according to what we learn from several passages of the scripture. (See among the rest, *Genes.*, xxxi., 19; *Judg.*, xvii., 5; *1 Kings*, xix., 13; xv., 23; *Osee*, iii., 4; *Zach.*, x., 2, &c.) The etymology of the word appears to be altogether unknown.

Ninth.—*Dagon*, derived from *dag*, a fish, was an idol of the Philistines. It is said by some to have resembled a woman in the upper part, and a fish in the lower. We ought rather to say, with a *Lapide*, that it resembled a man in the upper part. However this may be, the idol was considered to be of the masculine gender, as we know from the fifth chapter of the first book of *Kings*. Indeed since the *Seventy* mention the feet of the idol, several are of opinion, that in the lower part it must have been furnished with human feet.

Tenth.—The other false gods, of which there is mention made in the Bible, are either known to us otherwise, as *Apollo*, *Diana*, *Castor* and *Pollux*, or they are entirely unknown to us. In this latter class we may place, first, the *shedim* or malignant deities; for that such is the meaning of שְׁדִּים (*shedim*), appears from the etymology of the word, which the *Septuagint* and *vulgate* have translated *demons*. We see by the *Psalms*, (cv., 37,) that children were immolated to the *shedim*. Second, *Neba*, which is only mentioned in *Isaias*, (xlvi., 1,) and which is joined by the prophet with *Bel*, was an idol of the Babylonians. Many suppose it to be the same as *Mercury*, to whom the Chaldeans and Assyrians paid divine honours. Third, *Gad*, (גַּד) one of the Syrian divinities, is very generally explained to mean *good fortune*, as *Meni* (מְנִי) is understood to signify *Fate*. The Hebrews placed before these idols a table supplied with food. (*Isaias*, lxx., 11.) Fourth, *Rimmon*, which signifies *elevated*, was adored by the Syrians. Fifth, *Nergal*, *Nisroch*, *Nibchaz* and *Tartak*, *Ashima*, *Adrammolek* and *Hanammolek* were the divinities of the different peoples, whom *Salmanasar*, king of Assyria, after having destroyed the kingdom of Israel, sent to Samaria, to repeople it. (*4 Kings*, xvii., 30, 31.) Sixth, *Nanea*, a Persian goddess, which some have taken for *Diana*, others for *Venus*. (*2 Machab.* i., 13, 14.)

CHAPTER VI.

OF THE JEWISH SECTS IN THE TIME OF OUR REDEEMER.

FIRST.—Of the *Pharisees*. The three sects of Pharisees, Sadducees, and Essenes, are first heard of in the time of Jonathan, the brother of Judas Machabeus. Thus, says Josephus, (Antiq. iii., 5,) where he tells us, that the Pharisees attributed some things, but not all, to fate; for, some things, they said, are in our power, so that they may be done or omitted. The Pharisees had their name from the Hebrew word פָּרָשׁ (*Parash*,) *separavit*, as if *separated* from the rest of men by their sanctity and learning. They professed a more accurate knowledge than others of the legal ceremonies; and they taught numerous traditions, many of which were opposed to the law of God. (See S. Matt. xv.) The Pharisees held the immortality of the soul, but they believed also in the transmigration of souls. (Josephus' *Wars of the Jews*, Book ii., c. 8, § 14.) This will help to explain for us, how the people could have supposed that our Lord might have been "John the Baptist, or Elias, or Jeremias, or one of the prophets." (Matt. xvi., 4.) This sect was distinguished for hypocrisy, and for being puffed up with ideas of their own justice. They were every where most hostile to our Redeemer, because He publicly reprov'd their hypocrisy, by which they deceived the people. It is to be observed, however, that this character of hypocrisy did not belong to each individual of the sect; we may mention, as exceptions to it, Nicodemus, Gamaliel, and St. Paul himself, who before his conversion was a member of this sect. The Pharisees possessed the greatest influence with the people; this they acquired by their reputed sanctity, their minute attention to the ceremonies of the law, and the great knowledge, which they were supposed to possess, as well of the written law, as of the tradition of the ancients.

Second.—*The Sadducees*. These had but little influence with the people, as compared with the Pharisees. They were principally the rich among the Jews, who gave their name to this sect of the Sadducees. The word Sadducees is derived—either, from the Hebrew word צַדִּיק (*tsedek*) *justice*, because these made profession of a rigid justice—or, from Sadoc the founder of the sect. Josephus in the place already quoted (Antiq. xiii., 1,) says of the Sadducees, "That they denied fate altogether, removing it entirely out of the world, whilst they said that all is in a man's own power, so that he is the author of his own happiness—or misery, as the case may be." The Sadducees neither admitted the resurrection, nor the existence of angel or spirit. It will, no doubt, appear strange, that, a sect, which denied the rewards and punishments of another life, should have arrogated to itself a character for strict justice. The claims to this character the Sadducees founded upon the extreme rigour, with which, when in authority,

they enforced the temporal sanction of the law. The Sadducees rejected all unwritten traditions. Some contend that the Sadducees rejected all the scripture, with the exception of the five books of Moses, and that therefore, when our Lord was proving the resurrection against them, He took the argument from these books. (Matt. xxii., 32.) However, others contend that they admitted the entire scripture; but this much is certain, that they impiously perverted its meaning. So little was the influence, which they possessed with the people, that Josephus says, (Antiq., xviii., 1, § 4.) "They are able to do almost nothing of themselves; for when they become magistrates, as they are unwillingly and by force sometimes obliged to be, they addict themselves to the notions of the Pharisees, because the multitude would not otherwise bear them." This sect and the Pharisees were determined opponents of each other, but both united to persecute our Divine Redeemer.

Third.—*Of the Essenes.* The word Essenes, according to Jahn, like their Greek name, *Therapeutæ*, means physicians, because, these professed to understand the cure, not only of the body, but also of the soul. We shall see, however, that the Essenes and *Therapeutæ* differed in some small matters. As they agreed, however, in the main, we shall first give a general description, which will apply to both, and then we shall point out these things, in which they differed. First then, both one and other had all things in common, and were supplied with the necessities of life from a common fund. After a noviceship of four years—See Becanus: *Analogia Veteris Novique Testamenti*—they made a formal profession of leading a most upright and exact life for the time to come. They rose to prayer before sun-rise. Twice in the day they assembled for meals: before and after the repast, the priest pronounced prayers. On the Sabbath-day, they assembled in the synagogue, for the reading of the scripture and its allegorical explanation, and each of them, besides, attended to private reading. They had secret, mysterious names for the angels, which they would have thought it unlawful to publish to all. Attentive to purity of life, they were particularly circumspect in regard to veracity; wherefore they reprobated oaths, as unnecessary, and never swore, unless on the occasion of making the profession of their order. They asserted that slavery was repugnant to nature; and they dispensed with the use of servants. Some of them arrogated to themselves the gift of prophecy. Whoever had been convicted of any crime, was excluded from the society. Their doctrine was almost the same as that of the Pharisees. Josephus in the place already cited, (Antiq. xiii., 5,) says of the Essenes, that they affirmed that all things were in the power of fate, and that nothing happened to men, but by the decree of fate. Secondly, As for the difference between the Essenes and *Therapeutæ*: the principal difference was, that the former were Hebrew Jews, and the latter Greek Jews, as the names themselves sufficiently indicate. The communities of the Essenes were principally to be found in Palestine, whereas the *Therapeutæ* were, for the most part, established in Egypt; and they were more rigid than the Essenes, who only avoided the larger cities, but dwelt in the towns and villages, and exercised agriculture and the arts;

whilst the Therapeutæ avoided all inhabited places, dwelling in deserts or in the open country, where they led a contemplative life. The Therapeutæ all led a life of celibacy: whereas a certain class of Essenes were married. To conclude now, we may observe with Serarius, speaking of these people generally, both Essenes and Therapeutæ, that the Christian religion could reckon many converts from their ranks. (See Serarius, lib. iii., *Triheoresii*, cap. 1.)

Fourth.—*Of the Herodians.* This was the name of another sect among the Jews, in the time of Christ. Its origin could not have been more ancient, than the reign of the Herods in Judea. The name, Herodians, so where occurs in Josephus and Philo, although frequently in the gospel. As to the author and dogmas of the sect, writers are not agreed. There are some who think, that they looked on Herod himself as the Messiah: some confound them with the Sadducees; others, in fine, think that they were courtiers of Herod, who either through curiosity or to please their prince, joined the Pharisees in tempting our Redeemer on the question of the lawfulness of paying tribute to Cæsar. The most probable opinion, however, appears to be, that the Herodians were the same as the disciples of Judas the Gaulonite or Galilean, who disturbed Judea in the time of Augustus. He taught that the true Israelites, as being the people of God, were subject to no human yoke. His followers were called by some, Galileans, because Gaulon, the town from which Judas came, was situated in upper Galilee; by others, they were called Herodians, in consequence of that town being within the jurisdiction of Herod Antipas. They have no peculiar name in Josephus, who merely designates them as the followers of Judas the Gaulonite. He describes them as great lovers of liberty, whilst their peculiar doctrines were akin to those of the Pharisees. From this description of the Jewish historian, we understand, why these took a particular interest in the question of the payment of tribute.

Fifth.—*The Galileans and Zealots.* According to what we have observed just now, *Galileans* was but another name for Herodians. The *Zealots* are often mentioned in Jewish history: during the war with the Romans, which ended in the destruction of Jerusalem, the Zealots made themselves very remarkable, as appears from Josephus. These were again, in all probability, the followers of this same Judas the Gaulonite.

This would be the place to say something of the Samaritans, so often mentioned in the gospels, were it not that we gave their history already, when treating of the Samaritan Pentateuch and its versions.

DISSERTATION XVII.

OF THE DOMESTIC ANTIQUITIES OF THE JEWS.

CHAPTER I.

OF THE HABITATIONS OF THE HEBREWS, AND OF THE FURNITURE OF THEIR DWELLINGS.

Of the dwellings of the Hebrews:—

FIRST.—From the earliest times, houses of some kind must have been built by men, as a protection against the rigours of the seasons. We read in Genesis, that Cain even built a city. At the same time *caverns* offered to the ancient inhabitants of the earth, habitations at once agreeable and commodious; for they were cool in summer, and warm in winter. We know that on the shores of the Red Sea and of the Persian gulf, in the mountains of Armenia, as well as in the Balearic isles, and in the isle of Malta, certain people had no other dwellings than the holes, which they made in the rocks, and from which they obtained the name of *Troglodytes*. The mountains of Arabia, of Judea, and of Phenicia, were full of this sort of caves, which were sufficiently capacious to lodge a great number of persons. We may suppose, then, that some of the ancient Hebrews occasionally dwelt in them. After having served as an ordinary habitation for the living, the caverns became afterwards the abode of the dead. They furnished, also, a place of refuge against persecution. In fine, robbers found them a secure asylum.

Second.—*Of cabins or huts.* Useful as the caverns were, they had at the same time many inconveniences. It was difficult to find them constructed as one would wish, and a great amount of labour was generally required, in order to prepare them for a suitable habitation. Hence, we may well suppose that the cabin or hut, had more attractions for the ancient Hebrew people. Habitations of this kind did not require much ingenuity for their contrivance, nor was there much difficulty in constructing them. They were formed by fixing in the ground branches of trees in two parallel rows, at such a distance from each other as was required for the breadth of the habitation, then bending the tops of these branches until they met above, where they were fastened two and two. Over this frame work were thrown smaller branches, reeds, skins of animals, or sometimes even stones. Thus a commodious dwelling was formed, which, in addition to the facility of its construction, had this advantage also, that it could be easily removed from place to place and reconstructed.

Third.—*Of Tents.* A still more convenient habitation than the one just described, was the tent. This was attended with no difficulty in its construction, and was easily carried from place to place. At first, it is likely that the tent consisted merely of skins of animals thrown over poles firmly fastened in the ground. Afterwards woollen or linen cloth was used in making the tent. Or rather, after the use of skins for this purpose had been laid aside, the ordinary material was a kind of woollen cloth made of goats' hair spun and woven by the women; such as is now, in Western Asia, used by all who dwell in tents: and hence the black colour of the tents. (Cant. of Cant., i., 4.) Tents of linen were and still are, only used occasionally, for holiday or travelling purposes, by those who do not habitually live in them. This kind of dwelling was at first small, and of a round form; afterwards tents were made of a larger size, and of an oblong form. Although the scripture often speaks of tents, it yet gives but few details regarding this sort of dwelling. The tents used at the present day by the Nomadic Arabs, are justly supposed to give a fair idea, of these patriarchal habitations mentioned in scripture, inasmuch as these Arabian tribes have so faithfully preserved their primitive institutions and usages. The Arabian tents are of an oblong figure, supported according to their size by a greater or less number of poles. By means of a curtain or carpet suspended at certain intervals from the roof, the whole tent may be divided into so many separate apartments. These tents are kept firm and steady, by bracing or stretching down their eaves with cords, tied to hooked wooden pins well pointed, which they drive into the ground with a mallet. In these dwellings, the Arabian shepherds and their families, repose upon the bare ground, or with only a mat or carpet beneath them.

Fourth.—*Of Houses.* It is to be supposed that houses were at first small, consisting but of one story. In progress of time, however, houses of vast dimensions were erected, particularly in the chief cities of the more important kingdoms. The art of constructing houses of several stories, is very ancient, as appears from the description of the Ark of Noe. According to Herodotus, (Book i., § 180,) the houses at Babylon had three and four stories: and according to Diodorus Siculus, (Book i., c. 45,) the houses of Thebes or Diospolis in Egypt had four, and even as many as five, stories. In Palestine, in Josue's time, the houses appear to have been still very humble; a second story is no where mentioned: this is not, however, a conclusive proof against its existence: at a later period it does occur. (3 Kings, vi., 6; vii., 4; 4 Kings, i., 2.) Before the Grecian style of architecture was introduced under the Herods, who appear to have had a mania for building, it is a question whether there was in the country, what might be called a peculiarly Jewish style of building. The state of the case appears to be, that the Hebrews, who had an opportunity of inspecting Egyptian edifices, during their residence in that land, would, if the necessity had existed for building, when they entered Chanaan, have imitated the Egyptian houses. However, when they dispossessed the Chanaanites, they, no doubt, appropriated to their own use the houses of that people; and afterwards, when a necessity arose for building new houses, these would be, we

must suppose, according to the plan of the old houses, to which they succeeded. And even afterwards, when Grecian taste began to prevail in the country, doubtless, many characteristics of the ancient habitations, were notwithstanding preserved, such as are still to be seen in the houses of the East, particularly in Turkish Arabia, where the type of scriptural usages is so well preserved. We proceed now to describe these houses, premising that our description regards houses of the better sort—as to houses of an inferior kind, we can only form some idea of them by making the necessary deductions. Houses were generally composed of rough stones, which abounded in the mountains of Palestine, or of burnt bricks, while palaces and ornamental buildings were, for the most part, built of hewn stones and blocks of marble. Wood was chiefly used as a covering for the walls, for flooring and doors. The stones were bound together by means of clay, lime, asphaltum or pitch from the Dead Sea. In the time of our Redeemer the houses of the rich were splendid. Herod had then made the people familiar with all the magnificence of the Grecian architecture. (See Josephus, *Wars of the Jews*, Book i., chap. 21.) The larger houses generally consisted of four wings enclosing a square area or court. The roofs of the houses were flat, such as are still to be seen in the East. These roofs were covered with a strong plaster or terrace, and had a slight declivity, which was sometimes from the centre to both sides, and sometimes from one side of the roof to the other. On these terrace roofs sometimes a few blades of grass or ears of corn would grow, which the heat of the sun would soon dry up. (Isai. xxxvi., 27; 4 Kings, xix., 26.) The Easterns often go up on these flat roofs, not only to breathe a purer atmosphere, to enjoy the distant prospect, or to see something, which has happened in the vicinity; but also, in the summer, to sleep under the open air, having the whole body, however covered, to guard against injury from the cold of the night; nay, they sometimes erect tents on the roof; they go up to speak privately with some one, to have a view of the public solemnities, to lament in public, or to announce something to all the people. To all these things there are many allusions in the scripture. Hence, for security's sake, it was necessary to surround the roof with a parapet wall, which, on the sides facing the street and the court of the house, was as high as a man's breast; but on the sides next to the adjoining houses, it was lower, so that, where the houses were contiguous and of the same height, it was easy to pass from one to the other.

The door of the house was in the middle of the front wing; and hence it is called by the Arabs *the middle*. It was kept habitually closed; and hence a male or female servant was always in attendance at it. (Acts, xii., 13; John, xviii. 16, 17.) The door opened into a porch or vestibule, which was a kind of square room furnished with a low seat around the walls. This vestibule was used for the despatch of business, and the reception of ordinary visitors, who were not admitted farther into the house. From this vestibule, or from the entrance of the court, which was just beside it, rose the stairs, which conducted to the upper stories, and to the roof. From the vestibule, a door opened into the court or area, which was enclosed by

the four wings of the building, and which was called the *middle*. (2 Kings, xvii., 18; Luke v., 10.) The pavement of this court was often composed of variegated marble; and if the site of the place admitted of it, a fountain occupied its centre. Within the court, and along the four sides of the edifice, or at least along one of them, there was a portico, and around the upper story there was a balcony supported by the pillars, of the portico which ran beneath. (4 Kings, i., 2, 16, 18.) When, upon any remarkable occasion, guests were numerous, they were received in this court; and therefore, there was always kept ready on the roof, a coarse cloth, by which the whole area of the court could be covered, and the heat of the sun warded off. The remote wing of the building, opposite to the entrance, was the residence of the women, which on one side faced the garden. In the smaller houses, which consisted but of one wing, the place of the women was in the upper story; which agrees with several references to this matter in the Iliad and Odyssey of Homer.

In the better sort of houses, the apartments were lofty and ample. The doors of the apartments opened, in the under story, into the portico or cloister; in the upper, into the balcony; their ceilings were of wood, and panelled; and the walls of the rooms were wainscotted, and sometimes covered with costly hangings. (Jerem., xxii., 14; Agg., i., 4.) The rich had summer houses and winter houses, mentioned by the prophet Amos. (iii., 15.) These have been supposed, however, by some, to mean different apartments of the same house; the one, exposed to a northern, and the other, to a southern, aspect.

Ezekiel alone makes mention of the kitchen. (xli., 23, 24.) The fire appears to have been placed upon the pavement. Chimneys, such as ours, are a modern invention. The ancients, like the Easterns of the present day, permitted the smoke to escape by means of a hole in the wall, or a window.

The doors of houses were secured by a cross-bar or bolt. To open them from without, a key was used, which was large, and commonly of wood. It was passed through a hole in the top of the door, and being of a crooked form, it could be brought in contact with the bar, so as to remove it from its fastening place. Sometimes the hole for admitting the key was so large, that one could put in his hand, and thus remove the bar without the help of a key. (See Canticles, v., 4) It is said that, sometimes the doors were fastened with bands, or chains, to which a padlock was suspended.

The windows looked into the court; and in the women's apartment, into the garden. There were but one or two windows facing the street, and these were generally kept covered by cross-bars, being only opened at the approach of public solemnities. (Judg., v., 28; Prov., vii., 6; 4 Kings, ix., 30; Cant., ii., 9.) The windows were large, and extended down almost to the pavement, that those, who sat on the pavement, might see through them; for, they were commonly open, and were without glass. They were, however, protected by bars; and in winter they were closed with veils, of such a texture that one could see through them, or with shutters, in which a hole was made for the admission of the light. (3 Kings, vii., 17, 18;

Canticles, ii., 9.) We have referred already to the matter of which houses were formed. No doubt at first, stones and clay were of most common use; yet bricks were, from remote antiquity, as they still are, much used in the East; they were of two kinds; one was merely dried in the sun; the other kind, which was intended for more durable buildings, was burned at the fire. As a cement there were used, the substances already mentioned. In using lime for this purpose, they mixed it with sand and made it into mortar. The custom of plastering the walls with cement, was common even in the time of Moses. (Levit. xiv., 41, 42, 45; Deut., xxvii., 2.)

Timber was used in buildings, not only for the gates and doors, the shutters and lattice work of the windows, and in the composition of the flat roof; but also, for the ceiling, panelling, and wainscoting, with which the several apartments were ornamented. The kinds of wood most commonly used, were, the sycamore which is exceedingly durable, the acacia, palmwood, fir, wild olive, and, what was much more precious than any of these, cedar.

Fifth.—*Of Villages and Cities.* In progress of time, when men increased upon the earth, and found themselves less safe in their detached tents or huts, they began to live together, and to fortify their groups of dwellings, by means of a ditch and simple breast-work. Such was the commencement of fortified cities. Such, we may suppose, was the city which Cain built. In the course of time, the deep moat with walls and towers, took the place of the ditch and simple breast-work. When Abraham came into the land of Chanaan there were many cities there. In Egypt the Israelites found still more considerable cities; and when they returned again to take possession of the land of Chanaan, they found the cities exceedingly numerous, containing many inhabitants, and strongly fortified. (Numb. xiii., 28.) As the Hebrews increased in the country, their cities became still more numerous; many of them were well fortified; of which the principal ones, were built upon an elevated site, and surrounded with a double, and sometimes even with a triple, wall. The streets in the Asiatic cities are very narrow, not exceeding from two to four cubits in breadth, and they are made thus narrow in order to keep off the rays of the sun; but it is evident that they must have been wider formerly, as they admitted carriages to pass through them, which are now scarcely ever to be seen in the East. The streets of towns and cities were commonly unpaved, and were thus in dry weather very dusty, and in wet very dirty.

In the early times, the markets were held at the gates of the cities—(where also, justice was dispensed.) The market, although sometimes without the walls, was generally held within them. Here commodities were exposed to sale, either in the open air or in tents. (4 Kings, vii., 18; 2 Paralip., xviii., 9; Job, xxix., 7.) But in the time of our Redeemer, as Josephus informs us, the markets were inclosed—after the manner of the modern Eastern bazaars, that is, in the form of streets, closed above, by an arched roof in which holes were made to admit the light. On each side of this street, the traders' shops are disposed in rows. This street or bazaar has gates, which are closed at night.

The houses in Eastern cities are rarely contiguous, and have very frequently ample gardens annexed to them. When therefore we read of Ninive and Babylon having occupied such a vast space of ground, we are not to imagine that all this was covered with houses in close junction with one another. Ancient writers testify, that almost the third part of Babylon was occupied with gardens and fields.

Menander, quoted by Josephus, testifies that aquaducts are of high antiquity in the cities of the East. It would appear that the principal cities of Palestine were provided with these. Indeed the scripture does not leave us in doubt on the matter, as far as Jerusalem was concerned. Like all the other ancient aquaducts, those of Asia were built over ground, and conducted through the vallies by means of arches and pillars.

Sixth.—*Of the Furniture of the Hebrew Dwellings.* The furniture, in the early times of the Hebrew commonwealth, was very simple and scanty. A hand-mill for grinding their corn, a kneading trough, and an oven for preparing their food, could not be dispensed with. (See Levit., xxvi. 26 ; Deut., xxiv., 6.) The construction of the hand-mill is easily conceived ; it was composed of two stones, flat and circular, placed upon each other, and the upper one, such as could be turned round by the hand, a handle being attached to it for the purpose. The kneading trough was merely a wooden bowl, and not of large dimensions. The oven was sometimes only an earthen pot, in which fire was put to heat it, and on the outside of which, the dough was spread and almost instantly baked. Besides these, there were pots and dishes of earthen-ware, and bottles made of skins. To these we must add some coarse carpeting, which being spread upon the pavement or floor formed the bed for the night. In the course of time, and in the houses of the rich, the furniture was costly and various—bowls, cups, and drinking vessels of gold and silver. (See 3 Kings, x., 21.) The carpets were of the richest material ; and along the sides of the apartments, there was often placed upon these carpets a range of narrow beds or mattresses, provided with several velvet or damask bolsters for the greater convenience of those, who reclined upon them. (See Ezechiel, xiii., 18, 21.) And in the houses of the rich, the bed for night appears to have been placed in an elevated situation, at one end of the chamber ; the supports of this bed, were often of a rich material, ornamented with ivory. The coverlid was also splendid. As for the poor, their upper garment or cloak served them as a covering for the night. (See Exodus, xxii., 26, 27 ; Deut., xxiv., 12.)

Besides the beds already mentioned, there were yet other couches or sofas, which were placed around the table, and on which they sat, or rather reclined, at meals. It appears from the scripture, that the use of this sort of couches among the Hebrews, does not go farther back than the time of Saul. (1 Kings, xxviii. 23.) In the houses of the poor, the furniture of the rooms was exceedingly scanty, consisting only of a mattress and pillow, a table, and a lamp.

There is often mention made in scripture of lamps. They were fed with oil of olives. It appears that they were kept burning during the

entire night. Besides these, the Hebrews often used torches or flambeaux, which were sometimes formed of resinous wood, such as the olive tree, pine, fir—or they were made of twisted cord, covered with pitch, oil, wax, or some such matter. It appears that the houses of the rich were heated in the winter months by a charcoal fire, placed upon a moveable hearth, which could be transferred from one room to another, as is still the custom in those countries. The best fuel, which the poor could get, was the raw wood.

CHAPTER II.

OF THE NOMADIC OR PASTORAL LIFE OF THE ANCIENT HEBREWS.

THE pastoral manner of life is most ancient and honourable; such was that led by Abraham, Isaac, and Jacob, and the Israelites, their descendants, until they got possession of the promised land. These shepherds had no fixed abode, they dwelt in tents; their property consisted in their flocks. Many of them were very powerful, maintaining a great number of slaves and mercenaries, as we read of Abraham.

The pastures in which these noble shepherds fed their flocks, were large tracts of country devoid of houses, and unappropriated by individuals. These were called deserts. In these deserts or pastures, the shepherds often changed their residence, going in summer towards the north or the mountainous districts—in the winter, to the south or the plains. The tents were taken down in the space of a few hours, and being placed upon beasts of burthen, were carried to the spot, where they were again to be erected. The flocks remained under the open air, night and day, during the whole year.

Water is very rare in those deserts, and at the same time being so necessary for these immense flocks, it was valued most highly, and most frugally dispensed. (Job, xxii. 7; Numb. xx. 17, 19.) Hence those who lead that pastoral life, of which we speak, dig wells and cisterns in that part of the desert, which they frequent; and these they contrive to conceal, in such a way that, no other person shall observe them, and steal the water from them. Contentions or suits at law about these wells, were of great moment. (Gen. xxi. 25; xxvi. 15, 22.) The receptacles for water in the desert, were of various kinds. First, springs and fountains. If these poured out their waters on the surface of the ground, they were common to all. Such as did not pour out their waters above ground, were wells, which were the property of those, who first got possession of them or dug them. Sometimes these latter were common to several shepherds who came at appointed times in the day, to water their flocks in order. The water of

fountains and wells, was most highly valued—it was called *living water*. Second, cisterns, often mentioned in scripture, belonged to those who dug them. (Num. xxi. 22.) By this name are called large subterraneous vaults, which sometimes covered an immense space of ground, having a narrow mouth, by which in winter, the rain and snow-water was received; afterwards, this mouth or aperture was closed with a large stone, and covered over with sand or earth, so that it could not be easily observed. In cities, the cisterns were of a better sort: for they were surrounded with subterraneous well-plastered walls, or they were cut out of the rocks. If, by chance, the water of the shepherd laid up in the cistern was lost, by an earthquake or any other misfortune, or stolen, then both the shepherds and their flocks were in danger of perishing; which was also the case with travellers hastening to the fountain, if its water had failed; wherefore the want of water is a symbol of exceeding great calamity, or even of destruction. (Isaias xli. 17, 18; xliv. 3.) Empty cisterns have a great deal of mud at the bottom, so that he who is thrown into them, dies a miserable death; especially if the door or mouth of the cistern be closed, that even his cry may not be heard. (Gen. xxxvii. 22 and following; Jerem. xxxviii. 6.) Nevertheless empty cisterns were sometimes used as prisons.

The flocks, which these shepherds, of whom we speak, fed in great numbers, were sheep and goats. Among the present Nomadic Arab tribes, the condition of the sheep very much corresponds with what it was, in the time of these ancient Hebrew shepherds. Being a source of great emolument to the Nomades, they are highly valued by them. They give them titles of endearment, and the ram that is called out by its master, marches before the flock; hence, the rulers of the people are so often, in the scripture, compared to these “leaders of the flock.” (Jerem. xxv. 34, 35; 1, 8.) The Bedouins have certain names, by which they call the sheep, either to drink or to be milked: the sheep know the voice of the shepherd, and go at his bidding. (John, x. 3, 14.) The Arabs on the border of Syria, shear their sheep once a year, near the end of spring. Habitually by the settled inhabitants, and by the Bedouins when they possess the convenience, the sheep are, before the shearing, collected into an open enclosure surrounded by a wall. The object of this is, that the wool may be rendered finer by the sweating and evaporation. Among the ancient Hebrews, sheep-shearings were great festivals, being to the sheep-master what the harvest was to the agriculturist. Sometimes a lamb is taken into the tent, and tended and brought up like a dog. (See 2 Kings, xii. 13–19.) Goats are frequently mentioned in the scriptures, as forming a very important portion of the flocks. The many useful qualities of the goat, seem to have recommended it, almost as early as the sheep, to the care of the early pastoral tribes. When proper attention is paid to this animal, it is scarcely exceeded by the sheep in usefulness to man. Its flesh is much esteemed in the East, and that of the kids is most excellent. The hair is more valued than that of the camel. Among all the Bedouins, this hair constitutes the material, of which the coverings of tents are made, as well as provision bags. The milk also is highly esteemed. Of the skins of the goat, leather

bottles are made. These are often mentioned in the bible. When intended for water, the hairy side of the skin is external; but in wine bottles, the hairy side is internal. Of the skins of kids, small bottles, which answer the purpose of flasks, are made. The treatment of goats in the flock, is little distinguished from that of the sheep, and mixed flocks of sheep and goats live peaceably together.

Oxen, except for agricultural labour, appear to be of much less importance in Syria now, than they were in former times. Although chiefly employed in agriculture, oxen were not in old times, as now, excluded from the possessions of the Nomades. (Gen. xxiv. 25; Job, i. 3.) The oxen-herdmen were deemed inferior to the keepers of sheep and goats, but they possessed the richest pastures in Basan and Saron. Hence, the oxen and bulls of Basan, which were not only well fed, but strong and ferocious, are used as the symbols of ferocious enemies. (Isai. xxxiv. 7; Ezech. xxxvi. 18, &c.) The horns of oxen, bulls, and goats, were used metaphorically to express power. (Amos, vi. 13; Jerem. xlviii. 15, &c.) If the horns are represented as made of brass or iron, they indicate great power. (3 Kings, xxii. 11, &c.) Hence, ancient coins represent kings with horns. Oxen were not only employed in drawing carts and ploughs, but, by the Nomades, they were frequently made to carry burdens on the back, like the camels. Cheeses were made of the milk of cows. Coagulated milk also, was laid up in vessels, where it was permitted to grow hard, and afterwards cut into slices for use. Butter is much used by the Nomades, as it was by the Hebrews until they became settled in Palestine, when olive oil supplied many of its uses. Milk and honey were accounted dainties by the Hebrews. Hence, to show the excellence of the land of Chanaan, it is so often described in scripture, as "a land flowing with milk and honey." It is during winter, that cows' milk is chiefly in use; and it is not so much valued as that of goats, which is obtainable in Syria from the beginning of April to September.

Asses were much used by the Nomades. The she-asses were the more valuable on account of their young; hence, in the description of the property of any one, in scripture, we often find the she-asses distinctly mentioned. In those ancient times, the use of the horse was but rare, except for warlike purposes: the ass, then, was the beast of civil life, and hence, it was treated with such care, as to breed and rearing, that it had, and still has, in the East, a very different appearance and character, from that which it bears with us. Climate also, may have something to do with the difference, as it appears that the ass is constitutionally, the animal of a warm climate. In the genial climates of western and central Asia, where the ass is carefully trained, and deemed no unworthy rival of the horse, the asses are not only diligent and patient, but active, beautiful in appearance, and in no wise ignoble. Anciently, princes and great men rode on asses. The asses used in riding, among the Hebrews, wore as now, guided by a rein placed in the mouth. The saddle, was merely a piece of cloth, thrown over the back of the animal. Among the wealthy, especially when women rode, a slave followed with a staff, which he used occasionally, in order to

quicken the animal's speed. (Judg. xix., 3 ; 4 Kings, iv. 24.) Asses were employed for the plough and the cart, and at a later period, they were made to turn mills of the larger sort. (Matt. xviii. 6.)* It was prohibited to the Hebrews, to yoke together in the plough, an ox and an ass. (Deuter., xxii., 10.)

Mules, are noticed in the reign of David. They are supposed to have been more ancient among the Hebrews, who did not themselves rear them, but procured them from strangers. At a more recent period, the best mules came from Thogorma or Armenia. (Ezech. xxvii., 14.) The great mules of Persia, celebrated for their swiftness, are mentioned in Esther. (viii., 10.)

The wild ass, is frequently mentioned in the scripture. It was well known, from a very early period, in Palestine and Edom. From the scriptural intimations regarding it, it appears that the wild ass was an animal of the desert and the mountain—perhaps, changing from the one to the other, with the season, and bounding, as if with exultation, at his freedom from the yoke man had imposed upon his kind. It was less an inmate of Palestine, than of the bordering plains and mountains. The intense and untameable wildness of the animal, is implied in nearly all the allusions to it. We also learn from the scripture, that it was the prey of the lion in the wilderness. (Eccles. xiii. 9.)

Camels are very frequently mentioned in the scriptures. The easterns distinguish several kinds of them : these can be reduced, however, to two—a knowledge of which will be sufficient for the understanding of the scripture, in its reference to this animal. One of these species, has two humps on the body. This sort, is large and very strong, but does not so well endure the heat. Camels of the other species, which have but one hump, are smaller, but they can travel at a very quick pace ; they have, also, extraordinary powers of endurance of heat, fatigue, and thirst. These are designated in Hebrew by the name of *kirkaroth*, (כִּרְכָּרֶת) in Greek by that of *δρομαδεις*, dromedaries. When a journey is to be made in Arabia or in Persia, the camel is sometimes furnished with a kind of saddle, which has nothing in common with ours ; it is in reality, a little house, in which one can easily place what is necessary for the journey. This saddle is called by the Arabians, *kour* ; and the Hebrews designated the same thing, no doubt, by the name כָּר, (*kar*.) (See Gen. xxxi., 34, in the Hebrew.) The camel supports itself with little food : and it can bear thirst, even during fatiguing journeys, for eight or ten days consecutively ; a thing which renders it of great value, inasmuch as, in the vast deserts, which it is used for traversing, water is but rarely to be met with. In a word, the camels are of exceeding utility ; they serve for riding, and they will carry all kinds of burthens. The Nomades derive yet other advantages from them : they drink their milk—they, sometimes, eat their flesh, a thing, however, which was forbidden to the Hebrews. (Lev. xi., 4.) Of their hair, which falls every year, a kind of coarse cloth is made, which serves the common people for clothing. (Comp. Matt. iii., 4.) It is, no doubt, in

* Our Rhemish version here has simply *mill-stone*. In the Greek, it is *μυλος ονικος* *mola asinaria*, as the Vulgate has it.

consideration of all these services, which they derive from them, that the Nomades have been, at all times, extremely solicitous to multiply the number of these animals.

The *Horse*, is much valued by the Nomades of recent ages—much more so, than by those of an earlier period. The indications of the presence of the horse, among the Bedouins, are of a late date; but we find them early and constantly, among the Egyptians. (Gen. xlvii., 17; xlix., 17; Exod., ix., 3, &c.) That country was always celebrated for those animals. (3 Kings, x., 28; Isai. xxxi., 1; xxxvi., 9.) Josue encountered chariots and horses, in the north of Palestine; but was directed to render the horses he captured useless, by cutting their hamstrings: for, while they could be of little comparative advantage in the mountains of Palestine, the pride and confidence connected with the early use of the horse, was uncongenial to the first principles of the theocratic institution. (Jos. xi., 4–9; Comp. Judg., iv., 15; v., 22–28.) A short time afterwards, we find the Philistines bringing chariots to the battle. (Judg. i., 19; 1 Kings, xiii., 5.) Anciently, horses were exclusively used for the purposes of war. (Prov. xxi., 31.) Hence, they are opposed to asses, which were used in times of peace. (Zach. ix., 9.) The Hebrews, first paid attention to the breeding of horses, in the time of Solomon. The hundred which were reserved (according to what we read in 2 Kings, viii., 4; 1 Paral. xviii. 4,) were destined for the use of David himself, whose example was imitated by Absalom. (2 Kings, xv., 1.) We find frequent allusions in the Psalms, to the mode of governing horses, and to equestrian armies. Solomon carried on a great trade in Egyptian horses. (3 Kings, x., 28; 2 Paral. i., 16, 17.) A horse was estimated at about one hundred and fifty, and a chariot at six hundred sicles. In the time of Ezechiel, the Tyrians purchased horses in Thogorma or Armenia. (Ezech. xxvii., 14.) The Hebrews, after the time of Solomon, were never destitute of chariots and cavalry. The rider used neither stirrup nor saddle, but sat upon a piece of cloth, thrown over the back of the horse. Horses were not shod with iron, before the ninth century of our era; hence, solid hoofs were esteemed of great consequence. (Amos, vi. 12; Isai. v. 28.) The bridle and the curb were used for horses and mules. (Psalm, xxxi. 9.)

The *Dog* is of great service to the Nomades, not only in guarding the flocks, but also in keeping watch about the tents during the night. Notwithstanding its services, the dog has been always reputed, a vile and unclean animal. The epithet of dog, addressed to any one, is a contumelious expression, conveying great contempt for the person thus addressed. About the time of our Redeemer, the Jews were in the habit of giving this name to the pagans. In the cities of the East, it is only the hunters who keep dogs in their houses; there, these animals commonly, have no masters, they roam in the streets and public places, in search of food; and as they often do not find what is sufficient for them, they will devour dead bodies, which they may find exposed, or even attack living men. (3 Kings, xiv. 11; xvi., 14, &c.; Jerem. xv., 3.) Having now noticed all the animals, of which an account of the ancient Nomadic life makes it necessary to treat, we shall stop here, as we do not intend to speak of all the animals mentioned in

scripture. The great work on the zoology of the scripture, is Bochart's *Hieroicoicon*, of which Rosenmuller's edition, is most sought after—(Samuelis Bocharti *Hieroicoicon, sive de Animalibus S. Scripturæ: recensuit suis notis adjectis*—E. F. C. Rosenmuller. Lips. 1693, 3 toms, 4to.)

Hunting, as we may suppose, was a necessary occupation with the early Nomades, in order to protect their flocks against beasts of prey. Then scripture is full of allusions to hunting, and to the stratagems used by the hunter and fowler. The arms of the hunter, were the same as those used in war. The stratagems to which he had recourse, were various: the net, the snare, the pit artfully concealed by a slight covering. These machinations, are often used figuratively, to signify great danger, or imminent destruction.

CHAPTER III.

OF AGRICULTURE AMONG THE HEBREWS.

FIRST.—Judea was eminently an agricultural country: and the Mosaic statutes were admirably calculated, to encourage agriculture as the chief foundation of national prosperity. After they had acquired possession of the promised land, the Jews applied themselves strenuously to the cultivation of their lands, and the tending of cattle; and we find, that among them, great and wealthy men did not disdain to follow husbandry.

Second.—*Laws of Moses respecting Agriculture.* Moses gave to the Hebrews, agriculture, as the basis of the state. He assigned to each citizen a certain quantity of land, which he was to cultivate and leave to his heirs. This land, the owner could not alienate in perpetuity. The term of alienation was limited by the next year of jubilee, when the original proprietor re-entered upon possession. By this wise disposition of the law, the rich were hindered from becoming almost the sole proprietors of the land—a thing which has generally happened in the other countries of the East. To this first law, Moses added a second, *i. e.*, that in the interval between the sale and the year of jubilee, the vendor, or his nearest relative, would have the right to redeem his property, by paying to the actual holder of it, all the profits which would accrue to him from the land up to the year of jubilee. Moses, in fine, wishing that the possessions of the Hebrews might be regarded as a sacred thing, ordained, that their limits or boundaries should be marked by stones, and he pronounced anathema against the person, who would presume to change these land-marks. In conformity with these laws, Josue divided the whole country; *first*, among the several tribes, and *secondly*, among individual Israelites, making the partition by means of a

measuring-line; from which circumstance, the line is, in several parts of the scripture, used, by a figure of speech, for the land or heritage itself.

Third.—*Means, which the Hebrews employed to augment the fertility of their land.* The Hebrews had an opportunity during their residence in Egypt, of witnessing the zeal with which agriculture was there carried on. They could at the same time learn its operations, which at that period of the world, were every where very simple. However, although the practices of Egyptian husbandry, were the same in essential forms, with those afterwards adopted by the Hebrews in Palestine, it is yet manifest, that the processes, which were proper to a hot climate, and alluvial soil watered by river inundation, like that of Egypt, could not, without some modification, have been applicable to so different a country as Palestine. The soil of Palestine is naturally of great fertility, particularly, if the dew falls regularly, as is usually the case, and if the autumnal and vernal rains come in their season. Yet the Hebrews knew how to assist the natural fertility of the land. Not only did they rid it of stones, (Osee, xii., 11;) but also, by means of canals, they conducted the water of the rivers through their fields, so that even in summer, they could till them like gardens. (Prov. xxi., 1; Isai. xxx., 25.) Wherefore, springs, fountains, and rivers, were as much prized by the husbandmen, as by the shepherds. (Jos., xv., 9; Jud., i., 15.) Also by burning the stubble, and brambles, with which the fields were covered during the sabbatical year, a fertilizing manure was procured, at the same time that the seeds of noxious weeds were destroyed. (Isai., vii., 23; xxii., 13. Prov. xxiv., 32.) Finally, the use of dung as a manure was well known to the Hebrews. (See among other places, Isai., xxv., 20. Jer. viii., 2; ix., 22; xvi., 4. Luke, xiv., 34, 35.)

Fourth.—*Mode of Ploughing, Sowing, and Reaping, practised by the Hebrews.* In the commencement of the world, the instruments of agriculture must have been of the simplest kind. Perhaps nothing, beyond sharp poles or sticks for loosening the soil, was then in use. In the course of time, the spade was introduced, and then the plough; both of these instruments were well known in the time of Moses. (Deut. xxiii., 10; Gen. xlv., 6; Job, i., 14.) The plough, simple in its construction, was yet furnished with a coulter and share. (See 1 Kings, xiii., 20, 21; Mich., iv., 3.) The ploughman was obliged to hold firmly the handle, and to keep his eyes constantly fixed on the plough, lest any part of the field remained untouched. (Luke, ix., 62.) The ancient Egyptian ploughs had a double handle like our own. It is most likely that the Hebrew plough was on this plan, although in Syria and Asia Minor, a lighter kind of plough with but a single handle was used. The ploughs were drawn by two oxen. They carried a simple wooden yoke, which was connected with the animals and the beam by means of ropes. Asses were also used for ploughing, but it was forbidden by the law, to yoke together in the plough an ox and an ass. In ploughing they used goads, which were long poles—at present, in the East, they are as long as eight feet—they were armed at one end, with an iron point or prickle, by means of which the oxen were driven on; at the other end, they were provided with a small spade or paddle, also of iron, for cleansing the

plough from the clay that encumbered it in working. It is manifest that this goad, would answer the purpose of a formidable warlike instrument. (See Judges, iii., 31.) There can be no doubt but the Israelites used a harrow, or some instrument of the kind, for the purpose of breaking the clods, and thus preparing the ground for the seed. Very probably it was at the time of harrowing, that the seed was committed to the ground; it appears, however, that often, as is still the custom in the East, the sower followed the plough, and cast the seed into the furrow which it made, so that the plough on its return might cover this seed, whilst it opened a new furrow.

In the very ancient times, the ears of the corn were pulled off, or the stalks were plucked up by the roots, which is still practised in some countries of the East. The Hebrews used a sickle, (Deut. xvi., 9; Jerem., i., 16,) that the stubble might remain on the ground. As the crops were cut down, they were gathered into sheaves. The sheaves were collected together into a heap, or conveyed away in wagons. But some portion of the crop in the corner of the field, as well as the gleaning of the whole field, was to be left for the poor. (Levit., xix., 9; Deut., xxiv., 10; Ruth, ii., 2, 22.)

Fifth.—*Modes of Threshing out Corn.* The sheaves were carried either by the hands of men, or on beasts, or even on wagons, to the threshing-floor, where they were collected into a heap or stack. A sheaf which had been left behind, having been overlooked at the first clearing of the field, was not to be sought for again, but was to go to the poor with the other gleanings. (Deut., xxiv., 19.) The threshing-floor was in the field—in some slightly elevated part of it: it was neither surrounded by a wall, nor covered by a roof, but was merely a circular space, of from thirty to forty paces in diameter, in which the ground was well levelled and beaten into a hard state. The modes of threshing were various: the most ancient, and one that always prevailed to a great extent, was that, in which sticks or flails were used for the purpose. Again, the corn was often threshed out by the hoofs of oxen: this mode is referred to, in the prohibition of Moses against *muzzling the ox that treadeth out the corn*, (Deut., xxv., 4,) and it obtains in Persia and India to this day. Finally, for this purpose certain machines were used, which were drawn by oxen over the loose sheaves, and by means of which, the grain was separated, and, at the same time, the straw was cut and broken.

The sheaves being now threshed, the whole of the broken straw, as well as the detached grain and chaff, was heaped together in the midst of the floor, where it was agitated by a wooden fork, in order to expose it to the action of the wind, (Jer. iv., 11, 12,) which carried off the straw and chaff, and allowed the grain, and clods of earth to which grains adhered, and the ears, which were not threshed out, to fall on the floor. These clods of earth, as is still the custom in Asia, being collected together, were bruised, and separated from the grains by means of a sieve. The heap, which having been thus exposed to the wind, had fallen upon the floor, and which contained many broken ears, which had not been fully threshed out, was again subjected to the hoofs of the oxen. Finally, the corn was, again, by means of a winnowing shovel, exposed to the wind which carried off the

chaff, leaving the pure grain on the floor. This operation is used, in scripture, as a symbol, of the separation between the good and the bad. (Matt. iii., 12.) As much of the straw as was necessary for making bricks, or for fodder for beasts, was gathered up; the rest, together with the chaff and stubble, was reduced to ashes by burning—to this custom there are many allusions in the scripture. (See Mala., iii., 17; Matt., iii., 12.) The corn was kept in subterraneous vaults or granaries; but in course of time, not only in Egypt, but also in Palestine, granaries were built over ground. It would appear that oxen were chiefly used for all agricultural purposes, by the Jews. As has been observed before, they were prohibited in the law to plough with an ox and an ass together. (Deut. xxii., 10.) The reason of the law was, that it would be treating the ass with a degree of cruelty, to join him in the yoke, with an animal so much his superior in strength.

The kinds of grain sown by the Jews, were those mentioned by Isaias (xxviii., 25); the first is rendered in the Vulgate and Douay, *gith*, then are mentioned, cumin, wheat, barley, and millet. Wheat was the most common kind of grain, as it still is in Syria and in Egypt. Palestine was fertile in wheat, as well as in other produce. Barley, was also a very common kind of grain in Palestine, as appears by several references to it in the scripture. Barley, was very commonly used as an article of human food, although inferior to wheat. Solomon's horses were fed on barley, (3 Kings, iv., 28); and even yet, barley is the common food for horses every where in the East. Millet is a kind of corn, still much cultivated in the East, and used as food by the inhabitants. The cumin is properly a garden plant, very common in every part of Europe, and its seeds have even from the earliest ages, on account of their aromatic flavour, been used, by many nations, as seasoning for bread and other victuals. With the Hebrews, the cumin was cultivated in ploughed fields, with the same care as barley and wheat. In our Redeemer's time, the Pharisees paid tithes from the cumin, (Matt. xxiii., 23,) although they were not bound, to do so, by the law of Moses. The *gith* or *git*, was also a garden plant, but cultivated by the Hebrews in ploughed fields like the cumin. The Hebrew name is understood to designate fitches. The name, which the Germans give to the plant, signifies, black cumin. The prophet Isaias, in the same place here referred to (verse 27,) mentions the several modes of threshing at the time, saying, "*for gith shall not be threshed with saws,*" (which shows that such instruments were dragged over the corn in the sheaves, for the double purpose, of detaching the grain, and breaking the straw,) "*neither shall the cart-wheel turn about upon cumin.*" (It is a question, if this is a different kind of machine, as the reference might be to the *saws* just mentioned, which would thus be nothing else, than the serrated cart-wheels); "*but gith shall be beaten out with a rod, and cumin with a staff.*" Leguminous vegetables were also cultivated in Palestine. Thus in the scripture, we find the following, designated by their Hebrew names: beans, lentils, wild lettuces, (*merorim* מרורים the herbs which were to be eaten with the paschal lamb,) cucumbers, melons, onions, garlic, leeks, and according to some, the wild cucumber.

ixth.—*Of Vineyards, and the Culture of the Vine and Olive.* The Hebrews, at all times, cultivated the vine with the greatest care; and the soil of Palestine, otherwise remarkable for its fertility, produced, in abundance, excellent grapes; but there were some parts of the country, more particularly renowned for their vines: these were, especially, the country Engaddi, and the valleys of Eschol, and of Sorec. These two valleys, indeed, had their names from the excellent vines, with which they were covered, for *eschol* (אשכול,) signifies a *cluster* of grapes, and *sorek* (שרק,) an *extending branch*, alluding to the vine. Modern travellers confirm all that the scripture says of these vines, and their fruit. These travellers, testify to the immense weight, of the clusters of grapes, produced by these vines. One observes: “I have seen every year, in several places, and at different times, clusters, which weighed seven and eight pounds—I have seen some, even weighing twelve pounds. In the year 1634, there was found in the valley of Sorec one, which weighed twenty-five pounds and half.”—P. Roger, *La Terre Sainte*, liv. 1, ch. 2.

For the most part, the grapes of Palestine are red or black, in the autumn; hence, without doubt, comes the Hebrew expression, which has passed into many other languages, *the blood of the grape*, signifying the colour of this fruit. Many vines, by means of props, or some kind of support, had their stems and branches so elevated, that one could easily enjoy shade under them; hence, the figurative expression, so often to be met with in scripture, “to be seated *under one’s own vine, and one’s own fig-tree*,” which means, to enjoy a happy and tranquil life. The vineyards were, ordinarily, surrounded with a hedge, or fence. Towers, also, were built in them, (Isai. v., 2; Matt. xxi., 23;) in which watchmen were posted, to see, and to ward off, thieves, as also certain wild beasts, which, if the place were left unguarded, would destroy the vines. However, according to the law, (Deut. xxiii., 25,) the passing traveller, was not to be prohibited from pulling a few grapes, which he might take in his hand, to eat by the way. The Hebrews were, also, careful in pruning their vines, in removing the weeds from about them, and in gathering the stones from the vineyards.

The time of the vintage was, among the Hebrews, like the time of the wheat-harvest, a season of pleasure and rejoicings: it was in the midst of loud shouts and canticles, that the grapes were gathered, and borne to the wine-press, which was in the middle of the vineyard. At the same time, to gather the grapes, and to tread them in the wine-press, are, in the language of the prophets, symbolical of great combats—of frightful calamities. (Isa. xvii., 6; lxiii., 1–3; Jer. xlix., 9; Lam. i., 15.)

The new wine, as is still usual in the East, was kept in large jars of clay, or earthenware, answering to the *amphoræ* of the ancient Romans. These jars were buried in the earth. Wine-cellars were not subterraneous, but built over ground: the jars, which were laid up in the cellar, were never buried in the floor, or placed lying upon it. Anciently, however, new wine was also preserved in skins, which should be new, as, otherwise, the fermenting wine would burst them. (Job, xxxii., 19; Matt. ix.,

17; Mark, ii., 22.) A part of the grapes, also, was dried in the sun, and formed into cakes, or masses, which we find mentioned several times in the scripture. (1 Kings, vi, 19; 2 Kings, xvi., 1; 1 Paral. xii., 14; Osee, iii., 1.)

The *Olive tree*, is a very ancient and profitable object of husbandry: its branch has been used by all nations, as an emblem of peace and prosperity—an usage, which is traced to what is mentioned in Genesis. (viii., 12.) We find mention made of oil in Genesis (xxviii., 18); and in Job (xxiv., 11); which shows, that the culture of the tree was very ancient. In Palestine, the olive trees are of the best kind, and produce oil of the first quality; hence, the country is praised for its olive trees, particularly as contrasted with Egypt, where these trees were of an inferior quality. (Numb. xviii., 13; Deut. vii., 13; xi., 14; xii., 17; xviii., 51.) The best soil for these trees, is that, which is sandy, dry, and mountainous. From its olive trees, Mount Olivet, near Jerusalem, had its name. The tree is very agreeable to the sight, as it remains green throughout the winter: its multiplied branches, have caused it to be taken as the symbol of a numerous progeny. (Os. xiv., 7; Jer. xi., 16, 17.) The tree will last for two hundred years; and even at the end of that period, the new stems, which have grown from the ancient root, will have taken the place of the decayed tree. No other culture is necessary, but to dig the earth about the tree, and to prune the branches, or leaves. Some of the fruit was eaten, as it came from the tree; but almost the entire of it, was brought to the press, that the oil might be procured from it; one thousand pounds weight of which, has been, sometimes, obtained from one tree. Hence, the Hebrews, sold large quantities of oil to the Tyrians, (Ezech. xxvii., 17); and sent presents of it to the kings of Egypt. (Os. xii., 2.) The oil-presses, were worked with the feet (Mich. vi., 15); and the first stream of oil was more generous than the second; and the second, more generous than the third. The oil-press, was called, in Hebrew, *Gath Shemen* (גַּת שֶׁמֶן) whence comes the name of the garden *Gethsemani*. (Matt. xxvi. 36; John, xviii., 1.) The best of the oil, being mixed with aromatic perfumes, was used for the unctions of the body; the rest was used, with all kinds of food; wherefore, even in the sacrifices, which were as if the banquets of the Great King, the use of oil was commanded: (Lev. ii., 1-7; xv., 6-8, 9,)—oil was, moreover, used in the lamps.

The olive is also found in a wild state, growing without culture. This tree is called in Greek *αγριελαιος*, in Latin, *oleaster*. St. Paul takes an illustration from it, in his Epistle to the Romans: (xi. 17, 24.)

Seventh.—*Of Gardens.* Esculent herbs and fruit trees were the first objects of agriculture; hence gardens are very ancient, and have been common at all times. By the Hebrews they were carefully cultivated. The Hebrews of a later period, were the more excited to the cultivation of gardens by the example of the Syrians, whom Pliny highly extols for their skill in gardening. Trees were multiplied, by the seed, and by shoots; afterwards, they were transplanted, the earth was dug about them and manured, and they were pruned. (Job, viii. 16; Isai. xvii. 10.) In-

ting is referred to figuratively in Romans. (xi. 17, 24.) The garden never without a fountain or river—or some reservoir of water. (Dan. 4; Eccles. xxi. 40, 41.) In the bible, the gardens are denominated after the kind of tree, which prevailed in them, as, *the garden of nuts; of pomegranates*; also *the wood of palms*, which was a large garden in the plain of Jericho. The Easterns of the present day are not less delighted with gardens, than were the ancient Hebrews, not only because they produce the best description of fruit, but also, because they afford a most refreshing shade, whilst the air is kept agreeably cool by the water, with which the garden must be always supplied. (3 Kings, xxii. 2; 4 Kings, ix. 4; Os. ix. 13; Cant. iv. 13; vi. 1; Eccl. ii. 5.) The Hebrews loved to make the gardens their places of rest after death, and hence they prepared their sepulchres, as appears from several passages of scripture. (4 Kings, ix. 27; xxi. 18, 26. Mark, xv. 46. Matt. xxvi. 39. Luke xviii. 1, 2.) From the fondness for gardens, also came the custom of designating a delightful country by the name of the *garden of God*, that is, a most delightful place. Some of the garden trees, which are more frequently mentioned in the bible, and not so well known amongst us, we will here briefly notice. Of the olive tree we have spoken already.

Fig-trees were not less common in Palestine—they also, as well as the olive, delight in a dry and sandy soil. The tree grows to a considerable height in Palestine, not altogether straight, yet high and leafy, so as to form a refreshing shade well known to the Hebrews. (Mich. iv. 4; Os. ii. vi.) The fig-tree shoots forth its fruits like so many buttons, before that either leaves or flowers make their appearance: and hence, with regard to the tree, upon which our Redeemer laid his anathema, (Mark xi. 12–14,) it was considered reasonable to expect to find fruit on it; and this it must have borne, if it had not been barren. The Hebrews used the figs, partly in their fresh state, and part of them dried in the sun and formed into cakes or preserves.

The tree called by naturalists the *sycamore fig-tree*, is well known in Palestine. It is a large tree with its leaves like those of the mulberry, and bears a fruit much resembling the fig: and hence, the compound name, which has been given to it, Συκομορος, from συκη *fig-tree*, and μορεα the *mulberry tree*: others derive the name from συκη and μωρα, *quasi ficus mœris*, the *foolish* or *wild fig-tree*. The trunk of the tree, grows very thick: it bears many branches, which stretch out almost horizontally, and hence, although the tree grows to a great height, it is easy to ascend its branches. (Isa. xix. 4, 5.) It keeps always green, and its wood, which is of a darkish colour, will last a thousand years: and hence, it was much used in buildings. (1 Paralip. xxvii., 28; Isa. ix., 9.) The fruit does not grow from the branches, or among the leaves, but shoots forth from the trunk: although like the fig in appearance, its quality is inferior, wherefore it is only among the poor that it forms an article of food. This fruit does not ripen unless pierced or scarified by some instrument: under this process, it emits a juice like milk, and as the wound grows black the fruit

ripens. (Amos, vii., 14.) The tree is exceedingly fertile, bearing fruit no less than seven times a year.

The *pomegranate tree* is much esteemed in Palestine: from the care, with which it was cultivated among the ancient Hebrews, it may have attained to a greater size than it is found to have at present. Still, however, in that country, Palestine, the tree is very thick and bushy, and of a considerable height: for it rises with a stem upwards of twenty feet high, sending out branches along the whole length; which branches likewise put out many slender twigs. The fruit is about the size of an orange. Its richly-flavoured juice is most refreshing and pleasant to the Easterns. (See Numb. xiii. 24; xx. 5; Deut. viii., 8.) Among artificial ornaments the form of the pomegranate fruit held a high place. (Exod. xxviii., 34.) 3 Kings, vii., 18.)

The *Balsam* or *Balm*, is described both by ancient and modern writers, sometimes as a tree and sometimes as a shrub. From these accounts it appears, that the odoriferous juice, called balsam, is not obtained only from *one* plant. And, indeed, Pliny, (*Hist. Nat.* lib. lxii. cap. 25, § 54,) distinguishes three species of balsam plants, which differ as to height, strength, bark, and foliage. However, in describing the balsam plant, we shall not attend to this distinction. We shall merely observe, that the balsam plant or tree, grows at present near a village called Bederhunin in Arabia, situated between Mecca and Medina. The tract of country, in which the tree here grows is small, about a mile in length—the soil is of a sandy, rocky description. The tree is described by Bruce, who saw it, as of the middle size, with spreading branches, and a smooth ash-coloured bark, which is rough in the older parts. The balsam or balm, that is, the juice of this tree is most highly prized, both for its odoriferous and medicinal qualities.

To procure the balm, or the juice of the tree, gashes are made in the branches, under which vessels are set to receive it. An inferior sort is made, by boiling the young twigs and leaves over a gentle fire. The balsamic matter rises to the surface and is skimmed off.

It is well known, that these trees were formerly cultivated in Palestine—anciently in Galaad, and afterwards in the vicinity of Jericho and of Engaddi. This the scripture testifies in many places, as well as Josephus, Pliny, Tacitus, &c. In fact, this balsam or balm tree was, perhaps, the most renowned and peculiar of all the vegetable productions of Palestine. Pliny (*Hist. Nat.*, xii. 25,) states, that during Alexander's wars in Palestine, the balm of the country sold at the rate of twice its weight in silver. The reputation of the balsam trees of Palestine had been so great among the Romans, that among other things, young balsam trees were carried to Rome, to adorn the triumph of Vespasian and Titus for their victories over the Jews. The balm tree is no longer found in Judea.

Among the trees of Palestine, the *palm* held a distinguished place; it was carefully cultivated by the ancient Hebrews on account of its singular utility, affording, as it does, a grateful shade, an agreeable fruit, and a delicious wine. The finest palm trees were to be found in the vicinity of the Jordan and Engaddi; and they are still to be seen in the plain of

Jericho, which city was anciently termed by way of distinction, *the city of palm trees*. The palm tree was the common symbol of Palestine, many coins of Vespasian and other emperors being extant, in which Judca is personified by a disconsolate woman sitting under a palm tree. The stem or trunk of the palm tree, is straight and very tall: it is only on the top that it bears a crown of evergreen boughs. The dates, as the fruit of the palm tree is called, were partly eaten fresh, and partly thrown into the press, by means of which the date wine was extracted, and the pressed dates were formed into masses and preserved. Palm branches were carried in their hands by the Hebrews, at the feast of tabernacles (Lev. xxiii. 40); and when kings solemnly entered a city, they were strewn on his way. (1 Mach. xiii. 51; Matt. xxi. 18.) Among the Greeks, the victors in the athletic games, were presented with a palm bough (Comp. Apoc. vii. 5); and hence the palm became an acknowledged symbol of victory.

The *terebinth* or *turpentine tree* was also cultivated by the Hebrews. It is an evergreen of moderate size, but having the top and branches large in proportion to the trunk; the leaves resemble those of the olive; the fruit is of the size of the juniper berries, hanging in clusters, and each containing a single seed of the size of a grapestone; they are of a ruddy purple, and remarkably juicy. From the trunk distils a valuable resin, or gum, from which the tree takes its name. The *pistachio-tree* is of the same genus with the terebinth—its fruit, (says Jahn,) is mentioned in Genesis, (xliii., 11,) by the name of *Botnim* (בֹּטְנִים). The fruit of the pistachio-tree is a species of nut of the finest quality, somewhat like an almond, but much better tasted, and therefore highly esteemed by the Easterns. Besides the different kinds of fruit already mentioned, the Hebrew gardens reared also, almonds, apples, apricots, mulberries, &c.: but as we only proposed to ourselves to notice those trees, which are more frequently mentioned in scripture and less common with us, we shall now take leave to pass to another subject.

CHAPTER IV.

STATE OF THE ARTS AMONG THE HEBREWS.

THE invention of the arts was, doubtless, for the most part, the offspring of necessity—of the various wants of man—we say *for the most part*, because we have before our mind one art, which it is very hard to attribute to the invention of unassisted man—that is, the art of expressing, by means of alphabetical characters, the ideas of the mind.

Considering whence the arts took their origin, it is not astonishing that they should date from the earliest age of the world. The longevity of the first men contributed much to the perfecting of the arts, as it afforded an opportunity of multiplying exceedingly the lessons of experience. The forming of cities had also a favourable effect upon the arts; for here men could readily find assistance in their labours; and the combined result of the experience of several, soon manifested itself in the polishing and perfecting of the early arts, as well as in the invention of others. It is easy to judge by many passages of scripture, that even before the deluge there were many arts known and cultivated. Thus as Moses testifies, Cain built a city; Tubal-cain knew the art of working in metals, particularly in iron, and Jubal, his brother, invented instruments of music. (Gen. iv., 17, 21, 23.) But what is more than sufficient to convince one of the great number of arts known before the deluge, is the history of the building and fitting up the Ark of Noe.

Noe and his sons therefore, who had been engaged in the building of the ark, must have preserved for their posterity the knowledge of many arts. They had also seen, before the deluge, several other works of art, which, when that calamity had passed over, they no doubt contrived to imitate; and hence in the history, which Genesis gives of the time that followed the deluge, we find mention made of several arts, as well as of various utensils, for the making of which, an acquaintance with art was necessary.

The Hebrews learned many things in Egypt, which in the early times was renowned for its knowledge of the arts. In the desert, the Israelites displayed a great acquaintance with the arts, in the preparation of the various requisites for the construction of the tabernacle. The laws of Moses did not purpose to give an impulse to the arts; at the same time, they did not interdict or discourage them, but as was usual at that time among other nations, left this matter to the industry of the people.

A short time after the death of Josue, the valley of artificers was established by Joab of the tribe of Juda, (1 Paral., iv., 14,) and at that time, there were workmen in gold and in silver. (Judg., xvii., 3, 5.) It is not recorded that the arts were making great progress at that time, although things of necessity were never wanting, unless when the artisans were car-

ried off by the enemy. (Judg., iii., 31; v., 8; 1 Kings, xiii., 19.) The necessary instruments of husbandry, which were of easy workmanship, every one made for himself. Women also, and even matrons of rank, were employed in spinning, weaving, and embroidering; and they not only made garments for their own family, but also as an article of merchandize. (Exod. xxxv., 25; 1 Kings, ii., 19; Prov., xxxi., 18, 34; Acts, ix., 39.) However, among the Hebrews, weaving was not exclusively in the hands of females. (Exod., xxxv., 35.) In this, they imitated, to a certain extent, the custom of Egypt, where men, almost to the entire exclusion of females, practised the art. For if, on the Egyptian monuments, a woman is sometimes represented weaving, it is only an exception, confirming the rule. So much being done at home among the Hebrews, money or hire was not paid to artificers, unless to those who executed difficult kinds of work—such as, the makers of chariots, stone-cutters, sculptors, metal-founders, those who executed various works in gold, silver or brass, finally, potters and other such artificers. (Judg. xvii., 4; Isa., xxix., 16; xxx., 14; Jer., xxviii., 23; Zach., xii., 13.) These artists, who were by no means slaves, as among the Greeks and Romans, (Jer. xxiv., 1; xxix., 3; 4 Kings, xxiv., 14,) were multiplied exceedingly in the opulent times under the Kings. In the times of David and Solomon there were not wanting those, who could build the palaces and temple; at the same time they profited by the lessons of the Tyrian workmen, who were much their superiors. (1 Paral., xiv., 1; xxii., 15.) In the history of the Hebrews, mention is made of many instruments, and of many artificial works in metal, which prove the existence among that people, of other arts besides those already particularized.

During the captivity, as the Hebrews did not every where find fertile fields to cultivate, many of them addicted themselves to the arts, and merchandize; and the custom thus adopted, became so common among them in the progress of time, in the various countries through which they were dispersed, that we find the Talmudists laying it down, as a precept to parents, not to neglect to teach their children some mechanical art or trade, wherefore, in the Talmud mention is made of several, even learned Jews, who practised some mechanical art; and in the New Testament we see, how Joseph—the foster-father of Christ—was a tradesman (*τεκτων* a carpenter); Simon of Joppe, mentioned in the Acts of the Apostles, (ix., 43, xx., 32,) was a tanner; Alexander, the opponent of St. Paul, and considered learned among the Jews, was a copper-smith, (2 Tim. iv., 14,) and S. Paul himself, and Aquila, were tent-makers. At a more recent age, however, the Rabbins held certain occupations to be infamous; for, we find that, the drivers of asses and camels, barbers, rowers or sailors, shepherds and inn-keepers, are classed by them with robbers. Among the Greeks, those who belonged to the higher trades, were, even in the days of the Apostles, joined together by a certain bond of union. (Acts, xix., 23; compare Xenophon Cyrop. viii. 2, 4.) What we have said hitherto regards the mechanic arts. As to the liberal arts, if we except music, it can hardly be said, that in the strict sense of the word, they were cultivated by the

Hebrews. However, writers on biblical antiquities, taking the *liberal arts* in a wide sense, usually notice under this head, the following subjects:—

First.—*Writing*. As we have treated of this art, its state and progress among the Hebrews, in an earlier part of this work, we shall dispense with any further notice of the subject here. (See Dissertation the 2nd, vol. 1.)

Second.—*Poetry* is indeed an art, yet not such an art as one is supposed to refer to, when he speaks simply of the arts, whether liberal or mechanical. At the same time, according to what we have just now said, since others, when noticing the state of the liberal arts among the Hebrews, have taken occasion to speak of their poetry, we shall also make a few observations upon the subject, in this place. That the Hebrews cultivated poetry, is manifest from the inspection of the bible itself. Thus it is impossible to read the Psalms, even in our Latin translation, which is taken from the Septuagint, without being forcibly struck with the poetical character of the composition. But we no longer know what were precisely all the constituents of the Hebrew poetry, and hence some have indulged their fancy too much in this inquiry. What appears certain is, that the poetical parts of the bible are distinguished from the rest of the book by a certain elevation of style and sentiment, and by what is termed parallelism of the members of the sentences. This parallelism is a certain resemblance between the members of a period, so that in these different members, things answer to things, and words to words, according to a kind of rule or measure. The parallelism may be either solely in the construction, or form of the members of the sentence, or it may be at the same time in their form and in their meaning.

As an example of parallelism in form solely, we may adduce the following:

“The justices of the Lord are right, rejoicing hearts.”

“The commandment of the Lord is lightsome, enlightening the eyes.”

(Psalm, xviii. 9.)

Parallelism of meaning is added to parallelism of form, when one member of the period or sentence illustrates the meaning of another. Now one member may illustrate the meaning of another member of the period, either by expressing the same thought in different words, and this is termed *synonymous parallelism*: or a member may illustrate the meaning of another member of the sentence, by expressing an opposite thought or sentiment to that contained in the first—and this is called *antithetic parallelism*. The synonymous parallelism is very frequent, take as an example of it:—

“What is man, that thou art mindful of him;

Or the son of man, that thou visitest him?”

(Psalm, viii. 5.)

The antithetic parallelism is less customary. The following will exemplify it:—

“For evil doers shall be cut off:

But they that wait upon the Lord, they shall inherit the land.”

(Psalm, xxxvi. 9.)

All these kinds of parallelism occur in a variety of ways, in the poetical parts of the bible, according to the number and the arrangement of the members in different periods. Sometimes a period will consist but of two members, in immediate connexion: sometimes a third member is added, unlike either of the others: sometimes there are four members, of which the first answers to the third, and the second to the fourth: sometimes there are even five members, of which the two first and the two last are parallel, and the middle one is unlike; or the first answers to the third, and the second to the fourth, whilst the fifth is unlike. And there is yet another kind of parallel arrangement of the members of a period, which writers on this subject point out in the poetical books of scripture. It is found, where a period containing, let us say, four members, has them so arranged, that the first member answers to the fourth, and the second to the third. If a period constructed upon this plan, should contain six members—then, the first and sixth would be parallel, also the second and fifth, and lastly, the third and fourth. This is called the introverted parallelism. To this matter of parallelism we have made reference before, in the dissertation upon biblical hermeneutics.

Third.—*Music*. Singing is coeval with poetry. Instruments of music were invented by Jubal. (Gen. iv. 21.) Music afterwards progressed *pari passu* with poetry, and the poet himself sang his own poem and accompanied it with a musical instrument. And hence, as long as poetry flourished, it cannot be doubted, but music was diligently cultivated.

The Hebrews used music upon their festival days, whether domestic, civil, or religious; as, at the nuptial solemnity, on the anniversary of the birth-day, on the days upon which their enemies were conquered, at the installation of their kings, in the divine worship, and on the journey to the temple to celebrate the greater festivals. (Isai. xxx. 29.) In the sacred tabernacle, and afterwards in the temple, the Levites were the musicians; in other places, however, it was lawful for every one without distinction to play upon musical instruments; only the sacred silver trumpets were reserved to the priests, who by sounding them, proclaimed the festival days, convoked the council of the chiefs, and in war, called the people together, or gave them warning to retreat. (Numb. x. 1, 10.) The music of the sacred tabernacle was placed upon an improved footing by David, who divided the Levites into twenty-four classes. These were to sing the psalms, and to accompany them on the instruments. Each class performed the duty for a week, and was subject to a prefect. All the classes, at the same time, were subject to three directors. (1 Paral. xvi. 5: xxiii. 4, 5; xxv. 1–31; Comp. 2 Paral. v. 12, 13.) This order passed to the temple worship under Solomon, and was continued down to the destruction of Jerusalem; for, although it was sometimes interrupted under the idolatrous kings, yet in a succeeding reign, we find it again restored (2 Paral. v. 12–17; xxix. 27; xxxv. 15); nay, even after the captivity it was restored. (1 Esd. iii. 10; 1 Mach. iv. 54; xiii. 51.) Although the music of this later age, as well as the poetry, did not recover that degree of perfection, which it had acquired before the captivity.

The instruments of music were either the stringed instruments, wind instruments—or in fine, those instruments from which the sounds were elicited by beating upon them, which may be termed the pulsatile instruments.

The stringed instruments were:—First, the harp, כִּנּוֹר (*kinnor*), a very ancient instrument. (Genesis, iv. 21.) It resembled our modern instrument of the same name. In the time of Josephus, it had ten strings, and was not at that time played upon with the hand, but struck with a plectrum. (*Josep. Antiq.* vii. 12.)

Second.—The *psaltery*, נֶבֶל (*Nebel*), is first mentioned in the Psalms of David: it obtained its name from its resemblance to a bottle or flaggon: it was played upon by the fingers. From this instrument—that is, from the Greek name of the *Nebel*, the Book of Psalms has received the name of *psaltery*.

The wind instruments were—

First, the organ עֹבָב (*huggab*) (Gen. iv. 21.): originally its construction is supposed to have been the same with that of the pastoral pipe, which was composed of a number of pipes placed side by side, and firmly joined together, and decreasing in length from one side of the instrument to the other. It nearly resembled the *σφυγξ* or *pipe of Pan* among the Greeks. Second, third, fourth, the *chalil*, (חֲלִיל) *nechiloth* (נְחִילוֹת) and *nekeb* (נֶקֶב) were pipes or flutes of various kinds.

Fifth. *The horn*, or crooked trumpet, was a very ancient instrument; it was originally made of the horn of the ox; afterwards the ram's horn was used for the same purpose. The horn was chiefly used in war. Sixth, *the straight trumpet* does not require any particular description; its form is sufficiently understood.

The Pulsatile instruments were—

First, the *tabour* or tambourine, (תּוֹפ) —which was composed of a circular hoop, either of wood or brass, upon which was stretched a piece of skin tensely drawn: all round the hoop was suspended rings or little bells. The *tabour* was held in the left hand, and beaten to notes of music with the right. The ladies in the East to this day dance to the sound of this instrument. The earliest notice of it, which we meet in scripture, occurs in Gen. xxxi. 27.

Second, the *Tsetselim* (cymbals), in Hebrew צִלְצִלִּים, consisted of two large and broad plates of brass, which being struck against each other, made a hollow ringing sound. They were of a form exactly resembling those which are now to be seen in military bands, though smaller, being only seven inches, or five inches and a-half, in diameter.

Third, the *sistrum* מְנַחֲנִיחַ (*menahanehim*), was a rod of iron formed into an oval or triangular figure, and furnished with a number of moveable rings; so that when shaken, or struck, with another rod of iron, it emitted the desired sound. The Hebrew word has the same signification as the Greek *σειστρον* from *σειω* to *shake*, *agitate*.

As the limits of our work do not permit us to dwell upon each particular,

we shall content ourselves with the foregoing notice, of the principal instruments of music mentioned in the scripture.

Fourth. It is usual to notice *the dance* in connexion with music. Dancing has been more or less practised by all nations, even from the earliest times.

It is mentioned repeatedly in scripture, and what Jahn (*Archæologia*) says about the mode of conducting the dance agrees very well with the allusions in the sacred text, viz.—that, one of the women engaged in the dance, led the way, and the other women followed in a circle, imitating the movements of the leader, which movements were regulated by the music of the *toph* (timbrel or tambourine,) upon which these dancing women at the same time played—see Exodus, xv. 20, where Mary, the sister of Aaron led the dance : Judges, xi. 34, where the daughter of Jephthe met him *with timbrels and with dances* : 1 Kings, xviii., 6, where the women came to greet David after he had slain the Philistine. See also, Psalm lxvii., 26. It is remarkable that in these places, the allusion or reference is to women merely, as engaged in the dance. At the same time, that the dance was not exclusively practised by females, appears from the case of David, who danced before the ark. (2 Kings, v. 16.) It is observed that at the present time, the dance is infamous in the East, on account of the indecent gestures with which it is accompanied. In conclusion we may observe, that in the history of the death of the Baptist, (Mark, vi. 21, and following,) we have an instance of the evil effects, to which profane dancing can lead.

CHAPTER V.

STATE OF THE SCIENCES AMONG THE HEBREWS.

THE arts and sciences are intimately connected, and therefore, both have had the same origin. In reality, the sciences have taken their rise from that operation of the mind, by which the arts were reduced to certain laws ; and hence, we can trace back the history of the sciences, to the remotest antiquity. No doubt, the state of society, which followed the confusion of the languages, was not favourable to the progress of the sciences : yet, even then, they did not disappear, as is sufficiently manifest in the case of the Hebrew people, from the scripture itself.

We have not a sufficient record of the state of learning among the ancient Hebrews of the earlier times, to be able to mark, with precision, the progress of the sciences among them. However, if we come down to the reign of David, we may reasonably conclude, from what the scripture teaches us, regarding that reign, that during it, the sciences were carefully cultivated. But it was under Solomon, that they must have made vast

progress—that prince, who had received from God, a degree of wisdom so great, that he far surpassed all the Easterns and all the Egyptians, in knowledge. To skill in poetry, he united a profound acquaintance with natural history; insomuch, that they came from all countries to Jerusalem; and even kings, sent the ablest of their subjects, that they might profit by his lessons. (3 Kings, iv., 29–34.) It is certain, that such an example must have excited among the Hebrews, a happy emulation, and imbued them with a love of science. They appear to have applied themselves, particularly, to the doctrine of the duties of life, philosophy viewed in reference to religion, their own history, and natural history. After Solomon, the Hebrews remained almost stationary, as regarded the sciences. When captives at Babylon, they borrowed something from the people, to whom they were subject. Some ideas they also, at a later period, borrowed from the Greeks.

We shall now, say something of those sciences in particular, upon which the writers on the ancient history of the Hebrews, have specially dwelt.

First.—*Of History, Genealogies and Chronology.* The study, which appears to have chiefly occupied the mind of the ancient Eastern nations, is certainly, that of history. The scripture itself, furnishes a remarkable proof of this, since it presents to us, in their chronological order, all the principal events, which appertain to the history of the ancient people of God, from the creation of the world, down to within a comparatively short period before the coming of Christ. The same scripture, moreover, makes mention of a great number of historical books, and of many monuments, ornamented with inscriptions, and raised to perpetuate the memory of remarkable facts. This attention to the science of history, was not peculiar to the Hebrews. Not only had the Egyptians a class of priests, charged with the writing of their history; but the Babylonians, the Assyrians, the Persians, and the Tyrians, faithfully kept the annals of their respective nations. For the most part, among the several peoples of remote antiquity, the historiographers were exclusively of the priestly class. But at a more recent period, when kings had their private historians, this rule was deviated from. That which proves, above everything else, the esteem, in which the Hebrews held historical science, is the care, with which the prophets, whose mission appeared to have been for quite another purpose, have marked down in their writings, the different events which occurred in their own time. In these ancient histories, recorded in the bible, where chronological dates are not formally given, their absence is supplied by means of chronological genealogies, in which the number of years occupied by the genealogy is given, and a fixed period is marked, at which the genealogical series commences—such as the creation, or the deluge. The Hebrews, who considered it an honour to perpetuate their name, and who knew that the genealogical tables were the surest means of doing so, were never, from the earliest time, without their *Shoterim* or public genealogists, whose office it was to keep these tables, and to inscribe the names upon them.

Not only the Hebrews, but also, according to Herodotus and Diodorus Siculus, the Egyptians gave a preference to the mode of counting by gene-

rations, three of which made a hundred years. In the time of Abraham, however, when men lived to a greater age, an hundred years made one generation. This is clear from Gen., (xv., 13–16,) and from the fact that, Abraham, Isaac, and Jacob, having dwelt two hundred and fifteen years in the land of Chanaan, this time is counted as only two generations.

Second.—*Of Arithmetic, and Mathematics in general.* Seeing the close relation, which mathematics have with agriculture, navigation, commerce, and, in general, with all the arts, it cannot be doubted, but they were cultivated among the Hebrews, although the scripture does not make express mention of them. As to arithmetic and geometry for example, the practice of their primary operations, at least, must have had its beginning in the earliest times. As soon as people were subjected to a regular form of government, arithmetic was necessary for them. The institution of the right of property is as ancient, as the origin of societies. As soon as the division of lands was introduced, and the distinction of *mine* and *thine*, men required to know how to count, to weigh, and to measure. Arithmetic, consequently, became necessary, as well on account of its own peculiar operations, as on account of its connexion with geometry, mechanics, and astronomy, the existence of which essentially depends upon the art of calculating. The method of counting by tens of units; tens of tens, or hundreds; tens of hundreds, or thousands; and tens of thousands, or myriads; a method, which we meet with in the books of Moses, (Gen. xxiv., 60; Lev. xxvi., 8; Deut. xxxii., 33,) is in reality an undeniable proof, that arithmetic was carefully cultivated among the Hebrews, from time immemorial.

Third.—*Of Astronomy.* The origin of this science, also, goes back to the earliest times, among the Hebrews. It had its commencement, in some simple observations made upon the movements of the planets. We see by the way, in which the duration of the lives of the first patriarchs is calculated in Genesis, as well as by the manner, in which the circumstances of the deluge are there explained, that, from the first age of the world, certain methods of measuring time, must have been known. Besides, how could the Hebrew people remain an entire stranger to a science, which, independently of its own extreme utility, was cultivated with so much care by the Egyptians, the Babylonians, and the Phenicians? In fine, the names of stars and constellations, which are to be met with in several books of the scripture, furnish another proof, that the Hebrews were not unacquainted with astronomy. (1 Kings, xxiii., 5; Isai. xiii., 10; xxiv., 12; Amos, v., 8–26; Job, ix., 10; xxxvii., 31, 32.) At the same time, it does not appear, that the Hebrews were great proficient in this science; nor was the study of it much encouraged by the laws of Moses, because, among the gentiles, it was uniformly united with the superstition of astrology, and the worship of false gods.

Fourth.—*Of the Division of Time.* There is no doubt but their knowledge of astronomy, assisted the Hebrews in their division of time, of which we shall now treat. The following divisions are frequently referred to in

progress—that prince, who had received from great, that he far surpassed all the Easterns and
 ledge. To skill in poetry, he united a profound
 history; insomuch, that they came from
 even kings, sent the ablest of their scholars
 lessons. (3 Kings, iv., 29–34.) It
 have excited among the Hebrews, a
 a love of science. They appear to
 the doctrine of the duties of life
 their own history, and nature
 remained almost stationary
 Babylon, they borrowed
 subject. Some ideas
 Greeks.

We shall now, say
 the writers on the

First.—Of *H* accustoms to designate an entire day, that is to say,
 appears to have twenty-four hours, by the words *evening* and *morning*: some
 is certainly, they gave the names of *day* and *night* to parts of the day
 proof of this. (Gen. i. 5; viii. 22: Matt. xii. 40.) Now, as to the
 principal part, that is the time of light—The first men distinguished three
 God, from time in this day, viz., the morning, the mid-day or noon, and the
 period; that is to say, when the sun appeared over the horizon, then was
 morning; when he appeared at the highest elevation above the horizon,
 or when he was in the midst of his course, then was mid-day; and when he set,
 or when he disappeared from the horizon, that was evening. These three points
 marked the limits of three divisions of the day. Before the invention of
 time-pieces, the Jews divided the day into six unequal parts, a practice
 which the Arabians follow to the present time: First, *The Aurora*, or the
 morning twilight; Second, *The morning*, or the period which elapses from
 the time when the sun shows itself above the horizon, until, Third, *The*
heat of the day, which begins to be felt about nine o'clock, and continues
 until, Fourth, *The mid-day*, or noon, which marks the period until, Fifth,
The time of the breeze, which, in the warm countries of the East, blows
 each day, from a short time before sunset until evening. Sixth, *The even-*
ing, which began at the setting of the sun, and ended at the moment, when
 darkness covered the earth. The evening was divided into two parts,
 called, in consequence the two evenings. The Caraites Jews, and the Sa-
 maritans, maintain, that the first evening commences at the setting of the
 sun, and the second at the time, when darkness overspreads the earth: the
 Rabbinical Jews, on the other hand, will have it, that the first commences
 at the moment when the sun is on its decline, and the second at sunset;
 and thus, they make the first evening to precede the sunset. The time,
 which elapsed between one evening and the other, was called *between the*
two evenings. Hours, such as we understand them, do not appear to have
 been known to the ancient Hebrews. In order to count, the portions of
 time which have some analogy with what we call hours, the Hebrews at

week, month, and

and civil days. The
 rather, it is the time of
 of darkness. This day
 also at different seasons
 twenty-four hours; that is to
 beginning and ending determined
 each country. The Babylonians

hours, from sunrise to the following
 s, on the contrary, have counted them
 ent, throughout Christendom generally, the
 midnight to the following. The Hebrews, as
 ured religion, as for civil affairs, counted their
 another, (Lev. xxiii. 32,) a usage which the Ca-

secrated in the matter of the celebration of the divine

first used sun-dials; afterwards they had recourse to a more useful invention, the hour-glass, which, it appears, was thus used: on a vase, filled with water, a small vessel, somewhat like a saucer, was placed; this was made of very thin copper, and pierced with a hole, almost imperceptible, through which the water gradually gained admission, until the vessel was filled, and sunk to the bottom of the vase: this operation required a fixed portion of time, and thus they were enabled to mark their hours at all periods of the day or night. Such was the clepsydra, or water-clock, which many suppose to have been in use among the Jews. At a later period, the Jews divided the time of the sun's presence above the horizon into four parts, and these they sub-divided, so as to make twelve hours; then each of these four divisions contained three hours. But since the period of the sun's presence above the horizon varied throughout the year, so that in summer, this period was much longer than in winter; consequently, these hours were of a variable length. These four divisions of the day were called the first, third, sixth, and ninth hours. The first hour commenced at sunrise, and continued for three hours, that is, half of the time from sunrise to mid-day: the third hour began three hours after sunrise, and ended at mid-day, and lasted for three hours: then commenced the ninth hour, which finished at sun-set; so that the last hour of the fourth division, was the twelfth hour of the day. There is question of the third, sixth, and ninth hours, in the Acts of the Apostles, as being the times marked for prayer. (Acts, ii. 15; iii. 1; x. 3, 9.) It is, also, according to this fourfold division of the day, that St. Mark counts the hours. (xv. 33.) Again, as to the division of the day into twelve hours, we find our Lord, in the Gospel according to St. John, (xi. 9), asking, "Are there not twelve hours in the day?" It is after this division, that the Evangelist just mentioned reckons the hours. (xix. 14.)

Before the Babylonian captivity, the Hebrews divided the night into three watches only: the first, which is called in the Lamentations (ii. 19), *the beginning of the watches*, comprised the time between sunset and midnight; the second, or the *midnight watch* (Jud. vii. 19), lasted until cock-crowing, that is, about our three o'clock in the morning; the third, or the *morning watch* (Exod. xiv. 24), from cock-crowing until sunrise. It is very probable that the watches, which the Levites kept in the tabernacle and the temple, were the origin of these divisions of the night; but from our Redeemer's time, the Jews, like the Romans, divided the night into four watches. The first, which commenced at sunset, lasted three hours, and was called the evening watch, or *even* (Mark, xi. 19); the second watch extended to the middle of the night, and, on this account, was called *midnight* (Matt. xxv. 6); the third continued until about our three o'clock in the morning—this was the *cock-crowing* (Mark, xiii. 35); in fine, the fourth finished with sunrise: this watch was called *early in the morning*. (John, viii. 2.) These watches had other names also.

The name of *Shabooang* (שַׁבָּע,) or week, is very ancient, since it is found even in Genesis. (xxix. 27, 28.) It signifies a period of seven days. The seventh day was to the Hebrews a day, sanctified and consecrated to

rest; hence the name of *Sabbath*, which it has always borne. The Sabbath was the principal day of the week: the Hebrews gave also to the entire week the name of *Sabbath*. (Luke, xviii., 12.)

The days had no particular names: they were called the first, second, third, &c., of the Sabbath; answering to our Sunday, Monday, Tuesday, &c., but the seventh day, which was the Sabbath properly speaking, corresponded to our Saturday. It was among the Egyptians, that the days of the week were first designated by the names of the sun, moon, Mercury, Mars, &c. As the Hebrews often use the same word to express *one* and *first*, the expression *one of the Sabbath*, as we have it in the vulgate *una sabbati* or *sabbatorum*, signifies with them the first day of the week. (Mark, xvi. 19. Luke, xxiv. 1. John, xx. 1.) The Hellenist Jews called the sixth day of the week *παρασκευή* (*parasceve*), a word which signifies *preparation*. It was, indeed, on this day, that the Jews prepared their food for the Sabbath; the making ready or dressing of food, being forbidden on the Sabbath itself. The other Jews called the sixth day of the week, the *vigil of the Sabbath*; this vigil commenced properly at the ninth hour, that is to say, about our three o'clock in the afternoon. Besides the weeks of seven days, the Hebrews had also, First—*weeks of weeks*, that is, periods of forty-nine days, one of which periods elapsed, from the feast of Pasch until that of Pentecost; this last feast fell on the fiftieth day after the Pasch, and was called *the feast of weeks*. (Deut. xvi., 9, 10.) Second—*weeks of years* (Levit. xxv.,) that is, periods of seven years: the last year of each such period, was called *the sabbatical year*; and thirdly, *weeks of sabbatical years*, that is to say, periods of forty-nine years, each of which was terminated, by the year of the Jubilee, which fell in the fiftieth year. The historian Josephus mentions, moreover, a period of twelve Jubilees, that is to say, of six hundred years, (*Antiq.* i. 3,) but of this the scriptures nowhere speak.

The regularity with which the moon after a certain period, re-commenced her course, no doubt suggested to the first men the division of *months*. Twenty-nine days and a half therefore, the period of the moon's course, was about the time assigned to each month. What we have here said, becomes more evident by attending to the Hebrew words, which are used to designate *month*: these are literally *the moon* יָרֵחַ (*yerah*), and *the beginning of the moon*, חֹדֶשׁ (*chodesh*.) In the commencement, the Hebrew months had no particular names, they were simply designated, *first, second, third, &c.* (Gen. vii., 11; viii., 4, 5; Levit. xxiii., 34.) Afterwards, they acquired distinct names: thus in the books of Moses, the first month of the year is called *abib*, signifying *green*, from the green ears of corn at that season; for, it began about the vernal equinox. The second month was called *Zio* or *ziv*; in which the foundation of Solomon's temple was laid. (3 Kings, vi. 1.) The seventh month was styled *Ethanim*. (3 Kings, viii. 2.) The eighth month, *Bul*. (3 Kings, vi. 38.) Concerning the origin of these appellations, critics are by no means agreed. During the captivity, the Hebrews adopted the Chaldean and Babylonian names of the months: and as the lunar months have but twenty-nine days and a-half,

they allotted to the first month, thirty days, to the second, twenty-nine, and so for the rest, making them alternately of thirty and twenty-nine days. As the Hebrews had two kinds of year, the one sacred and the other civil, the following are the names of the months, in the order which they held in the sacred or ecclesiastical year :—

1. *Nisan*, formerly *Abib*, of 30 days, answering to part of March and April.
2. *Zir* or *Jyar*, of 29 days, answering to part of April and May.
3. *Siran* of 30 days, May and June.*
4. *Thammouz* of 29 days, June and July.
5. *Ab* of 30 days, July and August.
6. *Eloul* of 29 days, August and September.
7. *Tiskri* of 30 days, September and October.
8. *Bul*, afterwards called *Marchesvan* of 29 days, answering to October and November.
9. *Caseu* of 30 days, November and December.
10. *Tebeth* of 29 days, December and January.
11. *Shebat* of 30 days, January and February.
12. *Adar* of 29 days, February and March.

This was the order of the months in the sacred year, and according to this order, they regulated the festivals and all that concerned religion. Besides this, they had also a civil year, which they followed in the regulation of civil matters. The civil year began with the month *Tishri*. From what has been said, it follows that the Jewish year was lunar, consisting of twelve lunations, or of 354 days and eight hours. In order then to guard against the confusion in the time of observing the festivals, which would soon arise in consequence of the difference between the solar and lunar year, the Jews, as often as it was necessary, added a whole month to the year. This addition was made commonly once in three years, and sometimes once in two years. The intercalary month was added at the end of the ecclesiastical year, after the month *Adar*, and was therefore called *ve-adar*, a *second Adar*. This month consisted of twenty-nine days.

Fifth.—*Of Geometry, Mechanics and Geography.* We read in Genesis of the measurement, of lines, (Gen., vii. 15, 16,) and of planes. (Gen., xlvii. 20, 27.) In the book of Job, and of Josue, mention is made of the measuring line brought from Egypt, where, according to all ancient testimonies geometry was invented, and where the inundations of the Nile, made the cultivation of this science a matter of necessity. In this country the Hebrews also, imbibed as much of the science, as enabled them afterwards to delineate geographically the land of Chanaan, and to divide it with the measuring line. The weighing of the sicles mentioned in Genesis, (xxiii., 15, 16,) proves, that at least some rudiments of the measurement of solids, were known to the Hebrews in those times.

All the arts, which minister to the wants of man, are supplied by *Mechanics* with the instruments necessary for this end. This consideration alone, would suffice to prove the antiquity of this science among the Hebrews,

* That is, *Siran* corresponded to a part of our May and June, and so of the other months

if the same thing was not moreover solidly established, by the construction of the Ark of Noe, and of the tower of Babel, and by the use of several instruments and machines, indispensable for the execution of works of this kind, which required, as well as the machines and instruments themselves, some notions of the science of mechanics. Let us add, that these first ideas, must have developed themselves during the sojourn of the Hebrews in Egypt, where, as the scripture itself in several places shows, they were continually put in practice—and must have acquired a new increase in proportion as the state of the Hebrew nation was formed and perfected.

As to *Geography*—the most ancient records of scripture prove, that the people of those early times were not strangers to this science. At the very first division of lands and settlements, it was necessary to know and determine, the distance, and the relative position of different localities. The first travellers must have observed exactly the number of days, which it had taken them to pass from one place to another. Often do we meet in scripture with this expression, *such a city is distant from such another city, so many days' journey*. The Egyptians must have known geography before the time of Joseph, since Egypt had been already divided into a certain number of provinces or departments. (Gen., xli. 46, 57.) The holy scripture supplies us, with a very precise testimony of the antiquity of geographical knowledge, in the description of the terrestrial paradise. When we examine attentively the manner, in which Moses speaks of the abode of the first man, we recognize in it, all the traits, which characterize a geographical description. He says that this garden was situated in the country of Eden, eastward; that there went out from Eden a river, of which the course divided itself into four arms; he describes the course of these four arms, and names the countries which they watered. Moses does more, he enters into a detail of the different productions which were found in each of these countries. These he specifies, even with great particularity. The sacred historian is not content with saying, that the land of Hevila produced gold: he adds that the gold of this country is very good. It is there also, he continues, that are found the bdellium and the onyx stone. Such details prove, that long before the time of Moses, geography had made very considerable progress. The exactness also, with which Moses describes the situation and names of the cities and countries, through which Abraham, Isaac, and Jacob, travelled, and the several details which he gives regarding them, furnish another proof of what we are here insisting upon. But one fact, which alone would be sufficient to show what progress geographical science had made, is the circumstantial detail, of the division of the land of promise, commenced by Moses and finished under Josue. (Deut., iii. 12; Josue, xiii. and xviii.)

Sixth.—*Of Medicine*. The diseases to which the human frame is subject, would naturally lead man to try to alleviate or to remove them: hence sprang the art of medicine. In the early ages of the world, indeed, there could not be much occasion for a science, which is now so necessary to the health and happiness of mankind. The simplicity of their manners,

the plainness of their diet, their temperance, and their active life, naturally tended to strengthen the body, and to afford a greater share of health than what we now enjoy. Anciently at Babylon, the sick, when they were first attacked with a disease, were left in the streets, for the purpose of learning from those who might pass the way, what practices, or what medicines, had been of assistance to them when afflicted with a similar disease. This was perhaps done also in other countries. The Egyptians carried their sick into the temples of Serapis; the Greeks carried theirs into those of Æsculapius. In these places, there were preserved written statements, of the means by which various cures had been effected. With the aid of these recorded remedies, the art of healing assumed, in the progress of time, the aspect of a science. It assumed such a form, first in Egypt, and at a much more recent period in Greece; but it was not long before those of the former, were surpassed in excellence by the physicians of the latter country. Physicians are mentioned in Genesis, i., 2; Exod., xxi., 19; Job, xiii., 14. Some acquaintance with chirurgical operations, is implied in the rite of circumcision. (Gen. xvii., 11, 14.) There is ample evidence, that the Israelites had some acquaintance with the internal structure of the human system, although it does not appear, that dissections of the human body for medical purposes, were made, until as late as the time of the Ptolemys. The medical art, among the Hebrews, was committed to the priests, who were bound *ex officio* to take cognizance of leprosies. (Levit., xiii., 1, 14; Duet., xxiv., 8, 9.) Physicians are elsewhere mentioned, who do not appear, all, to have been priests. (1 Kings, xvi., 16; 3 Kings, i., 2-4; xv., 33; 4 Kings, viii., 29; ix., 15; Isai., i., 6; Jerem., viii., 22; Ezech., xxx., 21; Prov., iii., 18; xi., 30; xii., 18; xvi., 15; xxix., 1.) The reason why king Asa is blamed, for having sought help from the physicians, and not from God, (2 Paral., xvi., 16,) is because the physicians of that time had often recourse to superstitious practices, instead of simple medicines. At a later period the Hebrew physicians read the Greek medical authors, and not only made progress in science, but also increased in numbers. (Eccles. xxxviii., 1, 12; Mark, v., 26; Luke, iv., 23; v., 31; viii., 43; Josephus, *Antiq.*, xvii., 6, § 5.)

Of the diseases mentioned in the Scripture, we do not intend to treat in detail; but there are one or two of these, which claim a special notice.

And first the leprosy, regarding which the Mosaic statutes so minutely treat:—There is no question, but this disease is a native of warm climates; its birthplace is considered to have been Egypt, or that part of Asia, which is washed by the mediterranean and the red sea. It is an infectious disease of slow and imperceptible progress, beginning very insidiously and gently—for the most part with one little bright spot, which causes no trouble, though no means will make it disappear—but increasing with time, until it ultimately becomes a thick scab widely spread over the body; and thus the disease becomes confirmed. In the East, we are told, that this disease is attended with the most formidable symptoms; such as, mortification and separation of whole limbs; and when arrived at a certain stage, that it is altogether incurable.

Some are of opinion, however, that the terrible description of the Jewish leprosy, which we often find given by authors, is to be explained by the fact, that these authors confounded the disease unwarrantably with another, which is called elephantiasis, and which in the middle ages was very common over all Europe, and was truly frightful, mutilating the toes and disfiguring the whole body. This disease, which throughout Europe, was commonly designated by the name of *Lepra* or leprosy, was called by the Greeks, *elephantiasis*, because the skin of the person affected with it was thought to resemble that of an elephant, in dark colour, ruggedness, and insensibility; or, as some have thought, because the foot, after the loss of the toes, when the hollow of the sole is filled up and the ankle enlarged, resembles the foot of an elephant. One thing appears certain, that at the present time, we cannot know to what precise extent the Jewish leprosy partook of the character of elephantiasis. The holy fathers do not omit to tell us, that as leprosy was a type of sin, so the rite of purifying the leper, was typical of those sacraments of the new law, by which the soul is purified from the state of sin.

Perhaps, among all the cases of disease mentioned in scripture, the one, which at first sight it appears most difficult to explain, is that which we find recorded of Nabuchodonosor in the book of Daniel, of which we shall here say a few words. We read then in the book of Daniel, (iv. chapter,) that Nabuchodonosor had a dream, which Daniel interpreted for him, declaring to him that this was the meaning of it, viz., that he (Nabuchodonosor) should be driven out from the society of men, and should eat grass like an ox, and that when seven times, that is seven years, should have passed over him in this state, he would be restored to his kingdom. And all this happened accordingly. And Nabuchodonosor says, after the seven years were finished, that his *figure returned* to him. It is here asked, what kind of transformation did Nabuchodonosor suffer, and how all this history is to be understood. We answer that Nabuchodonosor was not simply changed into an ox, nor was his body properly changed into the body of an ox—the mind remaining the same: but what happened to him, according to the common opinion of interpreters, was: that, by the just judgments of God, he was seized with a certain kind of madness, under the influence of which, he fancied himself transformed into an ox, and therefore he fed upon grass like cattle. The ancients called persons affected with this species of madness *λυκανθρωποι* (*wolf-men*), because they often fancied that they were wolves, and imitated these animals. Hence, the disease is termed *λυκανθρωπια*, in English, Lycanthropy. Modern instances are not wanting of this species of madness. According to this opinion, every thing said of Nabuchodonosor in the chapter of Daniel referred to, is well explained. *He was wet with the dew of heaven*, for, in his madness he cared not for clothing, whilst the warm climate of Babylon prevented this manner of life from proving fatal to him. *He did eat grass like an ox*. The state of his imagination, which made him think, that, since he was an ox, this was his proper food, had a great influence in enabling him to digest it. We know that persons affected with madness, will often eat and convert into nutriment, what persons in a

sound state of mind could not bear. *His hair grew like the feathers of eagles, and his nails like birds' claws.* This was the consequence of the continued neglect of his person. No wonder then, that, when this state had passed over him, he said that *his figure returned to him*; for, his figure, that is, his appearance, had been sadly altered during that period of his madness and neglect of his person.

It is manifest against the Rationalists, that what is termed *demoniacal possession* in the New Testament, cannot be explained, either as having been the effect of some natural disease, which got this name, or, as having been an unfounded notion, in the mind of the so-called demoniac, ascribable to the influence of imagination on persons of a nervous habit. But, it is quite clear, that the persons, who, in scripture, are said to have been *possessed with devils*, were really so possessed. The words of the scripture are too precise, to leave any room for doubt. Further, Christ's speaking, on various occasions, to these evil spirits, as distinct from the persons possessed by them: his commanding them, and asking them questions, and receiving answers from them, or not suffering them to speak; and several circumstances relating to the nature of the effects, which they had upon the possessed, and to the manner of Christ's expelling them—such as their requesting, and obtaining, permission to enter the herd of swine, (Matt. viii., 31, 32,) and their precipitating these into the sea; all these circumstances can never be accounted for, by any explanation short of that, which admits the reality of the *demoniacal possession*. But we have said enough upon a point, which is perfectly evident from the words of scripture, not to speak of the numberless proofs in confirmation of it, which the history of the church at all times furnishes.

Seven.—*Of Natural History and Philosophy.* The science of natural history, has been, at all times, carefully cultivated in the East. The sacred writers of the scripture, prove themselves to have been well acquainted with it, as the many allusions to it, and frequent illustrations drawn from it, evince. Solomon composed works on the animal and vegetable kingdom, as the sacred text informs us. (3 Kings, v. 13.)

Philosophy, strictly so called; that is to say, the science, which has for its end and object, to acquire a knowledge of divine and human things, by ascending to their first cause, was held in great esteem by the ancient Hebrews; and the sacred pensmen were, of course, extensively acquainted with it. The very first chapters of Genesis, embrace the principles of the highest philosophy. Moses shows himself a profound philosopher throughout his works: and it is sufficient, moreover, to point to the Book of Job, the Psalms, Proverbs, and Ecclesiastes, to prove to what a high degree of perfection this science had arrived among the ancient Hebrews. No doubt, the metaphysics and ethics of the scripture, have a higher source than the investigations of human reason: but we are only speaking here, of the acquaintance of the sacred pensmen, with these departments of knowledge, and this the scripture evinces. After the Babylonian captivity, many of the Jews applied themselves to the study of the Greek philosophy, which they endeavoured to accommodate to the Mosaic religion; but this philo-

sophy would not combine, either with the teaching of Moses, or with the sublime doctrine of our Redeemer. It was, also, after the captivity, that those numerous synagogues were established, in which everything, regarding the law and the worship of the Lord, was discussed, where the scripture was read and explained, and the people were exhorted and catechized. It is true, that the teaching in the synagogues, being such as we have described it, was almost entirely of a theological character; yet, in the latter times of the Jewish state, philosophical questions were, by no means, excluded from the synagogues. And, besides these synagogues, the Jews had, also, academies, or private schools, which, in progress of time, were multiplied without limit, both by reason of the multitude of doctors, as also on account of the difference of opinion among these on a variety of questions. The doctors, or teachers, were anciently styled, among the Hebrews, חכמים, (*hachamim*), which means *wise men*—the name answers to the σοφοί of the Greeks. In the time of our Redeemer, they received the appellation of *sopherim*, or scribes, γραμματεῖς. They were also accosted by the names *rab*, *rabbi*, words, which literally signify *great*, *my great*, but which, according to the usage of the time, conveyed the idea of *master*, *my master*. The disciples of these masters, were called *talmidim*; that is to say, *those who receive learning*; but the doctors themselves assumed, through modesty, the title of *disciples of the wise men*, in imitation of the Greek sages, who, at first, took the title of σοφοί (wise men), but afterwards of φιλοσοφοί (lovers of wisdom.) As often as the teaching of these Jewish rabbins turned upon their own views, as distinct from the inculcation of the contents of the scripture, so often do they appear to have been anxious to occupy themselves, principally, with the most futile questions—those ridiculous *minutiæ*, with which the Talmuds are replete. At the same time, among a multitude of useless things, one will find, in these writings, some subjects treated of, which are not devoid of interest.

CHAPTER VI.

OF THE STATE OF COMMERCE AND NAVIGATION, AMONG THE HEBREWS.

FIRST.—Commerce, as it has been so often said, is the life and support of states, as well as the bond, which unites together all peoples and all climates. For the purposes of commerce, then, it was necessary to establish a communication between the different parts of the earth: now, this could only be effected by means of the art of traversing the seas. Thus, commerce and navigation, are closely allied to each other.

Some of the nations, by which the Hebrews were surrounded, were much given to commerce, as the scripture itself sufficiently indicates.

The Phoenicians, anciently, held the first rank, as a commercial people. Either by themselves, or their agents, they purchased merchandize throughout the entire East; this, by means of ships on the Mediterranean, they transported to the shores of Africa and Europe, bringing back in return, money and merchandize which they disposed of in the East. Their metropolis was at first Sidon, afterwards Tyre, which was built two hundred and forty years before the temple of Solomon, or twelve hundred and fifty-one years before Christ. It might be almost said, that they had emporiums in all the countries of the then known world: but among these, the most distinguished were, Carthage, and Thartessus or Tharsis in Spain; from which latter place, ships which made long voyages, were called *ships of Tharsis*. What we have here said, is quite in accordance with what the scripture states regarding the commerce of the Phoenicians. (See Ezechi. chapters xxvii. and xxviii. ; and Isai. xxiii.)

The inhabitants of Arabia Felix, also, trafficked with India, whence they transported the merchandize which they bought, in part to Abyssinia and Egypt, in part to Babylon, and, finally, in part to Asiongaber, which was the port of the Hebrews on the Red Sea. It is by such commerce, that we can account for the great riches, which, according to the ancient authors, this part of Arabia possessed.

The commerce of the Egyptians, dates only from the reign of Nechao the Second, son and successor of Psammiticho. It was carried on but feebly, until Alexander overturned Tyre, and built Alexandria.

It is likely, that from the time even of Jacob, commerce was not unknown to the Hebrews, for we find it practised by the people, who surrounded them, such as the Ismaelites and the Madianites. (Gen. xxxvii. 25.) Meanwhile, it is easily conceived, that the nomadic life of the ancient patriarchs, was not calculated to inspire a taste for commerce; the care of their flocks being the business, which almost exclusively occupied them. Nor could the sojourn of the Israelites in Egypt, lead them to this kind of industry, seeing that, at that period, the Egyptians had an extreme aver-

sion for the sea, and that they excluded all foreigners from their ports. Although the position of Palestine was very favourable to commerce, yet Moses made no law, for the purpose of encouraging it. He was not ignorant, that the Hebrew people were destined to preserve the true religion, and, therefore, he wished to guard them as much as possible, from contact with the idolatrous nations: but he would certainly have failed in this end, if, in his legislation, he had shown himself anxious to promote commercial transactions with the surrounding people. He, therefore, contented himself with recommending to the Hebrews, the constant observance of justice and good faith in buying and selling. (Levit. xix. 36, 37; Deut. xxv. 13-16.) But if Moses did not study to inspire them with a love of commerce, neither did he exhibit it to them, as a thing absolutely unlawful. We see him even, in the benedictions which he gives the people before his death, announcing that the tribes of Zabulon and of Issachar, shall be enriched by their commerce with the maritime cities, which lay near their borders. (Deut. xxxiii. 19.) One might even say, that if, in the institution of the three great annual solemnities, which he established, he had no formal intention of favouring commerce, he, at least, by such an enactment, gave occasion to it: for, since on these occasions, all the adult males of the Hebrew people were obliged to assemble in one place, every one sees what a favourable opportunity such an assembly afforded, both to buyers and sellers, who, no doubt, availed themselves of it, but, of course, without trenching upon the due observance of the solemnities. Under the Judges, the Hebrews kept up commercial relations with the Phœnicians, from which they derived great advantage. (Judg. v. 17.) In the reign of Solomon, commerce attained a great height, owing to the exertions of this monarch. After his death, it disappeared altogether from the Hebrew nation, and for a long time; for Josaphat, having attempted to re-establish it, failed in his enterprise; the ships, which he had put to sea, having been dashed to pieces against the rocks, at the very port of Asiongaber. (3 Kings, ix. 26-28; xxii. 49, 50; 2 Paralip. ix. 20, 21; xx. 36, 37.) Nevertheless, before Jerusalem was destroyed at the captivity, commerce had made such advances, and had rendered that city so famous, that it excited the jealousy of Tyre itself. (Ezec. xxvi. 2; xxvii. 17.) During and after the captivity of Babylon, the Jews became more and more addicted to commerce, and in carrying it on, they derived great facilities, first, from the improvements made by Simon Machabeus in the port of Joppe on the Mediterranean, and afterwards from the magnificent port, which Herod the Great constructed at Cæsarea. (See 1 Mach. xiv. 5; Joseph. *Antiq.* xvi. 9.)

Of the means of Communication, and of the means of transporting Goods.—The Phœnicians received a part of the merchandize, which they bought in India, by the way of the Persian Gulf, where they had colonies in several islands. Another part came to them by land, passing over Arabia, or it was brought by the gulf of Arabia (the Red Sea), in which latter case, it came by sea, as far as Asiongaber, whence it was carried by land to Gaza, and from Gaza to Phœnicia by the Mediterranean. To these imported

goods, the Phœnicians added the products of their own country, and then conveyed all by the Mediterranean, to the other countries of the world.

The Egyptians at first, contented themselves with allowing other nations to bring them the things, of which they stood in need. Thus, they received the merchandize, which the Phœnicians, Arabians, and Abyssinians, came to offer them : at a later period, however, they also put vessels to sea, and imported merchandize from India, which they afterwards conveyed by the Mediterranean into other countries.

Those who made the journey from Palestine to Egypt, had a choice of two principal routes ; one, which conducted in three days from Gaza to Pelusium, following the coast of the Mediterranean ; the other went from Gaza to the Elanitic branch of the Red Sea. To make the journey by this road, required nearly a month.

Although vehicles adapted for the carriage of burthens of a certain weight were anciently known to the Easterns, still it does not appear that they made use of them for the transport of merchandize. There is not, at least, question of them in the ancient authors : and it is certain besides, that even at this day, the merchants of the East do not use them. It appears, therefore, that from the earliest times, they employed in those countries beasts of burthen for the transport of merchandize : the load being placed on the back of the animal. Camels were used for the long journeys. The Ismaelites and Madianites, to whom Joseph was sold, were mounted on camels. (Gen. xxxvii., 25.) In the circumstances of this history, we may trace an image of the manner, in which commerce is carried on by land to this day in the Levant. Several merchants travel together, forming what is called a caravan : and it is such an assembly, which the scripture appears to exhibit to us in the case of these Ismaelites and Madianites, who purchased Joseph. We see also beasts of burthen employed in the journey, which the sons of Jacob undertook when they went to buy corn in Egypt. They made the journey by land ; and Moses informs us that asses were employed on this occasion. (Gen., xlii., 26 ; xlv., 23.) It is well known that in the hot countries this animal is almost as much esteemed as the horse and the mule. It is far superior to its fellow in our climates. One of the greatest obstacles, which those who were engaged in land traffic, had to overcome, was the difficulty of finding, whereupon to subsist, and where to lodge, during their journey. It was necessary for the first travellers to bring with them, provisions for themselves and their beasts. When they wished to take some refreshment during the day, they probably withdrew to the shade of some trees : at night, for the purposes of shelter and repose, they would be likely to avail themselves of some cavern, which might be found on their route. Afterwards, they began to carry their tents with them, which they erected on some convenient spot, according as it was necessary to make some delay on their journey. The scripture furnishes us with examples of this practice, in the person of Abraham. This patriarch always travelled with his tent. (Gen., xii. 8 ; xiii., 18) ; an usage, which subsists to this day throughout the East. At the same time, there were in many places, inns for the reception of travellers : we see even by the scrip-

ture, that this sort of establishment, dates at least as far back as the time of the patriarch Jacob. (Gen., xlii. 27.)

Of Weights and Measures, and Money. *Weights and measures* were regulated at a very early period in Asia. Moses made various enactments concerning them, for the Hebrews : and both weights and measures, which were to serve as standards and models, were deposited, at first in the tabernacle, and afterwards in the temple, under the cognizance of the priests. On the destruction of Solomon's temple, these standards necessarily perished : and during the captivity, the Hebrews used the weights and measures of their masters. After the return from captivity, they, in progress of time, exchanged the weights and measures of their Eastern masters, first for the weights and measures of the Greeks, and afterwards for those of the Romans. The principal weight of the Hebrews was the *sicle*, in Hebrew שֶׁקֶל (*shekel*.) The sicle was divided into twenty parts, called *ghera* or *oboli*, as we see in Numbers (xviii., 16,) and in Ezechiel (xlv., 12.) The *bekah* or half-sicle contained ten *gheras*. Fifty sicles—or according to others sixty—or even a hundred, as many suppose may be inferred from two passages of scripture, (3 Kings, x. 17; compared with 2 Paral. ix., 16)—made one *mane*, that is to say, the *μνα*, *mina* : and three thousand sicles made one talent—in Hebrew כִּכָּר (*kikkar*)—as it is easy to conclude from a passage of Exodus. (xxxviii., 24, 26.) We subjoin here these Jewish weights reduced to English troy weight, from a list given by Horne:—

	lbs.	oz.	dwt.	gr.
1. The Ghera, one-twentieth of the Sicle,	0	0	0	12
2. The <i>Bekah</i> , half a Sicle,	0	0	5	0
3. The Sicle,	0	0	10	0
4. The <i>Mane</i> taken as sixty Sicles,	2	6	0	0
5. The Talent,	125	0	0	0

As to *measures* it is certain that among all the people of antiquity, such as the Hebrews, Greeks, Romans and others, the *measures of length* have been always taken from some parts of the human body, as is attested by the denominations of palm, cubit, pace, foot, &c. At the same time, these measures have not represented the same length in all nations, as the human body had not everywhere the same dimensions.

The five following verses have been constructed for the purpose of imprinting on the memory, the relations of the measures of length:—

Quatuor ex granis *digitus* componitur unus.
 Est quater in *palm*o *digitus*, quater in *pede* *palmus*.
 Quinque pedes *passum* faciunt. *Passus* quoque centum,
 Quinque et viginti *stadium* dant; sed *milliare*
 Octo dabunt *stadia*, et duplicatum dat tibi *leucam*.

The measures of length with the Hebrews, were : First, the *etbah* or *digit*. It was equal to the breadth of the finger, or the length of four grains of barley. Second, the *tefah* or *palm*—same as the *δογμα* of the

Greeks—was equal to four digits. Third, the *zereth* or *span*, equal to three palms or twelve digits. Fourth, the *paham* or *foot*, equal to four palms or sixteen digits. Fifth, the *amma* or *cubit*, equal to six palms or twenty-four digits. Some authors call this the *common cubit*, to distinguish it from another, which they call the *sacred cubit*, and to which they allow seven palms or twenty-eight digits. Sixth, the *gomed* is a measure, the value of which is entirely unknown to us: Some make it the same with the cubit: others make it equal to the whole length of a man's arm. Seventh, the *kane* or the *reed*, *calamus mensuræ*, was equal to six cubits or one hundred and forty-four digits. Eighth, the *stadium* or furlong, was a Greek and Roman measure adopted by the Jews; we shall see presently its value when reduced to English measure. Ninth, the mile—in Greek *μῖλιον*—contained eight furlongs. Horne ascribes ten furlongs to the eastern mile. Tenth, the *sabbath day's journey*, (Acts, i., 12,) according to Glaire, contained about eight furlongs. Horne assigns to it only five furlongs. Eleventh, *the day's journey* was a measure of length more or less considerable. Jahn assigns to it, as a medium, one hundred and fifty or one hundred and sixty furlongs; Horne gives it two hundred and forty furlongs. We extract from Horne, the following scripture measures of length reduced to English measure. The short measures are here reduced to English feet and inches:—

	English Feet.	Inches.
1. The Digit equal to,	0	0,912
2. The Palm,	0	3,648
3. The Span,	0	10,944
4. The Cubit,	1	9,688
5. The <i>Kane</i> or <i>reed of measure</i> ,	10	11,328

The long scripture measures in Horne's list are reduced to, English miles, paces and feet:—

	English Miles.	Paces.	Feet.
1. The Cubit,	0	0	1,824
2. The Stadium or Furlong,	0	145	4,6
3. The Sabbath journey of five furlongs,	0	729	3,0
4. The Eastern mile, according to Horne, ten furlongs,	1	403	1,0
5. A Day's journey of 240 furlongs,	33	172	4,0

The *measures of capacity* used among the Hebrews, were: First, the *bath*, a measure for liquids. The bath, according to the list given in Horne, was equal to seven gallons and four pints English. Second, the *epha*, which the Septuagint have translated by *αφα* and *οφε*, and which was a very ancient measure among the Egyptians, had the same capacity as the bath, and was used for measuring things dry. Third, *metreta*—in Greek *μετρητης*—was of the same capacity as the *epha* and *bath*, and was used for liquids. Fourth, the *omer* or *hissaron* which is translated by *gomor* in our English version, was a measure for things dry, and made the tenth part of the epha. It held the quantity of manna allowed to each person for his daily support.

Fifth, the *sea* or *סאָר*, which was the third part of the *epha*, was also used for things dry. Sixth, the *kab* or *קאָב*, a small measure for things dry. The *kab* was the sixth part of the *sea*, and the eighteenth of the *epha*. Seventh, the *log*, a measure for liquids, was the fourth part of the *cab* or *kab*. Eighth, the *chomer* or *kor* contained ten *ephas*: it was used for things dry. Ninth, the *letech* was half of the *chomer*. Tenth, the *nebel* was equal to three *baths*. Eleventh, the *hin*, a sixth part of the *bath*—a measure for liquids. Twelfth, the *demi-hin* or half of the *hin*. The following list of scripture measures of capacity, reduced to English measure, is taken from Horne: and first, the measures for liquids are reduced to English wine measure, under the heads of gallons and pints:—

	Gallons.	Pinta.
1. The <i>Log</i> contained,	0	0,833
2. The <i>Cab</i> ,	0	3,333
3. The <i>Hin</i> ,	1	2
4. The <i>Sea</i> ,	2	4
5. The <i>Bath</i> or <i>Epha</i> ,	7	4
6. The <i>Chomer</i> or <i>Kor</i> ,	75	5

Secondly, the measures for things dry, are reduced to English corn measure, under the heads of, pecks, gallons, and pints:—

	Pecks.	Gals.	Pinta.
1. The <i>Cab</i> equal to,	0	0	2,8333
2. The <i>Omer</i> or <i>Gomer</i> ,	0	0	5,1
3. The <i>Sea</i> ,	1	0	1
4. The <i>Epha</i> ,	3	0	3
5. The <i>Letch</i> ,	16	0	0
6. The <i>Chomer</i> or <i>Kor</i> ,	32	0	1

Besides the Scripture measures already explained, there are some others mentioned in the Vulgate: these are: First, the *amphora*, (Dan., xiv., 2,) a measure for liquids among the Greeks and Romans, equal to the *epha*. In some places of the Vulgate, it is used to express an indefinite quantity. The Roman *amphora* contained two urns, or forty-eight Roman *sextarii*: the Attic *amphora* contained three urns, or seventy-two *sextarii*. Second, the *artaba*, (Dan., xiv., 2,) a measure in use among the Babylonians, contained, according to St. Epiphanius and St. Isidore of Seville, seventy-two *sextarii*. Others attribute a different capacity to it. Third, the *cadus*, [Luke, xvi., 26,] a Roman measure, had the same capacity as the *bath*, and was used for measuring liquids. Fourth, the *laguncula*: this is the word by which the Vulgate has rendered, in Isaias (v. 10,) the *bath* of the Hebrew. Fifth, the *modius*, in the Latin translation, sometimes expresses every sort of measure, sometimes, answers to the *sea*, and sometimes to the *epha*. The *modius* or bushel, a measure for things dry among the Romans, was the third part of the *amphora*. Sixth, the *mensura* is a generic term; it is found, however, sometimes, employed for the *epha*. Seventh,

he *sextarius*, (Levit., xiv., 12,) a Roman measure, ordinarily used for liquids, was equal to the *log* of the Hebrews.

We come now to say something of the Hebrew *money*. The names by which it was known, have been already mentioned when we were treating of *weights*, viz., the *ghera*, the *bekah*, the *sicle*, the *mane*, the *talent*: we here subjoin a list from Horne, of this Hebrew money reduced to the English standard:—

	£.	s.	d.
1. The Ghera equal to,	0	0	1,2687
2. The Bekah,	0	1	1,6875
3. The Sicle,	0	2	3,375
4. The Mane of sixty Sicles,	5	14	0,75
5. The Talent,	342	8	9

The above, is the value of the silver money of the Hebrews. In the list given by Horne, the sicle of gold, (which of course was of the same weight as the sicle of silver,) was equal to, £1 16s. 6d.

The Talent of gold was worth, 5475 0 0

Anciently, among the Hebrews, the value of money was determined by weight in every commercial transaction: for, the use of coin, or stamped money, was comparatively recent among this people. It is true, that, even in the time of Abraham, there is question of the sicle; and that we read in Genesis, (xxiii., 16,) that this patriarch, having bought from Ephron the field, where he wished to bury Sara his wife, paid for it four hundred sicles, *in good and current money*, as the text signifies, or, *in good and current silver*. It is true, also, that we see Joseph sold to the Ismaelites, *viginti argenteis*, which signifies, according to the Hebrew text, for twenty sicles of silver (Gen. xxxvii., 28); and here we may observe, that very often in the scripture, the word *sicle* is understood, and the word *silver* (in the vulgate *argenteus*) simply, is written; as in S. Matthew, (xxvii., 3,) where it is said, that Judas Iscariot brought back to the chief priests, *the thirty silver pieces* (*triginta argenteos*), which he had received from them, as the price of his treason, that is, the thirty *sicles* of silver. But to return: in these passages, regarding Abraham and Joseph, as well as in many other places of the Old Testament, there is not at all question of stamped money or coin. In these places, there is no intimation whatever given, of the form or figure of these pieces of coin, or stamped money, if they were such. And, in the original text of the scripture, there is no mention made of stamped money, until the time of the Machabees, when Antiochus Sidetes permitted the high priest, Simon Machabeus, to coin money. In the sacred text, before this time, there is only mention made of sicles, talents, &c.; names, which simply mark the weight of the money, but by no means, coin of the mint. Two reasons, particularly, appear to leave no doubt on this matter: first, before the time of the Machabees, the sicles, talents, &c., were weighed, on the occasion of making any payment. Thus, first, when Abraham buys the field of Ephron, they weigh the four hundred sicles of silver, which is

the price of it; *Abraham had the money weighed*, says Moses. (Gen. xiii., 16.) Second, the sons of Jacob bring back to Joseph, their money *of the same weight*. (Gen. xliii., 21.) Third, the ear-ornaments, which Eliezer offered to Rebecca, *weighed* two sicles. (Gen. xxiv., 22.) Fourth, Isaias says, in speaking of the wicked: "You, who draw gold from your purse, who *weigh* the silver in the balance." (Isai. xlvi. 6.) Fifth, the prophet Amos, introduces merchants of bad faith, as saying: "Let us sell with a false measure, and *weigh* in false balances, the money that shall be given to us." (viii., 5.) In the Hebrew text, indeed, of Genesis, (xxxiii., 19,) and of the book of Job, (xlii., 11,) is found the word קשיטה (*kesita*), which the author of the Vulgate and the Seventy, as well as Onkelos, have translated by *sheep* or *lamb*; from which some interpreters have inferred, that *kesita* was the figure of a sheep stamped on money; others have explained the passages, of real animals. But, according to another interpretation, this word simply designates a certain quantity of silver or money, which was estimated by weight. And then it will remain to be concluded, from all that has been said, that down to the time of the Babylonian captivity, the Hebrews weighed, in sicles, talents, &c., the gold and the silver, with which they paid the price of the goods purchased by them; and that down to this time, they had not stamped money or coin. Secondly, it is certain, that in the time of the captivity, they did not coin money, but that they used the current coins of the Chaldeans. Upon their return from their long captivity, they formed a nation, which down to the epoch of the Machabees, was subject, first to the Persians, and afterwards to the Greeks; and during this period the Jews adopted the current money of these peoples. But Antiochus Sidetes, King of Syria, one hundred and thirty-eight years before Christ, permitted Simon, the high-priest of the Jews, to issue money, of his own coinage, in Judea. (1 Mach. xv., 6.) From this epoch, when the Hebrew people was freed from the yoke of foreign nations, Simon had money coined; and his successors continued to use this right of sovereignty, down to the time of King Herod, when they began to engrave Greek characters on their money. Some of the learned in these matters, are of opinion, that from the year one hundred and forty before Christ, that is to say, two years before the permission was granted to Simon by Antiochus Sidetes, the Jews had issued money of their own coinage, and that these pieces were designated by the denomination of *sicles of Israel*, whilst the pieces, struck two years later by Simon, bore the name of the high-priest; but others are of opinion, that both one and the other class of coins, were struck by Simon.

We shall say something now, of the money, or current coins, mentioned in the New Testament; and the value of each of these coins, may be discovered, by the relation which it bore to the Jewish sicle. Among these, we shall give the first place to the *stater*, (Matt. xvii., 26,) which was the principal money of the Greeks. It appears from S. Matthew, that it weighed four drachmas attic, that is, two half-sicles, or one whole sicle of the Hebrews, since we see, that one stater paid, for our Redeemer and S. Peter, that annual tribute, (Matt. xvii., 26,) which was half a sicle for each adult male. Many of these coins are still to be seen: they bear upon

one side the head of Minerva, and on the other the screech-owl—the symbol of the goddess—with her monogram. When the Jews began to coin money, under Simon Machabeus the high priest, in the year one hundred and thirty-eight before Christ, sicles were then issued, of the weight of the stater, and these sicles were the first pieces coined among the Jews. It has been made a question, whether or not the Hebrew sicles, which are still to be seen, are authentic; but at present, there is no doubt entertained of the authenticity of those which bear Samaritan characters. These are the primitive characters of the Hebrews—Chanaanites—Phœnicians; and they were most usually employed in Judea, in Samaria, and in Phœnicia, for commercial purposes. It is for this reason, that sicles, marked with the modern Hebrew characters, are of a recent date; although among the recent coins, there are found some sicles, which are marked with Samaritan characters, for the purpose of counterfeiting the ancient sicles. The figures stamped upon the sicles, are, palm trees, pine apples—sometimes ears of corn, a sheaf of corn, a vine leaf, a bunch of grapes, a flower, a branch of the almond tree, a vase, which some believe to be the gomor in which the manna was preserved; and others, to be one of the vessels consecrated to the service of the temple. The legends on the sicles are various: some have marked upon them, round the vase, *sicle of Israel*; and on the other side—the obverse, *Jerusalem the holy*.

Second.—The *Didrachma*, (Matt. xvii., 23,) a weight and current coin of the Greeks, which was worth two drachmas attic, or one half-stater, or one half-sicle. Third, the *drachma*, (Luke, xv., 8, 9,) a weight, and current coin of the Greeks. It was the fourth part of a stater. The drachma of Alexandria, was the double of the attic drachma. Fourth, the *ἀργύριον*, (in the Vulgate *argenteus*—with us, *piece of silver*—Matt. xxvi., 15,) always signifies the sicle of silver. Fifth, the *denarius*, (Matt. xviii., 28,) a silver coin of the Romans, so called, because it was equal in value to ten *asses*. The denarius was of the same weight as the drachma, and, consequently, was equal, in value, to the fourth part of a sicle. S. Mark, (xii., 15,) and S. Luke, (xx., 24,) give the name of *denarius* (*δηνάριον*,) to the silver piece, which each Jew paid to the Romans, as a capitation tax: the same piece, which S. Matthew, (xxii., 19,) designates by the name of *the coin of the tribute*. The denarius, was the daily pay of the soldier among the Romans, according to Tacitus; as the drachma was of the Athenian soldier, according to Thucydides. It was also that, which was given for their day's wages, to the labourers in the vineyard. (Matt. xx., 2, &c.) The ancient denarii present, on one side, the goddess Rome, or Victory, and on the obverse a chariot with four horses. At a later epoch, this coin bore the image of Cæsar, as we see by the denarius, which was presented to our Saviour. (Matt. xx., 19–21.) Sixth, the *assarius*, was a copper coin of the Romans, equal, in value, to the half of the *as*. In the Greek text of the New Testament, it is written *ασσαριον*. Some think, that the *assarius* was but the fourth part of the *as*: others have made the *assarius* of the same value as the *as*; and the Vulgate in S. Matthew, (x., 29,) has translated the Greek word by *as*. In S. Luke, (xii., 6,) the Vulgate version

translates the *δυο ασσαρια*, (*two assarii*) of the Greek text, by *dipondium*, that is, twice the *pondo*; because, formerly, among the Romans, *pondo*, or pound, being the weight of the *as*, was used as a name for that coin. The *assarius* had anciently on one side the figure of Janus, afterwards that of Cæsar, and on the other side a ship's stern. Seventh, the *quadrans*—written in Greek *κοδραντης*—(Matt. v., 26,) a copper coin of the Romans, which was the fourth part of the *as*. Eighth, the *λεπτον*, in the Vulgate *minutum*, (a mite) (Luke, xxi., 2,) a copper piece of the Greeks, which was the half of a *quadrans*. Hence it is, that S. Mark, relating how a poor widow, had thrown *δυο λεπτα*, (two mites) into the treasury of the temple, adds, *which is a quadrans*, that is, *equal in value to the quadrans*. (Mark, xii., 42.) Ninth, the *λετρα*, or *libra*, (the pound.) The money thus called, of course varied in value, according as it was of silver or gold. The *libra* (or pound) had not the same weight in all countries: but most commonly, merchandize was sold according to the *libra* of the country, from which it came. As to the *libra*, of which mention is made in the scripture, it appears to have been that of Rome, which was of twelve ounces. Besides the kinds of money, of which we have now spoken, and the names of which are met with in the original text of scripture, there are some others, of which the names are found only in the Vulgate. These are: First, the *agnus*, or *ovis*, the *lamb* or the *sheep*, (Gen. xxxiii., 19; Job, xlii., 11,) which, according to Glaire, was a weight, or a piece of metal, not stamped as coin, and the value of which is unknown to us: the text has *kerita*. Second, the *obolus*, (Exod. xxx., 13,) which was worth the twentieth part of the *sicle*, and equal to the *ghera*. Third, the *solidus*, (1 Esdras, ii., 69; viii., 27,) which was a gold coin of the Romans, equal in weight to two *drachmas attic*, or to the Hebrew half-sicle of gold.

In speaking of the preceding kinds of money or coins, we have, in almost every instance, mentioned the relation, which they bore to the *sicle* of the Jews; hence, it is unnecessary to subjoin here any detailed statement, of the value in English money, of the Roman money mentioned in the New Testament, seeing that we have already stated the value of the Hebrew *sicle* in English money. The only case, in which we have not mentioned the relation to the *sicle*, is that of the Roman pound, i. e. the *libra*, or *mina Romana*; (in the Vulgate of the New Testament *mina*, from the Greek;) but, according to Glaire, the relation is easily traced here also; thus, the Roman pound contained twelve ounces—each ounce contained eight *drachmas attic*: now, four *drachmas attic*, were equal to the Hebrew *sicle*. Observe, in conclusion, that the *denarius*, is called by English writers, the *Roman penny*; and hence, in our Rhemish translation of the New Testament, we find the word so often rendered *penny* simply and *sic addito*.

Of Navigation.—In treating of commerce, we have spoken of navigation as a means of transport for merchandize; here we shall consider it as an art, and say a few words of its history and progress among the ancient orientals.

We cannot determine the time, when this art had its beginning. Many

events may have given rise to it; but the complete want of historical documents leaves us altogether to conjectures on this point. As the Phœnicians were so much addicted to commerce, it will be easily admitted that this people must have soon perceived the great advantages, which the sea might be made to afford them in carrying out their object: and so, they have been regarded by antiquity as the inventors of navigation. Although we know not the manner, in which the Phœnicians conducted their navigation in the first ages, and although we are ignorant as to their first discoveries and their after progress in seafaring knowledge, it is yet certain that they could not have undertaken sea voyages so long and so difficult as those, which all antiquity attributes to them, if they had not been, even in a high degree, masters of the art of navigation. Hence, it appears beyond dispute, that these people were the first to know the advantage and utility, which might be drawn from the observations of the stars, in directing the route of the ship; their progress in the arts and sciences warrants the belief, that they were also the first to avail themselves of oars, of sails, and of a rudder. The Egyptians could not have made, for a long time, any discovery in navigation, since they had for centuries an extreme aversion for the sea; so much so, that they looked upon it as an impiety to dare to embark upon it. Add to this, that Egypt does not produce the timber fit for the construction of ships, that it had but few good ports upon its coasts, and that the policy of its ancient sovereigns was entirely opposed to maritime commerce. It was Sesostris, who was the first to depart from the principles of all the kings his predecessors. Having proposed to himself the conquest of the whole world, he caused to be fitted out a fleet of four hundred sail, if we are to believe Diodorus Siculus, (Lib. i., § 63, et sequent.) by means of which he made himself master, of a great part of the maritime provinces and of the sea coasts of India. But, the naval glory of the Egyptians did not last longer than the reign of Sesostris himself; for we do not see that any of his successors entered into his views, or continued his projects. As to what regards the Hebrews: seeing that their principal commerce was always carried on by land, it is not to be presumed that they made very great progress in navigation, except in Solomon's reign; and thus we find, that there is very little mention made of ships in the inspired writers, who preceded the time, at which that prince lived.

Of the ancient Shipping—Regarding the size of the Jewish ships, and their peculiar fitness for the purposes of navigation, we have not sufficient information to be able to speak precisely. This much, however, we can say, that the trading vessels of the ancients were, in general, much inferior in size to those of the moderns: and that from the description of St. Paul's voyage to Rome, which we have in the Acts of the Apostles, (xxvii.,) it is manifest, that even in the Apostles' time the art of navigation had not attained to any very high degree of improvement. The first mention which we find in the bible, of a ship, is in the prophetic address which the patriarch Jacob makes to his children assembled around his death-bed. (Gen. xlix., 13.) Isaias speaks to us of masts, of sails, of cordage, and of oars. (Isai., xviii. 2; xxx., 17; xxxiii., 21-23.) Ezechiel, also, mentions all

these parts of a ship. (xxvii., 7, 8.) The scripture speaks of trading vessels, as of a distinct class. (Prover. xxxi., 14.) When these were such as made long voyages, they are termed in scripture, *ships of Tharshis*, (Isai. xxiii., 1; 2 Paral. ix., 21, &c.,) which place is understood to have been a city of Spain, called by another name Tartessus. In the second Book of the Machabees, (xii., iii., 3–6,) *σκαφη*, *scapha* occurs, a word which, in the Acts of the Apostles, evidently signifies a skiff, or small boat attached to the ship, (Acts, xxvii., 16–30–32,) but which, in this passage of the Machabees, might well designate a small bark of any kind. In the New Testament, that is, in the Acts of Apostles, (xxvii.) we have a particularly detailed notice of the several parts of a ship, as well as of the means, which were then available, for contending with a storm at sea.

CHAPTER VII.

OF THE DRESS OF THE HEBREWS.

FIRST.—*Of the matter of the Jewish Garments.* The first garments of man, were broad girdles, or rather aprons, made of the large leaves of the fig-tree. But these soon gave way to a more convenient dress; God himself having soon given to our first parents, garments of skin for their covering. (Gen. iii. 7–21.) And thus, although many nations afterwards used, for the purpose of dress, the bark of trees, leaves, or bull-rushes, knotted together; yet the skin of animals appears to have been the matter universally employed in the early times. But is to be observed, that these skins were used without any preparation—simply in the state in which they came from the bodies of the animals. Such was the way, in which the ancients clothed themselves, until the use of flax, of wool, and of cotton, was introduced. It has been a tradition among the Jews, that Noema, the sister of Tubalcain, who lived before the deluge, discovered the mode of spinning these substances, and of forming them into the web or cloth. Whatever may be thought of this opinion, the art of weaving is of high antiquity. In the very ancient Book of Job, mention is made of the web of the weaver. (Job, vii. 6.)

From the very early times weaving was extensively practised in Egypt, and flax was one of the most important crops of that country. In the history of the plagues of Egypt, we read that the hail hurt the flax-crop which was then in blossom. (Exod. ix. 31.) Among the calamities that were to befall Egypt, the prophet Isaias mentions, that the weavers should be distressed on account of the failing crop of the flax. (Isaias, xix. 9.) That flax was cultivated in Palestine, when the Israelites took possession of the country, appears from what is related in Josue, (ii. 6,) viz., that

Rahab hid the spies on the top of her house, covering them with the stalks of the flax, which was there. The flax stalks had been spread on the flat roof in the open air, in order to roast them in the sun.

The word, which the Vulgate renders *byssus*, (after the septuagint,) and which in the Hebrew is designated by שש (shesh,) and בץ (buts,) occurs frequently in the Pentateuch, and is understood by many to signify *cotton*. In our English version it is rendered *fine linen*. We may suppose however, that cotton was used as a material for garments among the ancient Hebrews, since the shrub, from whose fruit it is obtained, grows in many parts of Egypt and of Palestine. This shrub reaches the height of about three feet, and spreads in branches: it produces a green nut attaining the size of a walnut, in which the cotton is contained. At the same time, the matter of garments has been from the time of Moses, chiefly flax and wool: only, the mixture of these two substances in the same cloth, was prohibited by the law. (Levit. xix. 19; Deut. xxii. 11.) But furs and skins did not cease to be still employed for clothing, as several passages of Leviticus, (xi. 32; xiii. 48; xv. 17,) and of the Book of Numbers, (xxxi. 20,) appear to show. This was the ordinary dress of the prophets, (4 Kings, i. 8; Hebr. xi. 37;) and many among the people of the East, use it commonly to this day. As for silk, it was not known among the Hebrews, until a late period; Ezechiel is at least the first of the sacred writers, who has spoken of it, (xvi. 10, 13,) under the name of משי (meshi): St. John in the Apocalypse ranks it amongst the most precious stuffs.

Second.—*Of the Colour of their Dress.* The colours, which were most in use, were white and purple. White garments were usually worn on festivals, and they were looked upon as an emblem of joy, in opposition to a black dress, which they only put on in times of mourning and sadness. As to purple, the ancients had so great an esteem for this colour, that in the beginning, it was reserved specially for kings and princes; and consecrated to the service of the Deity. The scripture informs us, that Moses employed many stuffs of this colour for the works of the tabernacle, and for the garments of the high priest: and the same scripture informs us, that the Babylonians put a purple dress upon their idols. If in after times, this colour got into more common use, it nevertheless continued always to be held in the highest esteem. The purple is called in Hebrew *argaman*, from the name of the shellfish from which the purple die is procured. Two other colours, most highly esteemed by the ancients, and which they employed for the same uses as the purple, were, the scarlet, anciently called in Hebrew *tolahath* or *tolahath shani*, and at a later period *karmil*, and the deep blue or *techeleth*. The custom of giving different or various colours to the same piece of stuff, is very ancient, and is referred to by Moses. There were several ways of effecting this: either by means of the needle, to introduce upon the web of one colour, threads of different dyes: or, in the very weaving of the web, to make use of the various-coloured threads: another mode would be to dye the web with the various colours. We find, that in the more early ages, garments of various colours were in great esteem: such was the robe of Joseph. (Gen. xxxvii. 23.)

Third.—*Of the tunic.* The *kethoneth*, (כֶּתֶנֶת) usually rendered in Greek by the word *χιτών*, that is, tunic, was the dress of man from the earliest time. It was for a long time, the only habit worn, and was used both by men and women : and at a later period, it was still the principal garment. In the beginning it must have been very simple in its form. However, it appears, that as early as the time of Moses, it assumed the shape, which it ever after retained among the Hebrews. It was a kind of frock, furnished with sleeves, and covering the body down to the ankles. The tunics of the women, nearly resembled those of the men, and only differed in being longer and more ornamented. Both were ornamented, more or less, with a kind of lace-work round the lower part of the garment. Calmet says that the tunics of the Hebrews, were often without seam, being made upon the loom. Such were the tunics of the priests, and of our Lord. (*See the Commentary of Calmet on Exod. xxviii. 4, 40 ; and on St. John, xix. 23.*) Sometimes two tunics were worn, particularly in cold weather ; and on a journey, the traveller usually took a second with him, which he kept in reserve for a change of dress. It is for this reason that our Redeemer, to teach His apostles to place their reliance upon His providence, prohibits them to carry two tunics. (Matt. x. 10.) The character of the Jewish dress may be illustrated by a reference to the Arab tribes—a people, that have preserved ancient manners and customs so faithfully. In several particulars, both as regards dress and manners, they exhibit to us the scriptural model. In referring to them, we shall avail ourselves of Shaw's well known book, *Travels in Barbary and the Levant*. The intelligent author here describes the Bedouin Arabs of Northern Africa ; and also the Kabyles, an indigenous people of the same country, who lead a kind of life like that of the Bedouins, but who commonly inhabit the mountains, whilst the latter chiefly occupy the plains. In order to understand better the following quotations from Shaw, observe, that when a Jew was dressed, he had on, over the tunic, one or more garments—the *το μαντιριον* or *τα μαντια* of the New Testament. This upper garment of the Jews answered to the hyke of the Kabyles and Arabs as described by Shaw : or, the Jewish upper garments (when there was a second of them,) answered to the hyke and burnoose of Shaw. Now in illustration of *the tunic*, Shaw has the following :—

“ Under the hyke some wear a close-bodied frock or tunic, (a jillebba they call it,) with or without sleeves, which differs little from the Roman tunica, or habit in which the constellation *Bootes* is usually painted. The *χιτών* or coat of our Saviour, which was woven without seam from the top throughout (John xix. 23,) might be of the like fashion. This too, no less than the hyke, is to be girded about their bodies, especially when they are engaged in any labour, exercise, or employment ; at which times they usually throw off their burnooses and hykes, and remain only in these tunics. And of this kind probably was the habit wherewith our Saviour was still clothed, when He is said to lay aside His garments, *μαντιριον pallium* scil. et *peplum* or burnoose and hyke, (John, xiii. 4,) and to take a towel and gird Himself This kind of tunic it is also, which St. Peter at

the command of the angel (Acts, xii. 8,) might have girded upon him, before he is enjoined to cast his garment (*ἱματίον*) about him. Now the *kyke*, or burnoose, or both, being probably at that time (*ἱματίον* or *ἱμασία*) the proper dress, clothing or habit of the Eastern nations, as they still continue to be of the Kabyles and Arabs, when they laid them aside, or appeared without one or the other, they might very probably be said to be undressed, or naked, according to the eastern manner of expression." (*Shaw's Travels in Barbary and Levant*, third edition, vol. 1, pp. 408, 409.) The *micknasim*, or drawers, were not in use among the ancient Hebrews, although they are very common at this day in the East, being used by both men and women. Linen drawers was a part of the dress, which Moses was commanded by God to make for the priests, to be worn by them, when they officiated at the altar. (Exod. xxviii. 42.)

Fourth.—*Of the Girdle and the Scarf.* When engaged in any employment, or upon a journey, the Hebrews were accustomed to gird the tunic round the body. Their girdles were more or less costly, according to the rank of the person. Those of the great, the rich, and particularly those used by women of high rank, were precious and magnificent. The men carried the sword at the girdle, and hence its place was between the girdle and the tunic. (2 Kings, xx. 8–10.) Among the occupations of the valiant woman, of whom the scripture speaks, we may remark that one, of making precious girdles, which she sold to the Chananians. (Prov. xxxi. 24.) The matter of these girdles, was linen, which was ornamented with gold embroidery, and with fringes. Isaias, reproaching the daughters of Sion with their luxury in dress, declares to them, on the part of the Lord, that their rich girdles shall be replaced by a simple cord. (Isai. iii. 24.) The example of Elias, and of St. John the Baptist, appears to prove, that the prophets, and poor persons, wore leathern girdles. (4 Kings, i., 8; Matt. iii., 4.) The Hebrews often carried their money in the girdle, which thus served them as a purse, (Matt. x., 9;) and it was also at the girdle, that they carried their ink-horns, as we learn from the passage, where Ezechiel speaks of a man, "who had a writer's ink-horn at his reins." (Ezech. ix., 2.) This custom of wearing a girdle at the reins, and the different uses, which were made of it by the Hebrews, are confirmed by the usages of the Easterns of the present day. Thus, Shaw, speaking still of the Kabyles and Arabs, says, "Their girdles are usually of worsted, very artfully woven into a variety of figures. They are made to fold several times about the body; one end of which being doubled back, and sewn along the edges, serves them for a purse, agreeable to the acceptation of the *ζώνη* in the scriptures. (Matt. x., 9; Mark, vi. 8.) The Turks make a further use of these girdles, by fixing therein their knives and poniards, whilst the *hojias*, i. e. the writers and secretaries, suspend in the same their ink-horns." (*Shaw's Travels*, third edition, vol. 1, pages 409, 410.) Besides such girdles as we have now described, known among the Hebrews by the names of *ezor* and *chagora*, the women used yet another kind of girdle, which Calmet thinks, might have been the same, as what the Romans called *redimiculum*, or *succinctorium*—such as is seen in the pictures of Isis; that is to say, a

ribbon or a kind of scarf, which, being adjusted behind the neck, is brought over the shoulders, then crossed in front under the breast, and the ends meeting and united behind, thus forms a girdle, which supports a petticoat that reaches down to the feet.

Fifth.—*Of the upper Garments.* Among the garments, which the Hebrews put over the tunic, the principal ones were the *ephod*, the *meil*, and the *simla*. First, the *ephod* was a sacred habit, which made a part of the priestly garments. If it was sometimes permitted to laics to wear it, it was only to the most distinguished persons, and exclusively in religious ceremonies. We have spoken already of its form, when treating of the ornaments of the priests. Second, the *meil*, was a kind of robe without sleeves, which came down to the heels, or, at least, below the knee. The high-priest wore a *meil*, immediately under the *ephod*. The *meil* of the high-priest, was entirely blue. Third, the *simla*, which was called sometimes, also, *begeg*, in Greek *ματιον*, was a kind of cloak. Now, the cloak, which the Hebrews ordinarily wore over their tunic, was of a square form, as is inferred from a passage of Deuteronomy. (xxii., 12.) However, different interpreters have conceived different ideas of this square form of the Jewish cloak. Some suppose, that it was simply a piece of cloth, square, or oblong, without an opening, without seam, and without sleeves, which was thrown upon the shoulders, and adjusted about the body in various ways—sometimes in one way, and sometimes in another. Others suppose, that it was a square-cornered oblong piece of cloth, with a hole in the middle of its length, to admit the head to pass through; and thus, when put on, it fell, one-half in front of the person, and the other half behind. It would appear, that the Jews, ordinarily, wore but one garment over the tunic, in which case, that upper garment, most probably, bore a close resemblance to the *hyke* of the Kabyles and Arabs, as described by Shaw, who says, “The principal manufacture of the Kabyles and Arabs, is the making of *hykes*, or blankets, as we should call them. The women alone are employed in this work, (as Andromache and Penelope were of old,) who do not use the shuttle, but conduct every thread of the woof, with their fingers. These *hykes* are of different sizes, and of different qualities, and fineness. The usual size of them is six yards long, and five, or six feet broad, serving the Kabyle and Arab for a complete dress in the day, and, as they sleep in their raiment, as the Israelites did of old, (Deut. xxiv., 13,) it serves, likewise, for his bed and covering by night. It is a loose, but troublesome garment, being frequently disconcerted, and falling upon the ground; so that, the person who wears it, is every moment obliged to tuck it up, and fold it anew about his body. This shows the great use there is of a girdle, whenever they are concerned in any active employment; and, in consequence thereof, the force of the scripture injunction, alluding thereunto, of *having our loins girded*, in order to set about it. The method of wearing these garments, with the use they are at other times put to, in serving for coverlids to their beds, should induce us to take the finer sorts of them at least, such as are worn by the ladies and persons of distinction, to be the *peplus* of the ancients. Ruth’s veil, which held six measures of barley, (Ruth, iii., 15,)

might be of the like fashion, and have served, extraordinarily, for the same purpose.

It is very probable, likewise, that the loose folding garment, the toga of the Romans, was of this kind. For, if the drapery of their statues is to instruct us, this is actually no other than the dress of the Arabs, when they appear in their hykes. The plaid of the Highlanders in Scotland, is the very same. Instead of the fibula, that was used by the Romans, the Arabs join together with thread, or with a wooden bodkin, the two upper corners of their garment; and, after having placed them first over one of their shoulders, they then fold the rest of it about their bodies." (*Shaw's Travels in Barbary and the Levant*, vol. 1, pages 403, 406.)

As the Jews sometimes wore more than one upper garment, they may, in that case, have resembled the Kabyles and Arabs in hyke and burnoose. On this latter garment Shaw has the following:—"The burnoose, which answers to our cloak, is often, for warmth, worn over these hykes. This, too, is another great branch of their woollen manufactory. It is wove in one piece, and shaped exactly like the garment of the little god, Telesphorus; viz., strait about the neck, with a cape or Hippocrates' sleeve for a cover to the head, and wide below like a cloak. Some of them, likewise, are fringed round the bottom, like Parthenaspa's and Trajan's garment upon the basso relievos of Constantine's Arch. The burnoose, without the cape, seems to answer to the Roman pallium; and with it, to the bardocucullus." (*Shaw*, vol. i., page 406.) The *Sak* was a sort of hair-cloth of a black or brown colour, and made of camel's or goat's hair: it was only worn in penitential times, and times of mourning. The poorest class only, used it as an ordinary dress. The scripture speaks besides of garments of widowhood, as worn by widows. Mention is made of them in the history of Thamar, of Judith, and of the woman, who was sent by Joab to intercede with David in favour of Absalom. (*Gen.*, xxxviii., 19; *Judith*, x., 2; *2 Kings*, xiv., 2.) In the book of Judith we find a distinction made between sack-cloth or hair-cloth, which was worn in times of mourning, and the garments of widowhood. Thus, we read regarding Judith—"And she called her maid, and going down into her house, she took off her hair-cloth, and put away the garments of her widowhood." (*Judith*, x., 2.)

Sixth.—*Of the Head-dress.* We may easily suppose that the first article in the way of head-dress, if it may be so called, which the Hebrews used, was a kind of cord or fillet, with which they bound the hair to prevent it from incommoding them. The usage of binding the hair in this way, is still practised by many in the East. By degrees was introduced among the Hebrews, as among the other Easterns, the custom of folding a piece of linen round the head. It does not appear that such head-dresses, as the hat and bonnet among us, were ever used by the ancient Jews. On this subject, also, Shaw's observations, among a people so retentive of ancient customs, as are the Arabs and Kabyles, will not be unacceptable. He says then—"If we except the cape of the burnoose, which is only occasionally used during a shower of rain, or in very cold weather, several Arabs and

Kabyles go bare-headed all the year long, as Massinissa did of old, (Cicero *de Senectute*,) binding their temples only with a narrow fillet, to prevent their locks from being troublesome. As the ancient *diadema* might originally serve for this purpose, so it appears, from busts and medals, to have been of no other fashion. But the Moors and Turks, with some of the principal Arabs, wear upon the crown of the head, a small hemispherical cap of scarlet cloth, another great branch of their woollen manufactory. The turban, as they call a long narrow web of linen, silk, or muslin, is folded round the bottom of these caps, and very properly distinguishes, by the number and fashion of the folds, the several orders and degrees of soldiers, and sometimes of citizens, one from another. We find the same dress and ornament of the head, the tiara as it was called, upon a number of medals, statues, and basso relievos of the ancients." (Shaw, vol. i., page 407.)

As to the Jewish dead-dress, we must observe here, that the *mitznepheth* (*τῦπα*, or mitre, of the high priest) did not differ much in its form from the *tsanif*, the tiara, or mitre, of both men and women. The mitre of the high priest was distinguished by the diadem, or plate of gold, which was bound to it in front. As to the head-dress of the women, no small part of it was the hair itself, which we may suppose that the Hebrew women, like those of Greece and Rome, wore long. We find St. Paul, indeed, saying that, "if a woman nourish her hair, it is a glory to her, for her hair is given to her for a *covering*." (1 Corinth., xi., 15.) Besides the natural covering of the hair, and the veil, of which we shall speak presently, the women also wore, as well as the men, the *tsanif*, or mitre. Among the ornaments of dress, which Judith put on, we find the *mitra* mentioned in the vulgate, (Judith, x., 3,) which word our Douay version has translated *bonnet*. As we have before intimated, the best means, which we now have of conveying an idea of its form, is by comparing it to the mitre of the priest, (described at page 80 of this volume,) to which it is supposed to have closely approximated in shape. It was made of fine linen, and no doubt, may have been sometimes composed of richly embroidered linen. For, upon this whole matter of head-dress, the women often expended a great deal of care, as the allusions in the New Testament prove. The observations of Shaw, so often referred to, will here also throw light upon our subject. Speaking of the Moorish ladies, he says, "They all affect to have their hair hang down to the ground, which after they have collected into one lock, they bind and plait it with ribbands." (See 1 Epist. of St. Peter, iii., 3; and 1 Epist. of St. Paul to Timothy, ii., 9, in both which places this extravagant ornamenting of the hair, is condemned.) "Where nature has been less liberal in this ornament, there the defect is supplied by art, and foreign hair is procured to be interwoven with the natural. After the hair is thus plaited, they proceed to dress their heads, by tying above the lock I have described a triangular piece of linen, adorned with various figures in needlework. This, among persons of better fashion, is covered with a *sarmah*, as they call it, which is made in the same triangular shape, of thin flexible plates of gold or silver, artfully cut through, and engraven in imitation of lace. A handkerchief of crape, gauze, silk, or painted

linen, bound close over the sarmah, and falling afterwards carelessly upon the favourite lock of hair, completes the head-dress of the Moorish ladies." (Shaw, vol. i., p. 412.) The Jewish and Grecian ladies never appeared in public without a veil. Hence St. Paul severely censures the Corinthian women, for appearing in the church without a veil. (1 Corinth., xi., 34.) In Hebrew there are three different terms to signify a veil—an ornament exclusively reserved to women; these words are—*tsamma*, *rehala* and *tsahif*. We may suppose that these veils were not all of the same kind; just as at present in Asia the women's veils are of different kinds. The ancient Hebrew veil was sometimes large enough to cover the whole body; in proof of which see Isaias, iii., 2, 22; Ruth., iii., 15; Gen., xxxviii., 14. Such a veil might be well compared to the *peplus*, or robe anciently worn by the Grecian and Roman ladies. On the subject of veils Shaw says, speaking of the same persons as in the preceding quotation: "When these ladies appear in public, they always fold themselves up so closely in their hykes, that even without their veils, we could discover very little of their faces. But, in the summer months, when they retire to their country seats, they walk abroad with less caution; though, even then, upon the approach of a stranger they always drop their veils, as Rebecca did upon the sight of Isaac." (Shaw—*ubi supra*.)

Seventh.—*Of the mode of dressing the hair; of the beard, and some ornaments of the face.* Long hair was in great esteem among the Jews. We have already spoken of the care, with which the women nourished the hair; but the men also, among the Hebrews, as was the general custom of the East, wore the hair long: it was only, when it became troublesome by its length, that they cut it. At the same time we learn from St. Paul, (1 Cor., xi., 14,) that to take such pains in nourishing the hair, as the women took, would have been considered a mark of effeminacy in a man: Baldness was, in the eyes of the Jews, one of the most shameful deformities, and the appellation of bald-head was one of the most contumelious expressions, which could be addressed to any one. (4 Kings, ii., 23.) In conformity with these notions, we find that the hair of certain criminals was cut, by way of inflicting an ignominious punishment upon them. Nehemias informs us, that he cut off the hair of those Jews, who had taken to themselves wives from the Philistine city of Azotus. (2 Esd. xiii., 25.) In Isaias, (iii., 17,) God, to punish the daughters of Sion for the excessive pains, which they took in curling the hair and adorning the head, threatens them with baldness. Among the Hebrews, men, as well as women, were accustomed to anoint the hair, using for this purpose, when they could procure it, richly perfumed or scented oil.

The Jews wore their beards long. The beard among them, as is still the case in the East, was considered a great ornament to a man. To cause the beard of another to be shaven or otherwise ill-treated, was the greatest insult. (1 Paral., xix., 3, 5; 2 Kings, x., 4, 10.) Hence by a figure of speech the *beard* was used, to designate the illustrious men of any nation, and the shaving of the beard, to indicate slavery. (Isaias, vii., 10; Jerem. xlviii., 45.) The Hebrews were forbidden to shave those angles of the

beard, where it meets the hair of the head, (Levit., xix., 27,) because a certain race of the Arabs, abused this practice to idolatrous purposes. To pluck out or cut one's beard was a mark of deep mourning, in which it was usual to lay aside all ornament; but to pluck out another's beard was the most grievous insult. (Isai. l., 6.)

The scripture sometimes reproaches the women of Israel with painting the face and blackening the eyes. The practice, to which the scripture alludes when it speaks of blackening the eyes, is most happily illustrated by the observations of travellers in the East, and here again we shall quote from Shaw, where he is speaking of the same persons referred to in the last quotation, which we have made from him—he says, “But none of these ladies think themselves completely dressed, till they have tinged their eye-lids with *al ka-hol*, i. e. *the powder of lead ore*. And as this is performed by first dipping into this powder a small wooden bodkin, of the thickness of a quill, and then drawing it afterwards through the eye-lids, over the ball of the eye, we have a lively image of what the prophet (Jerem. iv., 30,) may be supposed to mean by *tikrehi bappuk henayik*.* The sooty colour, which is thus communicated to the eyes, is thought to add a wonderful gracefulness to persons of all complexions. The practice of it, no doubt, is of the greatest antiquity; for, besides the instance already taken notice of, we find that when Jezebel is said (2 Kings: in Vulgate 4 Kings, ix., 30,) *to have painted her face*, the original literally means that she *set off* (or adorned) *her eyes with pouk or lead ore*. *Karan happuk*, i. e., *the horn of pouk or lead ore*, the name of Job's youngest daughter, was relative to this custom and practice.” (Shaw, vol. 1, *ubi supra*.) In the Vulgate the name of Job's daughter here referred to, is rendered *Cornustibii*. Stibium being the Latin name for antimony, or the *stibic stone* as the Hebrew word פֹּוך (*puk*) is translated in our Douay version.

Eighth.—*Of the dress of the legs and feet*. Stockings were not in use among the Jews. On the feet, they wore sandals or soles, tied in various manners around the foot. These sandals or soles, they put off, when going to a banquet, entering a sacred place, and in times of mourning. Among the Jews, when a guest arrived, he was conducted into a room, where the servants untied his sandals, and washed his feet from the defilement of mire and dust. This office was usually performed by the lowest servants. This well known custom illustrates the words of the Baptist speaking of Christ, when he tells us that he is not worthy to *unloose the latchet of his shoe*—or to *carry his shoes*. (Mark, i., 7; Matt., iii., 11.) It also shows us more clearly to what a degree of humiliation our Divine Redeemer submitted for our example, when He washed His disciples' feet at the last supper. (See John, xiii.) In those hot Eastern countries, the poor traveller, whose feet had been so badly protected by the sandals from the dust and gravel of the way, was much refreshed by having them washed at the end of his journey. Hence we find that among the distinguished good works, by which St. Paul requires that the widow, who was to receive her support from the alms of

* עֵינַי בְּפִיךָ תִּקְרָעִי our Douay version here has “paintest thy eyes with stibic stone.”

the church, should be recommended, is placed that one: "if she have washed the feet of the *saints*," that is, of the poor *christian* strangers. (1 Timoth. v., 10.) As to the material which the Hebrews used in making their sandals, Calmet says, that not alone of leather were these sandals made, but that sometimes they were made of wood, of linen, or of other materials, according as it suited the circumstances or convenience of persons.

Ninth.—*Of several other ornaments.* First, among the ancients, persons of distinction carried a staff made in a particular manner. It was a kind of sceptre, which, in latter times was reserved exclusively to kings and sovereign princes. At first, however, its use was much more general; for, the fathers of families, judges, and in general all persons elevated above others by rank and position, carried this staff or sceptre. That the custom prevailed among the Hebrews is proved by Gen. (xxxviii., 18.) Second, *seals* or *signets*, were commonly worn by both sexes. The seal was carried on the bosom, suspended from the neck by means of a chain or ligature. (Gen. xxxiii., 18; Cant. viii., 6; Agg. ii., 24.) On the seal, the name merely of the possessor, and perhaps sometimes, as is the custom at present in Asia, some short sentence, was engraven. When the seal was dipt in ink, its impress upon any document held the place of a subscription. It was used for several other purposes. The seal was often attached to a ring: by the delivery of such a ring, kings created the chief prefects of their kingdoms. (Gen., xli., 43; Esth., iii., 10, 12, viii., 2; Jerem., xxii., 24; Dan., vi., 10; xiii., 17.) Generally, the ring was worn for ornament on a finger of the right hand. The women wore several rings upon the fingers; but besides these, they wore others not only pendent from the ears, but also from the nose. These rings were, according to the means of the person, of gold, silver, or some other metal. Sometimes these rings were ornamented with jewels, (Isai. iii., 19; viii., 26,) or with globules of solid gold. (Exod. xxxii., 2; Numb. xxxi., 50; Ezech. xvi., 11.) Such ornaments were worn pendent from the ears, by men also, in other nations; but among the Hebrews, for a man to have his ears bored, was a mark of slavery. (Judg. viii., 24.) The women also wore ornaments of gold and silver on the feet—in the shape of rings—and sometimes of chains. (See Isai. iii., 18.) The women's dress was, at all times in the East, of a most sumptuous kind. (Gen. xxiv., 22, 23, 52; Exod. xxv., 1, 7; Num. xxxi., 50; Isai. iii., 16, 26; Ezech. xvi., 10, and following.) In those countries matrons wear, and anciently also wore, besides the precious rings of which we have spoken, neck-chains or collars of various kinds. These also were worn by illustrious men, who had received them as a royal gift. (Gen. xli., 42; Prov. iii., 4, 22; vi., 21; xiv., 24; Cant. i., 11; Dan. v., 7; xvi., 29.) The women also wore bracelets on the arms or wrists. (Ezech. xvi., 11.) Nor was the use of bracelets confined to women: men of rank also wore them. (Gen. xxxviii., 18.) At the present day, the ladies in the East, wear three chains round the neck, and from the third, which reaches down to the girdle, and is commonly of gold and adorned with jewels, there are suspended small smelling boxes filled with musk and amber. These boxes

Isaias speaks of in iii., 20, 24. The *looking glasses* of the women, are mentioned in Exodus. They were made of polished brass; and hence we find that the brazen laver was made of the looking glasses, which the women offered for the work of the tabernacle. (Exod. xxxviii., 8.) Of course the image was seen but obscurely in such a mirror. St. Paul takes from the metallic mirror—the *εσπεριος*—a beautiful comparison, in his first Epistle to the Corinthians. (xiii., 12.) Both men and women carried a handkerchief on the girdle, or in the hand, or on the left arm: persons of rank had it made of embroidered stuff. Those things, which were to be carefully preserved, were rolled up in a handkerchief; and it was used also for binding up the head of dead bodies. (Luke, xix. 20; John, xi. 14; xi. 17.) The *semicinctia* of the Vulgate, mentioned in the Acts of the Apostles, (xix. 12,) which we translate *aprons*, were a sort of napkins, which were placed round the neck, to receive the perspiration of the neck and face. Finally, sumptuous as the garments in the East were in the times of which we treat, yet the form of them was so simple, that the dress of one man would easily suit another. Hence we read in the scripture, of a man giving from his wardrobe, presents of garments to others: thus Joseph gave to his brethren two robes each, but to Benjamin five robes. (Gen. xlv., 22.) Hence it was also, that a great part of the treasures of the rich Easterns, consisted in numerous suits of raiment. Thus Job speaks of the accumulation of riches: “If he shall heap together silver as earth, and prepare raiment as clay.” (Job, xxvii. 16.) Our Redeemer also alludes to treasures of garments, when He speaks of the treasures of the rich being liable to the depredations of the moth: “Lay not up to yourselves treasures on earth; where the rust and moth consume.” (St. Matt., vi. 19.) And St. Paul says of himself: (Acts, xx. 33,) “I have not coveted any man’s silver, gold or *apparel*.” We learn also from the words of St. James the apostle, that garments constituted a great part of the treasures of the rich in his day—he says: “Go to now, ye rich men, weep and howl in your miseries, which shall come upon you. Your riches are corrupted: and your garments are moth-eaten. Your gold and silver is cankered, &c.” (St. James, v. 1, 2, 3.)

CHAPTER VIII.

OF THE FOOD, AND REPASTS OF THE HEBREWS.

FIRST.—*Of the different kinds of food.* In the period before the deluge, we learn from the scripture, (Gen. i., 29,) that God assigned to men for nourishment, the plants, and the fruit of the trees. It informs us that after the deluge, He gave moreover to Noe for the same use, the animals—at least it is only after the deluge, that we find this concession expressly made. (Gen. ix., 3, 6.) In that warm climate, however, the flesh of animals is not so salubrious, and hence it was by no means in ancient times, the daily food of the Hebrew people, which ordinarily consisted of fruit, bread, herbs, and the milk of animals. Among the things, which Shaw has recorded, in his book so often referred to already, is the fact, that the Easterns, to a great extent, derive their support almost entirely from food prepared from corn.

Second.—*Of drink.* Wine is mentioned in the scripture as early as the time of Noe: however, it does not appear to have been in very frequent use among the ancient Hebrews, for it is not mentioned in the entertainment, which Abraham gave to the angels, who under the form of travellers, were received in his tent. At the same time, it was occasionally used as a beverage in those times, as the case of Isaac proves. (Gen. xxvii., 25.) But water was the ordinary beverage, as it is to this day among the common people in Arabia. Although at the time of the sojourn of the Israelites in Egypt, wine was much esteemed in that country, it is not probable that these drank of it; because there were in the country but few soils in which the vines would grow, and the produce of them was reserved to the king and the chief men of the kingdom. During their sojourn in the deserts of Arabia, the wine which the Hebrews procured, was chiefly for the sacred libations Exod. xxix., 28, 40; Deut. xix., 5); and as for the priests, it appears from the law of Moses that it would have been unlawful for them to exercise their functions in the tabernacle on any day, upon which they had drunk wine, or any intoxicating drink. (Levit. x., 9.) However taking the period of the Jewish history on the whole, we find that the use of wine was by no means uncommon. There is even frequent reference in the scripture, to excessive drinking of wine. Among the Hebrews the wine was often mixed with spices. The *shecar* (שכר) translated in the Vulgate *sicera*, which we render in English, *strong drink*, is frequently mentioned in scripture, and means fermented liquor prepared, principally at least, from dates, perhaps sometimes from other kinds of fruit. The *sicera*, therefore, of the Vulgate appears to mean chiefly, the palm-wine—that is to say, the juice of the dates made intoxicating—either by allowing it to corrupt and ferment; or—if the juice was used in its fresh state, by an admixture of

stimulating ingredients, of which there is an abundance in the East. If the fruit of other trees has been at any time used to make the *sicera*, the like process no doubt, was adopted to render it intoxicating.

Third.—*Things, which the Hebrews were forbidden to eat.* These meats, forbidden to the Hebrews, were, some of them, unclean, as being noxious, or, at least, filthy and abominable; or they were unclean, because they were specially used by the unclean Gentiles in their idolatrous banquets; or, in fine, some of them were forbidden, because consecrated to the altar of God. The unclean meats were: first, quadrupeds, which either do not ruminate, or which do ruminate, but have not the hoof cloven. Second, serpents, and creeping insects; also, certain insects, which sometimes fly, and sometimes advance upon their feet; but locusts, in all their stages of existence are accounted clean. Third, certain species of birds, the names of many of which are obscure. Fourth, fishes, that want either fins or scales. Fifth, all food and liquids, and all wet seed-corn, being in a vessel, into which the dead body of an unclean insect, or unclean animal had fallen, became unclean; but the water in cisterns, wells, and fountains, and dried seed-corn, were not defiled by an accident of this sort. (Levit. xi., 38.) Sixth, when a man died in a tent or chamber, then all food and liquids, which stood in uncovered vessels, in the tent or chamber, at the time of his death, were unclean. (Numb. xix., 15.) Seventh, everything, which had been consecrated by any one to idols or false gods. (Exod. xxxiv., 15.) It was this prohibition, which, in the primitive church, gave occasion to some dissensions, which St. Paul often corrects, particularly in his first epistle to the Corinthians. (viii., 10.) Eighth, a kid boiled in the milk of its mother. (Exod. xxiii., 19; xxxiv., 26; Deut. xiv. 21.) It is more probable, that the object of this law was, to inculcate humanity in the treatment of animals, although some think, that the law had regard to a certain superstition in use among some of the heathen nations. The meats which were forbidden, because consecrated to God, were: first, blood. (Levit. iii., 9; vii., 26, 27; xvii., 10–14; Deut. xii. 16.) Second, an animal, which had been torn by wild beasts, because the blood remained in the body. (Exod. xxii., 30; Deut. xiv., 21.) Third, the fat covering the intestines, the great lobe of the liver, the kidneys and the fat adhering to them. (Exod. xxix., 13–22. Levit. iii., 4–10–15; iv., 9; vii., 4; ix., 10–19.) Fourth, the fat tail of sheep. (Levit. iii., 9; vii., 3, &c.) Through a custom taken from what is related of Jacob, (Gen. xxxii., 25–23,) the Hebrews abstained from the back-part of the thigh of animals.

Fourth.—*Of the preparation of certain kinds of food.* In the beginning, corn was eaten from the ear, without any process of preparation; and hence, this mode of eating it, is spoken of, as still partially in use, in Levit. ii., 12; and Deut. xxiii., 25. But long before the time of Moses, men having discovered the use of fire in the preparation of food, had learned to prepare corn for food, by several processes: first, they roasted the corn: this roasted corn, together with the flour of it, is often mentioned in the Old Testament. When, however, some, to lessen the trouble of mastication, learned to bruise the grains of corn with pieces of wood, or with stones, this led to the in-

tion of the mortar, and afterwards of the mill. The mill was by no means a recent invention in the time of Moses; for we find, even in Genesis (viii., 6,) a distinction made, between the finer and coarser flour, which shows, that the mill was in use before the age of Abraham. In the early times, hand-mills alone were used: mills worked by asses, referred to in the Gospel (Matt. xviii., 6,) were a much more recent invention. The common mill of the Hebrews, differed but little from that, which is still used in the East and in Egypt; it was composed of two circular stones, about two feet in diameter and half a foot in thickness: the inferior stone, was a little convex in the middle, and was fixed to the pavement; the upper one was moveable, and somewhat hollow in the middle, that it might exactly correspond to the inferior one: this upper stone had also a hole bored through it, by which the grain was cast in, to be ground; and the flour produced by the collision of the stones, came out round about the under one, the convexity of its centre throwing it off. To the upper stone was fitted a handle, by which it was turned round. Sieves, made of interwoven pieces of bulrush were used, for separating the meals from the grains, which had not been perfectly bruised, and which were, therefore, cast again into the mill. Sieves, made of horse-hair, were invented in the time of Elisha. Since, among the Hebrews, there were neither public mills nor bakers, unless for the king's use, (Gen. xl., 2; Os. vii., 4-10; Jerem. xxvii., 21,) a mill was necessary for every one; wherefore, it was forbidden to take a mill or mill-stone in pledge. (Levit. xxvi., 26; Numb. xi., 5; Deut. xxiv., 6.) In the beginning, barley was chiefly subjected to the mill, but afterwards, wheat was principally used for making flour; so that, barley was left entirely to the poor. Barley-bread, under that warm climate, is better than it is in colder countries, but when kept over for a day, becomes insipid; a thing which, in the East, happens also to wheaten bread; wherefore, the bread is each day freshly baked, and hence, every day, about evening, the mills are set to work, from which a noise is heard in the streets. (Jerem. xxv., 10.) Formerly, the mill was usually turned by two maid-servants of the lowest class, who, sitting face to face, had the mill between them; so that, one by means of the handle, could move the other half-way round; and the other, taking the handle from the first, could move it the rest of the way. (Exod. xi., 5; Job, xxxi., 10, 11; Isai. lvii., 2; Matt. xxiv., 41.) The labour was of a severe kind, and captive women were, sometimes, condemned to it, as a mark of ignominy. (Jud. vi., 21; Lam. v., 13.) In the early period of the scripture history, the duty of preparing and baking the bread, was undertaken by the mother of the family; and this duty was performed even by matrons of the highest rank (Gen. xviii., 6, &c.); but, in after times, it devolved upon maid-servants. (1 Kings, viii., 13.) To these succeeded, as far as the king's household was concerned, the king's bakers, who, in Egypt, were of a very early institution. (Osee, vii., 4-7.) The kneading trough, was a wooden bowl, (Exod. xvi., 28,) in which the flour, mixed with water, was formed into a mass, or lump, which, after a certain interval of time, leaven being added, was kneaded. But if bread was to be prepared quickly, it was made

without leaven. The usual leaven in the East is dough, kept till it becomes sour. The form of the loaves was round, and they were never of considerable thickness; hence, the loaf was not cut with a knife, but broken with the hand. (Isai. lviii., 7; Lamen. iv., 4; Matt. xiv., 19; xv., 36; xxvi., 26.) According to Jahn, (*Archæol. Bibl.*) there were four kinds of ovens in use among the Hebrews: First, the ground, or floor, which was heated with the fire, and then the fire being removed, the cakes of dough were placed upon the heated earth, and after some time turned, and, finally, covered with the fire and warm ashes: if the cakes were not turned, they were but imperfectly baked. (Osec, vii., 8.) In this way were prepared the *panes subcinericii*, or cakes made upon the hearth, so often mentioned in scripture. (Gen. xviii., 6, &c.) Second, a round pit in the earth, almost like a well: this kind of oven, Jahn supposes to be referred to, in Levit. (xi. 35.) The bottom of the pit, was covered with stones, upon which a fire was made, and when the pit had been heated, the fire was removed, the loaves, or cakes, placed upon the hot stones, and the mouth of the pit closed. Third, an earthen vase, called *tannour*, (תנור) which was of the shape of an inverted pot; within it a fire was made, and when the vase, or oven, was well heated, the dough was spread upon the outside of it, and almost instantly baked. Fourth, a plate of iron, upon which, when heated by fire placed under it, the cakes, or masses of dough, were placed. Jahn supposes, that this may be the kind of oven spoken of in Levit. (ii., 5; vi., 14.) Cakes, mixed with honey, were greatly esteemed by the Hebrews. (Ezech. xvi., 13.) They had also various ways of using oil in the preparation of cakes. Shaw, from whom we have so often quoted before, has some observations, which will illustrate several references, in scripture, to the matter of which we are treating. He states then: "In cities and villages where there are public ovens, the bread is usually leavened; but among the Bedowees and Kabyles, as soon as the dough is kneaded, it is made into thin cakes, either to be baked immediately upon the coals, or else in a shallow earthen vessel, like a frying-pan, called a *tajen*. Such were the *unleavened cakes*, which we often read of in scripture; such also were the cakes made by Sara. (Gen. xviii., 6.) Most families grind their wheat and barley at home, having two portable mill-stones for that purpose; the uppermost whereof, is turned round by a small handle of wood or iron, that is placed in the rim. When this stone is large, or expedition is required, then a second person is called in to assist; and as it is usual for the women alone to be concerned in this employment, who seat themselves over against each other, with the mill-stones between them, we may see not only the propriety of the expression, of *the hand-maid that is at the mill*, (Exod. xi., 5,) but the force of another (Matt. xxiv., 41,) *two women shall be grinding at the mill, one shall be taken, and one shall be left*. The custom, which these women have of singing, during the time they are thus employed, is the same with what is related in an expression of Aristophanes, preserved by Athenæus. (*Shaw*, vol. 1, pages 415, 416.) The food, as has been said already, was, in ancient times, drawn chiefly from the vegetable kingdom. There were various kinds of bread. Lentils also, were a common

article of food ; and they are still much used by the Easterns. (Gen. xxv., 30–34.) Flesh-meat was only served up when a guest was present, or at banquets. (Gen. xviii., 7 ; Deut. xv., 20.) The Easterns, even to this day, use flesh but sparingly. When luxury began to prevail, meat became an every-day dish with the higher sort. A preference was given to the flesh of wild animals, and to that of the fattened young oxen. (Gen. xviii., 4–20 ; xli., 2 ; 1 Kings, xvi., 20 ; xxviii., 24 ; 2 Kings, vi., 13, &c.) The flesh of sheep and goats, and particularly of lambs and kids, is considered exquisite in those countries. In the very ancient times, the animal was chosen from the flock, and killed by the father of the family, no matter how high his rank, (Gen. xviii., 2–6 ; Judg. vi., 19 ;) just as it devolved upon the mother of the family, in every case, to prepare for the table the flesh of the animal, after it had been killed. (Gen. xiii., 6.) Among the parts of the animal, the shoulder was preferred. (1 Kings, ix., 23, 24.) The art of cookery had, even so early as the time referred to in Gen. (xxvii., 3, 4–9, 10,) arrived at such perfection, that it could deceive the palate. When the animal was killed, the whole of the flesh was immediately prepared for food, on account of the difficulty of keeping it for any time untainted in that warm climate ; which custom is even still observed by the nomadic tribes, although the art of drying flesh-meat in the sun, and even of corning and preserving it, has become known. Flesh-meat was prepared for the table, either by roasting or boiling it : roasting appears to have been the more ancient way. Locusts, are an ordinary article of food with the common people in the East, and are prepared by being roasted : they take off the wings, the feet, and remove the intestines, then salt them, and fixing them on a rod, as on a spit, they put them to the fire, till they are sufficiently roasted to be eaten. But this is not the only way of preparing the locusts—for they are also boiled : another mode of preparing them, is to dry them in the sun, grind them, and convert them into bread ; finally, they are also salted, and laid up in a compressed mass, from which slices are cut, from time to time, and eaten. (Levit. xi., 22 ; Matt. iii., 4.) Some kinds of locusts are reputed noxious ; wherefore in Levit. (xi., 12,) only certain species of them are declared to be clean.

Fifth.—*Of the seasoning of their Food.* As simplicity was the distinguishing feature of the early times, so the way in which they took their food, was exceedingly simple. Sauces, by which the appetite is provoked, and the palate gratified, made no part of the repast in those times ; and hence, even in the banquet, which Abraham made for the three angels, no such thing is mentioned ; however, the art of cookery was not slow in introducing such delicacies. It does not appear from the scripture, that spices were used by the Hebrews, as a seasoning for their food ; the ordinary condiment was salt, honey, oil, and milk. The Spouse in the Canticles, only mentions (as appertaining to His banquet,) fruits, honey, milk, and wine. (Cant. v., 1.) Honey entered into almost all the sauces of the Hebrews ; and even to this day, it is much used for the same purpose in Palestine, where it is very common. However, the Hebrews were always very sparing in this matter of sauces, and for the most part contented themselves with

eating the meat, simply boiled or roasted. Salt, the use of which is most ancient, was an ingredient, that was never wanting in the seasoning of food; and for this reason, and because it has the virtue of preserving bodies from corruption, it became among the Easterns the symbol of an inviolable friendship, of conservation, and of wisdom; and the expression, *an alliance*, or *covenant of salt*, means a firm and perpetual alliance. (Levit. ii., 13; Numb. xviii., 19; Matt. v., 13; Mark, ix., 49; Coloss. iv., 6.)

Sixth.—*Of their meals*: and first, *of the hour of the repast, and the practices observed at it*. We find in the Gospel, distinct mention made of dinner and supper. (Luke, xi., 37; xiv., 12.) As we find no other meal mentioned in scripture, we may infer, that the Jews regularly ate but twice in the day. The dinner, or early repast, was but a very moderate refection, the principal meal being the supper. The most usual hour for dinner, according to Calmet, was noon, or mid-day. It was at this hour, that Joseph had the repast served up to his brethren. (Gen. xliii., 25.) The author of Ecclesiastes pronounces a country unhappy, the princes of which eat in the morning. (Eccl. x., 16.) St. Peter, accused of being under the influence of wine, removes the imputation by saying, that it was but the third hour of the day, that is to say, according to our manner of counting, nine o'clock in the forenoon. This answer of the apostle implies, that the hour had not arrived for the first repast of the day. We find, that in the house of Simon the tanner, dinner was prepared for the same apostle at mid-day. (Acts, ii., 15; x., 9, 10.) On fast days, the Jews made but one meal, and that in the evening. The reason why the people of the East put off their principal repast until evening, appears very natural—it is on account of the excessive heat in those countries at mid-day, which diminishes the appetite, and represses that hilarity, which they wished to accompany the taking of their favourite meal. The Hebrews never ate, without having first washed their hands; and we find by the Gospel, that the custom of washing the hands at meals, had been carried by them to a superstitious excess. (See Matt. xv., 1–3; Mark, vii., 2–4.) The repast was preceded by prayer. Traces of this laudable custom, are found in the first book of Kings. (ix., 13.) In the time of our Redeemer, prayer both preceded and followed the repast. It belonged to the father of the family, to pronounce the blessing before the meal, and to return thanks to the Lord before quitting the table. We know not precisely, in what terms these prayers were conceived; but the formula contained in the Talmuds, comes to this—“Blessed be Thou, O Lord! our God, King of the world, who producest this food from the earth; and this drink from the vine.” Not only is this usage, of commencing and finishing the repast with prayer, religiously observed by the Jews, but also by the Turks and Arabs, as is proved by the testimony of all those, who have travelled in the East. As to the manner of placing the guests, Calmet observes, (*Dissertatio de re Cibaria Hebræorum*, in librum Ecclesiastici), that when many persons were at the same table, the place of honour was at the head of the table, near the wall, at the end of the room: this is the place, which Samuel assigned to Saul, before he anointed him king, (1 Kings, ix., 22;) and this is the place,

which Saul occupied in his own family, after he became king. (1 Kings, xx., 25.) It is probably to this place of honour, that the author of the book of Proverbs makes allusion, when he says: "Appear not glorious before the king, and stand not in the place of great men. For it is better, that it should be said to thee, come up hither, than that thou shouldst be humbled before the prince." (Proverbs, xxv., 6, 7.) After the same manner, does our Redeemer in the gospel, reprove the pride of the Pharisees, who, when invited to a banquet, always ambitioned the first places. (Luke, xiv., 7, and following.)

Eighth.—Of the Table and Seats. We do not remark in the scripture any thing precise, either upon the matter, or the form of the tables of the Hebrews; but it is supposed, that we may fairly conclude, as to how they were provided in this particular, by considering the customs of the people of the Levant, at the present day. In this way, then, does Shaw speak, from his own observations in the kingdoms of Algiers and Tunis. He is speaking of Turks, Moors, Kabyles, and Arabs; and his words are interesting, not only for the allusion to the kind of table in use among these people, but also as explaining their manner of eating, which, doubtless, resembles the ancient Jewish custom:—"All the several orders and degrees of these people, from the Bedoween to the Bashaw, eat in the same manner; first washing their hands, and then sitting themselves down cross-legged, their usual posture of sitting, round about a mat, or a low table, where their dishes are placed. No use is made of a table cloth; each person contenting himself with a share of a long towel, that is carelessly laid round about the mat, or table. Knives and spoons, likewise, are of little service; for, their animal food, being always well roasted or boiled, requires no carving. The cuscassowe, pilloe, and other dishes also, which we should reckon among spoon-meats, are served up, in the same manner, in a degree of heat, little better than lukewarm; whereby the whole company eat of it greedily, without the least danger of burning, or scalding their fingers. The flesh they tear into morsels, and the cuscassowe they make into pellets, squeezing as much of them both together, as will make a mouthful. When their food is of a more liquid nature, such as oil and vinegar, robb, hatted milk, honey, &c., then, after they have broken their bread or cakes, into little bits, (*ῥωμια*, or *sops*,) they fall on, as before, dipping their hands and their morsels, together therein." (Matt. xxvi., 23; Ruth, ii., 14; John, xiii., 26.)—*Shaw's Travels*, vol. 1, pages 417–18. Like the other ancient peoples of the East, it appears, that the Hebrews also, *sat* at table. At the same time, Amos, (vi., 4–7,) Tobias, (ii., 3,) and Ezechiel, (xxiii., 41,) speak of couches of the table; but, as Calmet remarks, the usage to which they refer, of reclining at table, was not universal; since we find mention, in authors of the same time, or of later times, of the custom of sitting at meals. The usage of reclining at table, was very ancient among the Persians; and in the time of our Redeemer, it was very general among the Jews. There were ordinarily in the apartment, in which the meals were taken, or banquets prepared, three couches; or more, according to the number of the guests. From the usual number of three couches—or from

three upon a couch—come the names *triclinium*, (the banquet couches—also the dining hall,) *architriclinus* (the steward of the feast). Each one reclined on the left side, having his face turned towards the table; and as they were placed one after another, hence the second in order had his head on the breast of the first, and the third had his head on the breast of the second, and so on. It is in this way that we are to explain what is said of St. John in the gospel, that he reclined on the bosom of Jesus. (John, xiii., 23.) We do not find, on examining the instances recorded in scripture, that when guests were invited, the women ate together with the men. If they ever appear upon such occasions, it is only to perform some service for the guests, or those at table. The Babylonians and Persians, did not follow this custom of excluding women; and the Hebrews themselves ceased to follow it, at least at their private repasts, when none but the family were present. On this matter, Pareau has the following observation:—"From the most remote antiquity, the women do not appear to have eaten together with the men, but in a part of the house assigned to themselves. This was the ancient custom of all the Easterns, from which, however, the Babylonians and Persians sometimes departed; and sometimes, for peculiar reasons, the Hebrews themselves." (Pareau, *Antiq. Hebr.* p. 4, c. 3, § 3, n. 45.) In the same context, with what we have just now quoted from Shaw, that traveller observes:—"At all these festivals and entertainments, the men are treated in separate apartments from the women; not the least intercourse or communication being ever allowed betwixt the two sexes." (Shaw, *ubi supra*.)

Ninth.—*Of the manner of eating.* We may infer from what has been said, that the Hebrews, like the other Easterns, made no use, in eating, either of spoons, of forks, or of knives. It is true that there is question of forks in the first book of Kings, (ii. 13, 14,) but the only use of this instrument was, to draw the meat out of the pots in which it was cooked. In several parts of the East, it is the custom to serve up at once all the viands, which compose the meal or banquet. Every thing leads us to believe that the Hebrews followed the same custom. In the ancient times the master of the repast or feast, divided the viands, which he distributed to each guest, always taking care to serve more abundantly, the person whom he wished principally to honour, (1 Kings, i. 4, 5; ix. 22, 25;) but in after times the usage prevailed, which is still found among the Easterns, according to which all ate without distinction at the same dish. As soon as the guests were placed at table, the wine to be used at the repast, was drawn from the larger jars or skins into a pitcher or pitchers, into which each dipped his bowl or cup, which at first is supposed to have been made of wood or horn; afterwards it was made of brass lined with tin, such as travellers still use in those countries. In the houses of the rich, even so early as the time of Moses, these vessels were made of gold and silver. (See Num. vii. 12, 13; Comp. 3 Kings, x. 21.) At the more solemn repasts, he who presided, presented to all the guests a cup, from which they drank in succession, one after the other; a custom which has given occasion to the sacred writers, often to use, by a figure of speech, *cup* or *chalice*

place of *lot, share*. (Matt. xxvi. 27; Psal. lxxiv. 9; Isai. li. 22; Jerem. xxv. 15; Ezech. xxiii. 32, &c.)

Tenth.—*Of Banquets*. Prosperity naturally prompts a person to communicate his joy to others, and in this way has it led to the celebration of feasts or banquets. Hence it is not surprising, that the mention of banquets should occur in the earliest records of the customs of men. (Gen. xii. 8; xxviii. 22; xxix. 22; xxxi. 27.) The law of Moses insists upon the payment by the Hebrews of the second tithes, which were dedicated to sacrifices and banquets, (Deut. xii. 4, 19; xiv. 22, 29; xvi. 10, 11;) to these the law also added the second-born of animals, and the second first fruits, and commanded that to these feasts, not only their sons and daughters, but also their slaves—male and female, the poor, the widows, the orphans, and the Levites should be invited. (Deut. xvi. 11, 14; i. 12, 18.) Servants were employed to invite the guests, who were called at a fixed time, that is, the invitation preceded the banquet by a certain fixed interval. (Matt. xxii. 24; Luke xiv. 7.) They (the guests) were anointed with precious oil. (Amos. vi. 6; Matt. xiv. 3; Luke, vii. 38.) All the guests appeared in festive, that is, in white garments. (Eccles. ix. 8.) The magnificence of a banquet sometimes appeared in the quantity of the meats, sometimes in the variety of the dishes or sorts of food. But above all things, wine was the principal item in the feast. From the wine is derived the Hebrew name for the banquet, *the time of drinking*. (Isai. xxii. 13.) This drinking at banquets, was carried by some to such excess among all nations, that it was often continued from evening until the following morning. Such feasts were the *Κῶμοι* which we find condemned in the apostolic writings. (Rom. xiii. 13; Gal. v. 21; Peter, iv. 3.) As the banquet was always a supper, and consequently at a late period of the evening, or at night, it was necessary to have the banqueting room lighted up with lamps: by attending to this observation, and also to the fact, that in that climate by night, or at least at day-break, it was always cold, we shall better understand the following passages in St. Matthew's Gospel. (viii. 12; xxii. 13; xxv. 30.) As for the rest, in banquets, which were joyous meetings, jests, enigmas, music, were not wanting: wherefore banquets were everywhere an image of felicity, and exclusion from the banquet a symbol of misery and calamity. (Proverb, c. 2, and following; Amos vi. 4, 5; Isaias, v. 12; vii. 9; Matt. xxvi. 30, 26; Luke, vii. 46, 50; xii. 1, 9.) Hence also, the kingdom of the Messiah is represented under this image of a banquet. (Luke, vii. 39, 46; iv. 12; Matt. viii. 11; xxvi. 29.) This trope was so well known, that the ancient interpreters of the sacred volume, employed promiscuously the words, *to rejoice* and *to feast, joy* and *a banquet*. As the banquets of the Hebrews were so frequently prepared from the sacrifices, hence the guests should be undefiled or holy; a circumstance which is also taken into account in the tropes and allegories of the scripture. (Ezech. xxxix. 16, 17; Isai. xxxiv. 4; Apoc. xix. 17, 18.)

CHAPTER IX.

OF DOMESTIC SOCIETY AMONG THE HEBREWS.

THIS subject comprises the following heads, viz. : first, of husband and wife, or wives ; second, of parents and children ; third, of masters and slaves.

First.—*Of the relations of Husband and Wife, or wives.* In the first place, the very stringent laws enacted by Moses for the preservation of public morality, were calculated to exert a most salutary influence in promoting domestic peace and happiness. The immorality, which those laws sought to repress and eliminate, was at all times opposed to that law, which God had written upon the heart of man ; and we see how the virtuous patriarchs of the early time, guarded themselves against it. In the time of Moses, the general depravity of the world had made such progress, that not only were persons found to prostitute themselves to the commission of shameful crimes, but even the most abominable impurities, had become, among the idolaters, a part of their religious worship. (Gen. xxxviii. 21, 22 ; Numb. xxv. 1 ; Deut. xxiii. 18.) In order to guard the Hebrews against these disorders, and to preserve them from the contagion of the vices by which they were surrounded, Moses ordained that they should not suffer a prostituted person to be among them ; and that if the daughter of a priest were found guilty of this abomination, she should be stoned and burned. And lest the priests, either incited by avarice, or seduced by the example of the idolaters, should ever be tempted to defile the holy worship of God, by associating such crimes with it, Moses severely prohibited them to accept, as an offering for the sanctuary, the wages of prostitution. As for seduction, the Mosaic law enacted that the most perfect reparation possible should be made for the crime : it obliged the seducer to a pecuniary satisfaction towards the father of his victim ; obliged him, moreover, to marry her whom he had seduced, in case that her father consented ; and after the marriage took place, it debarred him, (the seducer,) as long as she lived, from the privilege of divorce. As a further security for female chastity, the law decreed, that if any one had, before marriage, declared herself a virgin, and was afterwards convicted of falsehood in this statement, she should be stoned before the door of her father's house. (Exodus, xxii. 16, 17 ; Deut. xxii. 23–29.) These laws, notwithstanding that they were recommended at the same time by great wisdom and great severity, did not prevent prostitution among the Hebrews, and prostitution of the most shameful kind, particularly during the reigns of the idolatrous kings.

Of Polygamy.—According to the primitive institution of marriage, polygamy was not permitted. (Matthew, xix., 4, 8.) Lamech was the first, who transgressed the law of monogamy, established by the Creator, by

marrying two wives—Ada and Sella. (Gen. ii., 24; iv., 19.) We find Noe and his sons observing this law of monogamy: but, that polygamy did not continue to be prohibited after the deluge, appears from the example of the patriarchs, Abraham and Jacob. In the time of Moses, the greater part of the Jews had more wives than one. This is proved by the fact, that in the taking of the census, recorded in Numbers, (iii.,) out of 603,550 men, there were as many as 22,273 first-born.* The Mosaic law did not alter a usage so firmly and widely established; meanwhile it so treated of the matter, and contained such enactments, as to guard against an immoderate use of the liberty. First, It reminded the Jews that monogamy was of Divine institution, recording the epoch, when it was violated for the first time; secondly, it placed before them the inconveniences, the quarrels, and the dissensions which ordinarily result from polygamy. (Gen. ii., 18–24; iv., 19; vi., 4–10; xxx., 1–3.) Thirdly, it forbade the future kings of the Hebrews to have a great number of wives. Finally, it created other obstacles to excess in this particular, and the result of all was, that the tendency to polygamy, on the part of the Jews, was considerably diminished through time.

Of the selection of the Bride or Bridegroom.—We see by several passages of the scripture, that it was the father of the family, who made choice of the spouse for his son, and of the husband for his daughter. Even when the young man had become acquainted with the female, and desired to marry her, he applied to his father that he might be permitted to ask her of her parents. This usage exists still among the Arabians, for, D'Arvieux, in the description which he gives of their customs, says, among other things, "that when a young man sees a young woman who pleases him, he engages his father to ask her for him, and that the fathers of the two meet and agree upon the price of the bride."—*Memoires D'Arvieux*, t. iii., p. 303. By an ancient usage, which is not written anywhere, but which is seen in the history itself of the Hebrews, the brothers of the young woman were a party to the agreement regarding her marriage; so that their consent, as well as that of her father, was necessarily to be obtained. (Gen. xxiv., 50; xxxiv., 11–27, &c.) Lest the Hebrews might be drawn into idolatry, the law forbade them to contract any marriage with the Chanaanites. Esdras and Nehemias afterwards extended this prohibition to all the Gentile nations. To the priests it was forbidden, to contract marriage with a harlot, or with one who had suffered violence, or with a woman who had been divorced from a former husband; and the high priest, moreover, could not take to wife a widow, or any one from a strange nation. (Levit. xxi., 7–13–14.) In defect of brothers, the daughters inherited; and in this case, they were obliged to marry a man of their own tribe and family, in order that the inheritance might not depart, either from the tribe or the family. (Numb. xxvii., 1–11; xxxvi., 1–12.) As for the consanguinity and affinity, which were impediments to marriage in the old law, we collect from Levit.

* By *first-born* are understood, as has been explained already, the first born of the mother.

(xviii.) that consanguinity was an obstacle to marriage in the following cases, viz., with father or mother—son or daughter—with a sister—with a grand-daughter—with the sister of one's father or mother: and affinity was an obstacle in these cases, viz.: with a step-mother—with a step-sister—with a step-daughter, or step-grand-daughter—with an uncle's wife—with a brother's widow, (unless the brother had died without children)—with a son's wife—with the sister of one's own wife, during the lifetime of the wife: for, if the wife died, it was then lawful to marry her sister.—See Becanus, *Analogia Vet. et Novi Test.*, cap. xxii., Quæst. 2.

Of the Espousals.—The espousals, in Hebrew, *קדושין*, (*eres*), was a contract respecting the future marriage, made before witnesses, between the father and brothers of the bride on one side, and the father of the bridegroom on the other. The espousals had for object, not only the union of the parties, but everything besides, which regarded the presents to be made to the brothers of the bride, and the sum to be paid to her father. Sometimes,—but these were cases of exception—the bride received a dowry from her father. (Jos. xv., 18, 19; 1 Kings, ix., 16.) The rabbins teach, that the espousals usually preceded the marriage by a considerable period—six months, or even a year. However, this usage was not general; since the young Tobias, (Tob. vii., 14, and following,) having asked Sara for wife, the marriage was arranged and celebrated without delay. In every case, however, counting from the day on which the espousals were celebrated, the marriage was looked upon as a settled thing, and the woman received the title of spouse, although she had not yet entered the habitation of her future husband. It was for this reason, that if the destined husband, after the espousals, refused to contract a definitive marriage, he was obliged to give a bill of divorce to the woman; and if the woman, on her part, was guilty of crime with another man, she was treated as an adulteress. As the general custom among the Hebrews was, for the husband to buy the spouse for a certain sum of money, hence she was regarded, in many instances, almost in the light of a servant. Yet not a few instances are recorded in scripture, in which the wife exercised a great influence over the husband. (1 Kings, xxv., 19–30; 3 Kings, xi., 2–5; xix., 1–2; xxi., 7–8.)

Of the Nuptials.—When the day of the nuptials arrived, the bridegroom ordered a banquet to be prepared at his house, and having dressed in festive garments, accompanied by young men of his own age, in the midst of joyous songs, and the sound of musical instruments, he went to the house of the bride; who, on her part, having decked herself in her most brilliant attire, and having a crown upon her head, (whence she was called *the crowned*), being escorted by young females of her own age, thus followed the bridegroom in pomp to his house. At a later period, this procession with the bride, which took place in the evening, was accompanied with torches, which were carried before her as the Talmudists relate, and as it is inferred from the gospel. (Matt. xxv., 1–12.) Having arrived at the house of the bridegroom, the men enjoyed themselves at a great banquet—the banquet of the women being celebrated in a separate apartment. The marriage feast was celebrated for a week among the Jews, which custom

had come down from very ancient times, as we learn from the book of Judges. (xiv. 12.)

Of Concubines, or wives of the second class. The name *concubine*, generally in ancient authors, and even with us at this day, signifies a woman, who, though she be not married to a man, yet lives with him as his wife: but in the sacred writings, *concubine* has quite a different meaning. There it means a lawful wife, but of a lower order—inferior in rank to the mistress of the family. The husband was bound to treat her as a lawful wife; she could not be sold, and her issue was legitimate. But in all other respects, these concubines were inferior to the principal wife. The solemnity of the nuptials, which we have described, was omitted in the case of a concubine; she had no authority in the family, nor any share in household government. If she had been a servant in the family, before she came to be a concubine, she continued to be so afterwards, and in the same subjection to her mistress as before.

Of the law regarding the brother of a husband who died without issue.—The law, according to which, the brother or next of kin to the deceased husband should marry the widow of his brother or kinsman, who had died without leaving children, and according to which law, the first-born son of such marriage was to be considered the son of the deceased husband and to inherit his property; this law, as we know from Genesis, (xxxviii. 3–10,) was much more ancient than the time of Moses. It was by custom that the law had force, before that Moses embodied the custom in his legislation. The Jewish legislator at the same time carefully provided for the liberty of marriage. The law, in reality, permitted the kinsman to refuse in such case to marry the widow, provided that he made a declaration of his refusal in the public place, in the presence of judges; permission being granted at the same time to the widow to *take off his shoe and to spit in his face*: the law, moreover, declared that *his house should be called in Israel, the house of the unshod*. (Deut. xxv. 7–10: see also Ruth, iv. 7, 8.) Jahn observes, that cases may be supposed, in which it was an easy matter to resign oneself to this insult, rather than be exposed to all the inconveniences arising from a marriage, towards which one might have felt nothing but disgust.

Of Adultery.—Adultery has been always regarded among the several nations of the world, as a horrible crime, which deserves to be severely punished. We know not what precise punishment was inflicted upon it among the Hebrews, before the introduction of the Mosaic law. This law decreed against adultery the penalty of death, to be inflicted both upon the adulterer and adulteress. The kind of death was not determined by the law in express words, but it is inferred from several passages in the scripture, that the punishment of death in this case was to be inflicted by stoning. (John, viii. 5; Ezekiel, xvi., 38–40; compare also Exod. xxxi., 14; xxxv., 2, with Numb. xv., 35, 36.)

Of the wife suspected of Adultery.—The law regarding this matter is laid down in the book of Numbers. (v. 11–31.) It enacts that the wife suspected of adultery, shall be brought by her husband to the priest; that having arrived at the tabernacle, with her head uncovered, and standing

before the altar, she shall declare her innocence with an oath, holding, at the same time, in her hands a barley cake, as an oblation to God ; that this oath accompanied by frightful imprecations, to which the woman will answer *amen*, shall be committed to writing : the writing to be then effaced with the water called *the water of bitterness*, which the woman shall drink. Then it was, that according to the promise of the law, this water would become for the perjured woman a terrible poison, whilst it would do no injury to the faithful wife. We may remark here, that Moses must have been perfectly sure of his inspiration, when he laid down such a law as this, for if it failed to produce its effect, it would soon fall into discredit and contempt, which would result in a disregard for the whole law of which it formed a part. We see the admirable ends which this enactment served ; in the case of innocent wives, it dissipated the jealousy of husbands, and thus it diminished the number of divorces ; in the case of ill-disposed women, it either prevented the commission of the crime, by the dread which it inspired, or it led to the just punishment of the offender.

Of Divorce.—The law of Moses permitted divorce ; but a certain formality was to be observed. The husband was obliged to give a written bill of divorce to the wife ; and it was only when the woman, provided with the bill of divorce, had left her husband's house, that the act of separation was valid ; nay, even after that, it was lawful for the husband to receive again the divorced wife ; but by no means if she was already united in marriage with another. (Deut. xxiv. 1–4 ; comp. Jerem. iii. 1.) The reason which justified the giving of a bill of divorce, is stated in Deut. (xxiv., 1–4.) The passage is rather obscure to us, but must have been clear enough for the ancient Hebrews. At a later period, however—after the return from the captivity—a great dispute arose on this point ; and in our Redeemer's time, the Jewish doctors of the two famous schools of Hillel and Shammai, took different views of the question : the school of Hillel contending, that any cause, no matter how trivial, justified the husband in giving a bill of divorce, whilst the school of Shammai restricted the privilege of divorce, to the case of adultery. (Comp. Matt. xix., 1–10) The law, did not confer upon the wife, the privilege of divorcing the husband ; but towards the end of the Jewish state and kingdom, women of the higher class, after the example of the Roman matrons, claimed to themselves the right of divorce. (Josephus, *Antiq.* xv., 7, § 10 ; see Mark, vi., 17–29 ; x., 12.) According to the law, if the wife considered herself aggrieved, she could seek at the hands of the judge, a bill of divorce. (Exod., xxi. 10.)

Of Childbirth.—At first, mothers were the only assistants of their daughters, at childbirth. Among the Hebrews, midwives were sometimes employed, (Gen. xxxv., 17 ; xxxviii., 28,) but it was only in difficult cases. (Exod. i., 19.) In Egypt, the care of assisting women at childbirth, was committed to midwives. (Exod. i., 15, and follow.) From Ezechiel, (xvi. 4,) we learn, that the child, as soon as it was born, was washed, rubbed with salt, and wrapped in swaddling clothes. The birthday of the child, especially if it was a son, was celebrated as a festival, (Gen. xxi., 6,) which was

solemnized every succeeding year, by a banquet. (Gen. xl., 20 ; Job, i. 4 ; Matt. xiv., 6.) The woman who had given birth to a son, was legally unclean for seven days : and for the thirty-three days following, was to remain at home : after the birth of a daughter, the number of these days was doubled ; that is to say, she was legally unclean for fourteen days ; and for the sixty-six days following, was to remain at home—away from the tabernacle, or temple. After the lapse of these days, the mother came to the tabernacle, or the temple, and offered as a sacrifice of purification, a lamb of a year old, for a holocaust, and a young pigeon or a turtle, for a sin-offering : but if she was poor, she offered a pair of turtle doves, or two young pigeons. (Levit., xii. 1–8 ; Luke, ii. 22.)

Of Circumcision.—On the eighth day after the birth, the male children were circumcised. The Hebrews were the only people, among whom circumcision was obligatory for all the male children, and prescribed as an act of religion : and we find them at all periods of their history, reckoning it an honour and a glory, to be distinguished from all the nations by this characteristic sign.

Of giving a Name to the Child.—Anciently, the child received its name immediately after birth ; but after the introduction of circumcision, the male-child had its name given to it, at the time of this ceremony. Among the Easterns, the name is never devoid of meaning ; and in the early ages, was taken from some circumstance of the person, time, or history : often, also, from some one of the names of God, with the addition of some epithet, or other name. Sometimes, the name was also prophetic. At a more recent period, names were selected from the ancestors, or elders of the family ; and hence, in the latter books of scripture, the ancient names, for the most part, recur. The Easterns, not unfrequently, and for some slight cause, change their name ; hence, so many persons occur in scripture having two names. Kings and princes, also, changed the names of their ministers and servants, principally when they first entered their service, or when they were promoted by them, to some higher dignity. Hence, *name* is used in scripture, to signify *dignity*. The Easterns, moreover, add to their own name, the name of their father, and sometimes of their grand-father, great grand-father, &c., that thus they may be distinguished from others, of the same name.

Of the first-born Son.—The first-born son ; that is, the first-born son of the father, was ordinarily the most cherished child of the family. Before Moses, fathers could, according to pleasure, transfer the rights of the first-born, to a younger son ; but this inspired legislator, took away this power from them, on account of the abuses and unfortunate results, to which the exercise of it might lead. The rights of the first-born son were : First, pre-eminence over the rest of the family. (Gen. iv., 7 ; 2 Paralip. xxi., 3.) Second, a double portion in the paternal inheritance. (Deut. xvi., 17 ; 1 Paralip. v., 1, 2.) Third, the priesthood ; but, according to the law of Moses, the priesthood was restricted to the family of Aaron. Fourth, the paternal benediction, which, it is to be supposed, was of a special character, not to exclude the other children from a blessing of some sort. (Gen. xxvii.,

35, 36; Heb. xi., 21–39.) Finally, it was, moreover, the right of the first-born son, to inherit the throne of his father, who had been king; and, therefore, it was only by an exception, founded upon a special disposition of divine Providence, that David designated, as his successor in the kingdom, Solomon, although he was not the eldest of his sons. These favours and privileges, stamped the highest value on the right of primogeniture; and hence, the sacred writers have used the term *first-born son*, to convey the idea of singular dignity and pre-eminence. (See Isai. xiv., 30; Psal. lxxxviii., 28; Job, xviii., 3; Rom. viii., 29; Coloss. i., 15–18; Heb. xii., 13; Apoc. i., 5–11.)

Of the Education of Children.—In the early times of the Hebrew commonwealth, mothers suckled their children themselves, and that for a period of thirty or thirty-six months; and the day, on which the child was weaned, was kept as a festival. (Gen., xxi., 8; Exod., ii., 7–9; 1 Kings, i., 22–24; 2 Paral., xxxi., 16; 2 Mach., vii., 27, 28.) It was only when the mother died before the child was old enough to be weaned, or when she was unable to rear it herself, that nurses were employed: but at a later age, matrons often thought themselves too infirm for the duty of suckling their children, and the office, therefore, was transferred to nurses, who were reckoned among the principal persons of the family; wherefore they are also mentioned in sacred history. (Gen., xxxv., 8; 4 Kings, xi., 2; 2 Paral., xxii., 11.) The male children remained until the fifth year under the care of the women; they were then transferred to the father's care, who most frequently taught them that business or occupation, which he himself practised; nor did he omit to teach them religion—instructing them in the law of Moses. (Deut., vi., 20–25; vii., 19; xi., 19.) Those who wished to have their sons morally instructed, unless they had slaves capable of communicating such instruction, sent them to some priest or Levite, who sometimes would have even several scholars under his tuition: for, from 1 Kings, (i., 24–28,) we see that near to the holy tabernacle, a school was set apart for the education of youth; of which kind there had been several others before Samuel's time, which this prophet afterwards restored. From the time of Samuel, the disciples—called the children of the prophets—appear in Jewish history. But schools such as ours, for general instruction, do not appear to have existed among the Hebrews, before the destruction of their nation or kingdom by the Romans. The schools of which we have spoken above, being intended for the religious education of the youth. The daughters remained always under the care of the women, in the apartments of the house appropriated to the females, unless when they went out with a pitcher to draw water; an office, which in the times of simplicity of manners, and at all times in the humble ranks of life, was performed by the women. (Exod., ii., 16; Gen., xxiv., 16; xxix., 10; 1 Kings, ix., 11, 12.) They learned there those domestic arts, and acquired that knowledge, which, according to the customs of the time, was looked upon as befitting the female character and situation in life, until they were sold, or, by a better fortune, given away, to some one in marriage. (Prov., xxxi., 13; 2 Kings, xiii., 1.) It is easy to understand, how the lot of her,

who was given away in marriage, was better than of her who was sold; as in the latter case, the wife was often looked upon by the husband, somewhat in the light of a slave, purchased by his money. The daughters of the rich, lived in their palaces—in the house or apartments of the women—seldom appearing in public.

Of the Paternal Authority.—The father's authority extended not only to his wives, his children, his slaves of both sexes and their children, but also to the children of his sons; for, the married sons anciently dwelt in the house of their father; unless they had got for wife one, who not having a brother, possessed an inheritance of her own: or unless by means of some trade or business, they had acquired enough to support their own family. This authority of the father was absolute, and extended even to the infliction of the last punishment; in other words, it was a power of life and death, (Gen., xxi., 14; xxxviii., 24.); which was so restricted by the law of Moses, that the father, if he judged his son deserving of death, should bring him before the judge; who, at the same time, was bound to pass sentence of death upon him, if convicted of having addressed injurious language to, or of having beaten, his father or mother; or if convicted of being a person of dissipated habits, beyond the hope of correction. (Exod., xxi., 15–17; Levit., xx., 9; Deut., xxi., 18–21.) Moreover, the paternal authority was consecrated by the fundamental laws of the Mosaic dispensation. (Exod., xx., 12;) and only ended with the death of the father. By the command of the law, children were not only bound, to honour their parents internally and by words, but also, to assist them in their wants, and to contribute, as far as they could, towards their support. (Matt. xv., 5, 6; Mark, vii., 11–13.) As to the rest, the Hebrews had anciently the greatest respect for the paternal authority, and the blessing even, of the parents, was considered an inestimable advantage, and their malediction, a real misfortune. (Gen., ix., 27; xlix., 2–28; Exod., xx., 12.)

Of the last Will or Testament.—When the father died, the sons obtained their means of support from the inheritance, which was commonly divided into equal shares, the first-born son alone taking a double portion. The father declared his last will before witnesses, and probably also in the presence of the heirs, (4 Kings, xx., 1.); at a more recent period written testaments were introduced. The sons of the concubines, that is, of the wives of the second class, were left to the good pleasure of the father: we find that Abraham, before his death, by means of gifts, made provision not only for Ismael, but also for his sons by Cetura: Jacob made the sons of the inferior wives also, his heirs. (Gen., xxi., 8–21; xxv., 1–6; xlix., i., 27.) The law of Moses did not restrain the will or pleasure of the father, in this matter of providing for the sons of the inferior wives; since we find even Jephthe, who was the son of a harlot, complaining that he was driven from his father's house without an inheritance. (Judg. xi., 1–7.) Daughters, not only did not inherit, but they themselves even, if they were unmarried, belonged to the inheritance, and were sold in marriage by their brothers. It was only when they had no brother, that the inheritance fell to the daughters. (Numb. xxvii., 2–8.) If a father died without leaving child-

ren, his property passed to the nearest relatives, according to the disposition of the Mosaic law. (Numb. xx., 1-11; xxxi., 1-10.) Widows could not enter on the possession of the family property, at the death of their husbands. Hence, unless it had been otherwise provided in the will, their support fell upon their sons or relatives. Properly speaking, it was the duty of the heirs of the husbands, to support their widows; but this duty was, at times, so badly performed, either through want of means, or want of inclination, that we read of widows having returned to their father's house, (Gen. xxxviii., 11; Ruth, i., 8:) and we find the prophets inveighing forcibly against the abandonment of the widows, whom they so often place in the same rank with orphans.

Of the Slaves.—Slavery, which we find existing before the deluge, (Gen. ix., 25,) added much to the importance of domestic society, as it erected the family into a kind of petty sovereignty. And, indeed, we find some of the heads of the patriarchal families, like the rich Greeks and Romans afterwards, supporting a vast number of slaves, who obeyed them as subjects. The Hebrews were permitted to have slaves of both sexes, and these might be Hebrews or Gentiles; but if Gentiles, they should submit to circumcision, and abandon idolatry. (Gen. xvii., 13-17.) The Chanaanites were an exception to this rule: these it was not allowable to keep as slaves, as by their numbers, as well as by their proneness to idolatry, and their character for bad faith, they would have proved an occasion of ruin to the Hebrews. The inhabitants of Gabaon, of Caphira, of Beroth, and Cariathiarim, having, by a stratagem, induced Josue to make a league of peace with them, they were reduced to slavery, and attached to the service of the temple. (Jos. ix., 1-27.)

Of the ways by which one became a Slave.—We can only hazard conjectures, as to the first origin of slavery: but the following are the several ways, by which one became a slave: first, by being taken captive in war, which, by many, is supposed to have been the first origin of slavery. (Deut. xx., 14; xxi., 10, 11; Gen. xiv.) Second, on account of debts, which the debtor was unable to pay. (4 Kings, iv., 1; Jerem. i., 1; Matt. xviii., 25.) Third, in consequence of theft, for the reparation of which, the means of the thief did not suffice. (2 Esdras, v., 4, 5.) Fourth, by being stolen: this case would occur when a free man would be carried off in a time of peace, and reduced to slavery, or sold. Such an act of injustice was called in the Roman law *plagii crimen*. This crime, when committed against a Hebrew, was punished, by the law of Moses, with death. (Deut. xxiv., 7.) Fifth, by birth: when persons were born of one's married slaves; these are termed *born in the house, home-born, and the sons, or children, of the handmaid*. (Gen. xiv., 14; xvi., 3, &c.) Sixth, by sale: either when a freeman, pressed by poverty, sold himself as a slave, or when a master sold his slave to another; and this we might almost term the usual mode of acquiring slaves; hence, slaves are called *the purchased with money*. Although the law had determined that the mean price of a slave, should be thirty sicles of silver, (Exod. xxi., 32;) yet, in particular cases, when there would be question of buying a slave,

the price would be affected by the constitution, capability, sex, age, &c., of the person.

Condition of slaves among the Hebrews.—The slaves could neither acquire anything with the right of proprietorship, nor possess anything with such right. All the fruits of their labour went to their master, who, in return, should provide for all their wants. Since a great number of slaves was a source of such profit to the possessor, it became the interest of masters to induce their slaves to marry; for, the fruit of their marriage belonged of right to their master. These children being brought up in his house, had a filial regard for him; and we find the patriarchs counting so much on the fidelity of their slaves, as to intrust them with arms. Their most ordinary occupations were the labours of the field, and the care of the flocks. Some one of them, distinguished for his fidelity and capacity, was intrusted with the superintendence of the rest; he assigned to them their several tasks, and distributed to them their food, unless the mother of the family reserved this latter care to herself. Sometimes certain slaves were charged with the education or care of the sons of their master; and some were more particularly attached to his own person, in the same way as some of the female slaves were employed in attending upon his wives; and sometimes also, the master would select a wife of the second order, from among his slaves. Nowhere were slaves treated with such humanity, as among the Hebrews. At first, the virtue and generous character of the patriarchs, rendered their authority not only supportable, but even agreeable; and afterwards, Moses provided so carefully for the interests of the slaves, in his enactments, as to render it almost impossible for ill-disposed masters to abuse their power. Thus, the law made it a duty for them, to treat their slaves with the greatest possible humanity. If a master killed one of his slaves, he was to be treated as a murderer, and to suffer the extreme punishment. (Exodus, xxi., 20.) In this way has the Hebrew text, in this place, been always understood by the Jewish doctors. If, however, the slave survived his wounds for a day or two, the master was to go unpunished; because in this case no intention of murder was to be presumed, seeing that such intention would be so much opposed to the master's own interest; and in such case, the loss of the slave was deemed a sufficient punishment. (Exod. xx., 21.) Those who had lost an eye or a tooth by the brutality of their master, became entitled to their freedom in consequence. All slaves were to rest from labour on the Sabbath, and on the great festivals. (Exod. xx., 10; Dent. v., 14.) They were to be invited to the feasts, which were provided out of the second tithes. (Dent. xii., 17, 18.) The slaves could freely eat at all times of the fruits which they were employed to gather, or of the food which they were preparing. Moreover, the master was bound to provide for the marriage of his female slaves, unless he preferred taking them to himself as wives, or giving them to his sons. When the slaves were of Hebrew origin, they could not be detained in servitude beyond six years. At the seventh year, the master was bound to send them away free, with a gift, which would enable them to provide for their most pressing necessities, when entering upon their free state of life. If a slave was

married to one of the female slaves of his master, the wife did not obtain her liberty along with the husband, unless her six years of servitude were also complete. It often happened that a slave, through attachment to his master, or attachment to his own wife or family, whose emancipation had not yet come round, refused to receive his freedom. In this case, the law, wishing that it should be evident that this man voluntarily remained a slave, required that his refusal to avail himself of the liberty to which he had a right, should be repeated in presence of the judge. This renunciation having thus acquired due publicity, his ears were bored with an awl against the door-post of his master's house in token of perpetual servitude (Exod. xxi, 5, 6) : but not even these slaves could be sold to strangers outside of the Hebrew territory. (Exod. xxi., 7, 8.) If a Hebrew compelled by poverty had sold himself as a slave to a stranger, who dwelt within the Hebrew territory, he could not be detained in bondage, beyond the next year of Jubilee : and at any time, the relative of such slave, or any other person, or the slave himself if he had the means, could purchase his redemption, on the condition of making compensation to the master for the time, that was to elapse before the arrival of the year of jubilee. Hence the price of redemption in such case, would be greater or less, according as the year of jubilee was remote or near. (Levit. xxv., 47-55.) This same passage in Leviticus also proves, that slaves sometimes possessed property of their own—either through the kindness of their master, or because of the gift, which a former master had given to them when leaving him ; for, the law here in Leviticus (xxv. 49,) supposes the case of a slave being able to purchase his freedom with his own money. According to the Mosaic law, moreover, it was provided that in the year of the jubilee, *all slaves* of Hebrew origin, should be set free. (Levit. xxv., 39, 41.) As for those, who renouncing their right in the sabbatical year, had got their ears bored in token of perpetual servitude, it is a question with commentators, whether they also obtained their freedom in the year of Jubilee : Calmet, in his commentary on Deut. (xv., 17,) says, that because the words of the text are *for ever*, some think, that these slaves were bound for their whole life ; but that several commentators, after the rabbins, explain the text of a long servitude, that is, until the year of jubilee. Lastly, if a slave of another nation, fled to the Hebrews, he was to be received hospitably, and on no account to be given up to his master. (Deut. xxiii., 16, 17.)

Condition of Slaves in the other Nations.—Notwithstanding that the humane laws of Moses regarding slaves, were sometimes disregarded in practice, (Jerem. xxxiv. 8, 22,) still it is beyond question, that the Hebrew slaves were better off, than was that class in the other nations, particularly among the Greeks and Romans. Nor is this wonderful, when we consider that the Hebrews were excited to the performance of acts of kindness towards their slaves, by weighty motives of religion, which were wanting to the other nations, among whom there was no rest for the slaves—no protection of the laws—and constant liability to the most atrocious punishments. Those who evinced a disposition to run away, or were suspected of it, were often branded on the forehead. They were not admitted to the

festivals or exercises of religion ; their right to contract a regular marriage, was but seldom recognized : their savings were under the control of the master, and out of them they were obliged to make presents to the master. Even the slave, who obtained his liberty, had a name fixed upon him—*freed* among the Greeks, *libertus* among the Romans—by which the memory of his former degraded state, would be perpetuated ; not only that, but even the children of the *libertus*, were distinguished by the name of *libertini*. These general statements, after all, can give no idea of the sufferings of the slaves, from the brutality of masters, who had no law to restrain them. Miserable, therefore, was the condition of the slave, and great was the prerogative of that free birth, and free state, which constituted the *ingenuus*. In the New Testament, we find many illustrations taken from the state of slavery, which the few observations that we have here made on the subject, will enable us the better to understand.

CHAPTER X.

OF THE SOCIAL MANNERS, AND POLITE USAGES OF THE HEBREWS.

FIRST.—*General character of the Hebrew Nation, as indicated in the virtues and vices, which their history exhibits.* Amidst the people of the East, the Hebrew character stands out in relief, as distinguished for virtues and vices of its own. No doubt, if this people had profited of the advantages, which it enjoyed from God above the nations of the earth, its history would have been a record of a far different kind, from what it is ; but the Hebrews, as a body, often turned a deaf ear to their guides, and plunged headlong into the idolatry and other vices of the surrounding nations. At the same time, it is not less certain, that at several periods of their history, we behold them, simple in their manners, moderate in prosperity, admirable for their religious faith, full of sincerity, faithful to their word, remarkable for their humanity, their justice, and the mildness of their character. And at every period, many were to be found, like the ancient patriarchs, remarkable for the integrity of their conduct, passing their days in the simple pursuits of the pastoral, or agricultural life. And upon occasions, this people knew how to display the most heroic valour, whether in avenging injuries, or defending their independence. We may refer to the epochs of David and the Machabees, and to others besides, in confirmation of this assertion.

We have already said, that on viewing the history of the Hebrews, we often find the body of the nation infected with the vices of their Gentile neighbours ; but the vices which reigned most extensively among them, which were, in a certain manner, their characteristic vices, were, indocility

and obstinacy ; to which we may add, a proneness to idolatry, up to the moment of the Babylonian captivity. Here, the tendency to idolatry ceased : if, afterwards, in the time of the Machabees, very many, even of the Jews, yielding to persecution, fell into idolatry, still, the better part of the nation remained free from that vice. In fine, to judge properly of the character of the Hebrews, we must not study it in the latter period of their commonwealth, when the evil example, and perverse traditions of their doctors, had, to a great extent, extinguished, if we may so speak, the spirit of the Mosaic laws, although their letter still remained. It was then, that the bulk of the nation, truly merited the disreputable character, which both sacred and profane writers give us of them. (1 Thessal. ii. 15 ; Tacit. Hist. lib. 5, cap. 5.)

Second.—*Of Politeness or elegance of Manners among the Hebrews.* The Hebrews were exceedingly polite, in all their domestic and social relations. Of this, as Jahn observes, (*Archæ. Bibl.*) the bible furnishes so many proofs, that one would be rather disposed to find fault with an excess, than with a deficiency in this matter of politeness and civility. This subject was not overlooked in the laws of Moses : thus, we read in Leviticus, (xix. 22,) “Rise up before the hoary head, and honour the person of the aged man : and fear the Lord thy God. I am the Lord.” But to appreciate properly, the urbane manners of this people, we must not compare them with our usages—the ceremonial of countries and of peoples, being almost as varied, as their customs and language. Thus, we are to remember, that exaggeration is one of the distinctive marks of Oriental civilization, and, therefore, we are not to take to the letter, their expressions, any more than we are to interpret their postures and gestures, as conveying all that profound respect, which would appear to be their natural meaning. If we examine the forms of salutation, and expressions of civility, which prevail among ourselves, we shall discover a high tone of exaggeration pervading all these : and in all countries, those modes of address and politeness, through constant use and frequency of repetition, soon degenerate into mere verbal forms. The Easterns have remained faithful, even to the present day, to the rules of civility, which we see observed in Genesis, and which are also handed down by Herodotus, and the other ancient writers. And it is principally on this point, that we can say of this people in general, what Shaw affirms of the Bedouins in particular—“that they retain a great many of those manners and customs, which we read of in sacred, as well as profane history ; and that, if we except their religion, they are the very same people they were two or three thousand years ago.” (*Shaw's Travels in Barbary and the Levant, apud me, vol. 1, p. 426.*)

Third.—*Of Presents.* In the East, presents have always been one of the most powerful bonds of social relations : sometimes they are the homage of respect—a mark of honour—sometimes they are a tribute of friendship. This custom of making presents, which goes back to the most remote antiquity, and which gives so favourable an idea of primitive manners, was always faithfully observed among the Hebrews, as we can easily collect

from their history. (Gen. xxxiii. ; xlv. 21-23 ; 1 Kings, ix. 7 ; 3 Kings, xiv. 2, 3 ; 4 Kings, v. 42 ; viii. 8, 9 ; comp. Matt. ii. 11.) On visiting a prince, it was usual to offer some gift to him ; and the sacrifices prescribed in the law, held the place of the gifts, which the Hebrews should offer to their great King, Jehovah. (Deut. xvi. 16, 17.) Kings themselves sent presents mutually to one another, as they also did to other persons, whom they wished to honour. This latter sort of gift, is almost always designated in the Hebrew by the term **מתן**, (*matan*), or in the feminine form **מתנה** (*mattana*.) The ancient prophets did not ordinarily refuse the presents which were offered to them ; but when the false prophets began to receive gifts, as a tribute from those whom they flattered and deceived, the true prophets would no longer receive the like. As to the gifts, which had for object to corrupt the Judges, these are termed in the Hebrew **שחד**, (*shochad*), and are not to be confounded with the former, of which we have spoken ; but were regarded as infamous at all times. The value of the gift, was proportioned to the means of him who offered it, rather than to the condition of the person who received it ; for, in this matter, regard was had chiefly to the good-will of the offerer. The poor offered to those of high rank, the most simple things : sometimes, for example, a mess of the most ordinary kind of food. These simple things, were not intended so much for the great ones themselves, as for their servants and attendants. (1 Kings, xxv. 27.) The matter of the gifts was in general, everything that could be useful—gold, silver, garments, various kinds of vessels, arms, food, &c. ; but kings and persons of exalted rank, seldom offered anything but garments, to those whom they wished to honour, such as their ministers, ambassadors, distinguished foreigners, learned men, &c. (Gen. xlv., 22, 23 ; Dan. xvi., 29 ; Esth. viii., 15) ; and, in the king's palace, there was an apartment, specially set aside for the keeping of these garments. The highest mark of esteem, which a king could give any one, was to take off his own robe, and present it to him. The modern princes of the East, frequently make presents of this kind ; and it is a duty for him, who receives such, to put it on immediately, and to pay homage to the prince who has given or sent it to him. Formerly, kings often made these presents of garments to their guests, immediately before their proceeding to the banquet-room. (Gen. xlv., 23 ; 4 Kings, x. 22 ; Apoc. iii., 5 ; comp. Homer, *Iliad*, Book 24, line 226, 227.) To this day in the East, when gifts are brought to kings and chiefs, they are carried by men and beasts of burthen, with remarkable pomp ; and each gift, be its weight ever so little, is borne by a man with both his hands, or even by a beast of burthen. (Judg. iii., 18 ; 4 Kings, viii. 9.)

Fourth.—*Of Conversation—Bathing—the Noonday Nap.* Among the Easterns of ancient times, visits to each other were almost as rare as they are among the modern people of Asia. When they wished to pass away the time together, they generally met at the entrance of the city on some shady spot, furnished with seats, and exclusively set apart for these meetings of friends or neighbours. The cities of Mauritania, are still provided with places of this kind. Thither resorted all the idle persons of the city, that

they might see those who were going and coming, and that they might inspect the commercial transactions, and hear the trials; for the markets, and the tribunals of justice, were also near the city gates. Conversation was not a passion with them; however, it is certain, that their character was far removed from the taciturnity of the modern Asiatics. The Easterns always show themselves full of deference for those, with whom they converse. Contradiction, is almost unknown among them; and when they perceive, even that a person is imposing upon them, they hardly venture to make the least objection to what he says. *It suffices, it is enough*, are their strongest terms to express disapprobation. A name of the most injurious import among them, when addressed to any one, was *nabal*, or fool; but this term, in their mind, conveyed the signification of an impious, wicked person. Nothing was further removed from flattery, or more noble, than their manner of testifying their approval of what was said: *thou hast said it*, or, *thou hast spoken well*. Travellers testify, that this manner of expressing assent, is still preserved in the Libanus. (See Aryda, cited by Jahn.)

As for bathing, it was almost a necessity for the people of Palestine, on account of the heat of the climate: and we see, that the bath has been at all times in use among the Hebrews. The use of the bath, was sometimes even a matter of obligation, according to the law of Moses. (Lev., xiv. 2; xv., 1-8; xvii., 15, 16; xxii., 6; Numb. xix., 6.) Whence we are to conclude, that from the time of Moses, at least, public baths were established in Palestine, such as are to be seen at the present day, throughout the entire East.

To take a nap at noonday, is for the Easterns, it is well known, almost as favourite a practice as the use of the baths. Now, this practice, in like manner, existed among the Hebrews: we have the proof of it in the scripture. (2 Kings, iv. 4; xi. 2; compare Matt., xiii. 25.)

Fifth.—*Treatment of the Poor, and of the Beggars*. Jahn and some others say, that although Moses made abundant provision for the *poor*, yet that it does not appear that he has said anything respecting *beggars*; and that the first express notice of mendicants occurs in the Psalms. (See Psalm, xxxvi.—in the Hebrew, xxxvii. 25; and Psalm, cviii.—in the Hebrew, cix. 10.) All admit, that in the times subsequent to the writing of the Psalms, beggars were to be found in Palestine; and indeed Glaire shows very clearly, (*Introduct.* tom. 2, p. 463,) that there is no reason for asserting that they did not exist there even from the time of Moses. In the time of our Redeemer, when the beggars appear to have been very numerous, they sat in the public places, at the doors of the rich, at the gates of the temple, and very probably also at the doors of the synagogues. (Mark, x., 46; Luke, xvi. 20; Acts, iii. 2.) Sometimes food was given to them, sometimes also money. (Matt. xxvi., 9; Mark, x. 6; Luke, xxvi. 21.) It does not appear that they had then begun to beg from door to door, as they do now in the East—although less frequently than in Europe. Jahn remarks, that the custom of seeking alms by sounding a trumpet or horn, which is observed by the Mahometan monks called *kalendar* or *karendal*, was in use in our Redeemer's time; as the text of St.

Matthew, (vi. 2,) shows, where *σαλπιστης* occurs in the *hiphil* or causative sense, in the same way as several other words in the New Testament are found in this sense. (See 1 Corin. i., 20; iii., 6; viii., 3; xv., 1, &c.) It is remarkable, that the Easterns so frequently give to mercy or almsgiving, the name of justice: of this Jahn points out several examples in the scripture. But he ought to have observed at the same time, that in the scripture, the name *justice* is given not only to the special virtue of justice, but frequently also to virtue in general—righteousness.

Sixth.—*Treatment of Strangers—Hospitality.* One of the duties which Moses recommends to the Hebrews with the greatest care, and by the most powerful reasons, is kindness towards the stranger. In the Book of Genesis he places before them affecting examples of the exercise of this virtue; and for a people, who had been themselves, so long, strangers in another land, it was not a difficult matter to comprehend the importance of this duty. The law distinguishes two kinds or classes of strangers: one class consisted of those, who whether foreigners or Hebrews, had no fixed habitation of their own; the other consisted of people from other lands, who had a dwelling of their own in Palestine; but the law prescribed the same kind offices towards both—not only protecting them in their interests, but even manifesting a solicitude for their well-being. (See Levit. xix., 10; Deut. xxiv., 19–21.) What a rare example for those times of humanity to the stranger! Hence in the early times of the Hebrew state, as long as the people acted in conformity with the law, strangers were well off among them. It is true that David and Solomon employed them in certain public works, but in doing so, they only carried out in the mildest way, the common law of that period. Unfortunately, at a later period of the Jewish commonwealth, the people fell away greatly from the spirit of their legislator; and in the time of Christ, many of them had gone so far, as to restrict the meaning of *neighbour* *יָרֵא* (*reang*) to their friends, in such a way as to exclude strangers from those offices of kindness and humanity, which were so clearly inculcated in the law.

Hospitality has been always practised among the Easterns in a remarkable degree. That of the Arabs in particular has become a proverb. Niebuhr says, (Descrip. de L'Arabie, p. 1, chap. II., p. 67,) "From the most remote period the hospitality of the Arabs has been praised, and I believe that those of the present day are not less distinguished for this virtue, than were their ancestors." Shaw, in his observations on the kingdoms of Algiers and Tunis, renders the same justice to this people on their manner of treating strangers, he says, "The greatest prince is not ashamed to fetch a lamb from his herd and kill it, whilst the princess his wife is impatient till she has prepared her fire and her kettle to seethe and dress it. The custom that still continues of walking either bare-foot, or with slippers, requires the ancient compliment of bringing water upon the arrival of a stranger, to wash his feet. And who is the person, that presents himself first to do this office, and to give the *mar-habbah* or *welcome*, but the master himself of the family? Who always distinguishes himself by being the most officious; and after his entertainment is prepared, accounts it a

breach of respect to sit down with his guests, but stands up all the time, and serves them." (Shaw's Travels, vol. 1, p. 427-29, *apud me.*) This traveller indeed, whilst describing the reception given to himself by the Arabians, places before us a lively representation of the hospitality, which Abraham in the ancient times exercised towards the three heavenly guests, whom he brought into his tent. (Gen., xviii., 8.) It is still a constant usage in the East, not to put questions to strangers—about their journey, &c.—before they have taken some refreshment; and the place in which they find a reception, becomes for them a sacred asylum, which the owner is bound to defend against every attack; for, to give this security to the guests, whom one receives, is one of the most stringent duties of hospitality. (Gen., xix., 3-8; Judg., xix., 16-24.) Neither in ancient nor in modern times have there been, in the East, inns, in which travellers might find lodging and refreshment. Shade from the sun, and protection from the plunderers of the night, is all that the caravansaries afford; and in the ancient times these caravansaries were but few. Hence, unless a traveller found some private person to take him in, he was often obliged to spend the night under the open air in the streets, a thing which in warm countries is by no means uncommon. But distinguished persons make it a practice, to show to those benighted strangers, the kindness of offering them a lodging in their own houses. Thus acted Abraham and Lot. And the sacred writers recommend most pressingly this act of hospitality, on which St. Paul insists in so particular a manner in his Epistle to the Hebrews, (xiii., 2,) where he recommends this kindness to strangers by the consideration, that some hosts have had the honour to exercise their hospitality towards angels without knowing it. *To wash the feet of strangers* being, as we have seen above, one of the essential duties of hospitality, this expression came to be used to designate *hospitality*. (1 Tim., v., 10.)

Seventh.—*Forms of Salutation.* The form of salutation, both at meeting and taking leave, was a kind of blessing: and it is for this reason, that *to bless*, is often taken in the sense of *to salute—to bid adieu*. Thus, *be thou blessed by the Lord—the benediction of God be upon thee—God be with thee*, or *assist thee*, were very usual forms of salutation; but that which was most common was, *peace be to thee*. (Ruth, ii., 4; Judg. xix., 20; 1 Kings, xxv., 6; 2 Kings, xx., 9.) In this last formula, the term *peace*, signifies every kind of prosperity. The Phenician salutation, *live happily, my Lord!* was only used by the Hebrews, in addressing their kings. (The ordinary salutation of the Greeks was *χαίρει*; that of the Romans *salve*, or *ave.*) The gestures of the body were different, according to the dignity of the person who was saluted; as one may still observe among the Easterns. The ceremony, by which those forms of salutation are accompanied at the present day in the East is, to place the right hand on the left breast, and bow the head with studied gravity. This is observed on every occasion of saluting. But if the Arabians salute a friend, each extends his right hand towards the other, and raises it up, as if presenting it to the other to be kissed; then withdrawing the hands, each kisses his own hand, and immediately places it on his forehead: if one of the two be of a higher rank, he permits

the other to kiss his hand. In saluting, one may also kiss the beard of his friend : and this is the only case, in which any one permits his beard to be touched by another. (2 Kings, xx., 9.) These practices in saluting, exactly agree with the customs of the Hebrews, who, sometimes, also, kissed each other on the cheek. Like the Hebrews, the Arabians of the present day inquire regarding the health of their friend, thank God for having met him, and repeat over and over again, their gestures, and forms of salutation. It was on account of this lengthened ceremonial in saluting, that messengers, charged with any urgent commission, were forbidden to salute any one on the way. (4 Kings, iv., 29 ; Luke, x., 4.) The modern Orientals, never meet a great man, without bowing down almost to the earth before him : they embrace his knees, or kiss the extremity of his robe, with which they then touch their forehead. To a prince or a king, they prostrate themselves with the whole body on the earth, or, at least, they bend the knees, and kiss, sometimes the ground, sometimes the feet of the person saluted. This is but a repetition of what the Hebrews did, as the very language of this people attests, for, they have different terms to express : *to bow the head, to make a profound inclination of the body, to bend the knees, to prostrate one's self, to cast one's self with his face on the earth.*

Eighth.—*Of Visiting.* In the East, the paying of visits, is marked with a considerable degree of solemnity. When the visiter arrives at the house of his friend, or of the person whom he wishes to visit, he, in the first place, before entering, announces his arrival, by calling to the master of the house, or knocking at the door. He then waits for a considerable interval, whilst preparations are being made for his reception, and the women betake themselves to their own apartments. This custom of knocking, and waiting at the door or gate, was observed by the Hebrews, as several passages of the scripture testify. (4 Kings, v., 9 ; Matt. vii., 7 ; Acts, x., 17, 18.)

When there is question in the East, of visiting a person of exalted rank, etiquette requires, that the visiter should be announced beforehand, and an audience obtained for him ; and, moreover, that presents should be brought, in this case, to him who is visited. The audience once obtained, the visiter is received with great pomp, precious ointment is poured upon his head, and all possible marks of honour are lavished upon him. (*Memoires D. Arvieux*, tom. 3, pages 219, 324–328.) The circumstances of this solemn reception, are supposed to be frequently alluded to, in scripture.

Ninth.—*Of Public Honours.* The Easterns are magnificent in their exhibition of honour, towards a king, prince, or ambassador, on the occasion of his solemn entrance into a city. The concourse of people is immense : those windows, few in number, which look into the street, and which are kept closed at all other times, are now opened : and they, as well as the flat roofs of the houses, are filled with spectators : the streets, to guard against inconvenience from the dust, are watered, and are strewn with flowers, leaves of trees, and covered with carpeting. The spectators clap their hands, and shouts of joy resound on all sides ; whereas upon all other occasions the king is saluted in silence. (2 Kings, xvi., 15 ; 3 Kings, i., 40 ; 4 Kings,

ix., 13; Isai., lxii., 11; Zach., ix., 9; Matt., xxi., 7-8.) In the order of the procession, which is formed on such occasions to do honour to a royal personage, the first place is assigned to a company of musicians; these are followed by the ministers and great dignitaries of state, then by the servants of the king's house, and lastly by the monarch himself, all mounted on horses richly caparisoned. In the ancient times, on such occasions, kings, rode in beautifully ornamented chariots. (Gen. xli., 43; 2 Kings, xv., 1; 3 Kings, xv.)

CHAPTER XI.

OF THE GAMES AND AMUSEMENTS, TO WHICH ALLUSION IS MADE IN THE SCRIPTURE.

THE Hebrew character was always remarkable for a certain gravity, which rendered the games and amusements of other nations, to a great degree unattractive to that people. It is not wonderful, then, that the scripture should contain no allusion to any particular kind of amusement, which could be said to be of Hebrew origin. It is likely that the Hebrew of mature years, sought his principal relaxation, in the rest and quiet of the Sabbath and the festivals, or in conversation with some neighbour at the city gates or on the flat house-top. More active amusements, however, are so natural to the young, and particularly to children, that there is no nation of which the ancient history, has come down to us without containing some traces of such amusements. That those childish sports were indulged in by the Hebrew children, particularly of the cities, is proved by more than one scriptural allusion. (See Jerem., xxx., 19; Zach., viii., 5.) The words of Zacharias are: "And the streets of the city shall be full of boys and girls, playing in the streets thereof." In the gospel according to St. Matthew, our Redeemer takes a comparison from an amusement practised by boys in the market-place: "But whereunto shall I esteem this generation to be like? It is like to children sitting in the market-place, who crying to their companions say: We have piped to you, and you have not danced: We have lamented, and you have not mourned." (Matt., xi., 16, 17.) From these words, it would seem, that the amusement consisted in mimicking the scenes of common life; from which they sometimes selected a gay, and sometimes a doleful, incident.

Although music and singing are mentioned in scripture, principally in connexion with the worship of God, yet we need have no doubt, but they entered largely, at all times, into the recreations of the young.

After the captivity, Grecian influence made the Hebrews acquainted with those theatrical exhibitions and public games, for which Greece was so famous. Nothing appears to have been, naturally, more foreign to the cus-

oms of the Hebrews, than theatres, public games, and those gymnasia, in which naked men contended at the risk of life, that the multitude might enjoy the spectacle. But since the scripture of the New Testament, contains many comparisons taken from these things, it will not appear out of place to speak here briefly of these Gentile usages, in order that the meaning of such comparisons in the scripture, may be more fully understood.

We must first observe, that among the Greeks and Romans, places were set apart, for practising the public games. These places were called *theatres*. They were of such a form that the whole multitude could see the games. As the Gentiles relished these sights exceedingly, hence theatres were numerous—and even in Judea, from the time that it had become subject to foreign princes. We see in the Acts of the Apostles (xix., 29,) that the companions of St. Paul at Ephesus, were dragged to the theatre, but that he was prevented by his friends, from appearing in the same place with the view of quelling the excited multitude. In the first Epistle to the Corinthians, (iv., 9,) where we read in our English version: “For I think that God hath set forth us apostles, the last, as it were men appointed to death: we are made a spectacle to the world and to angels and to men.” Here the word, which is rendered *spectacle*, is in Greek *θεατρον*. It is properly rendered as we have it, because the word here does not signify the place of the exhibition, but the thing exhibited. Some have observed here moreover, that the apostle alludes to those, who being condemned to fight with wild beasts, were brought to the theatre the last in the day’s exhibition; because to these no arms were allowed to defend themselves, but they were exposed quite naked to the fury of the beasts, so that they might well be called *επιθανατιοι*, *morti destinati*, *appointed to death*. We read again in the Epistle to the Hebrews, (x. 33,) “By reproaches and tribulations (you) were made a gazing stock”—in the Greek *θεατριζομενοι*—like persons exposed in a theatre—like the condemned criminals, who were brought forward to fight with wild beasts, for the amusement of the assembled multitudes.

A *theatre* is so called from *seeing*, and in general signifies a place for witnessing any public exhibition. Among us at present it signifies, a place for dramatic performances—tragedies and comedies. Such a place, was called by the Greeks and Latins *σκηνη*—a tent under which the actors went through their performances: whilst in the theatres, the athletic games were exhibited: such as those five comprehended under the name of the *pentathlon* (*πενταθλον*). These were, *throwing the discus or quoit, the race, leaping, throwing the dart, wrestling*. These several games had sometimes distinct places set apart for their performance: thus, in the *stadium* men contended in the foot-race, in the *hippodrome* the horse-race took place, and in the *circus*, the chariot-races. Finally, the *theatre*, which had that extensive signification which we have explained, was distinguished from the *amphitheatre*. The latter was of a perfectly round form; it was made up, as it were, of two theatres. Those who contended in the athletic exercises were naked; hence it was that the name *gymnasium* was given to the building, in which they prepared for their exercises, or actually performed

these exercises after they had been trained—the Greek word *γυμνος*, whence *gymnasium* is derived, signifying *naked*. Antiochus Epiphanes, as it is related in the first book of the Machabees, introduced the Grecian customs, into Judea, and compelled the Jews to have their young men trained in the gymnastic art. This the writer of the first book of Machabees bewails. (i., 15, 16.) This custom of putting off the clothes, when one engaged in the athletic games, was of course, in itself highly indecent: at the same time, St. Paul could well take from it a comparison for the instruction of the Hebrews, in the same way as our Lord, in the Gospel, takes a comparison from the unjust steward. (Luke, xvi.) Thus St. Paul addresses the Hebrews (xii., 1): “*Laying aside every weight and sin, which surrounds us, let us run by patience to the fight proposed to us.*” St. Paul here compares the Christian life, to the contest of the foot-race in the stadium. In the Greek we read *τρέχωμεν τον προκειμενον ημιν αγωνα*; as if he said, “Let us run the course that is before us, let us contend in the proposed race; and that we may be free in our movements, let us imitate those who run in the stadium, laying aside every incumbrance, and laying aside sin, which seeks to adhere more closely, than the dress that is around the body.” St. Paul alludes clearly to the gymnastic art in his first epistle to the Corinthians (ix., 24): “Know you not that they that run in the race, (*σταδιον*,) all run indeed, but one receiveth the prize (*το βραβειον*); so run that you may obtain.” He who conquered in the race, won the palm—the crown—the prize, which the Greeks called *βραβειον*. That there is question here of a crown, the following words show (25): “And every one that striveth for the mastery (*ο αγωνιζομενος*) refraineth himself from all things: and they indeed that they may receive a corruptible crown: but we an incorruptible one.” That word *αγωνιζομενος* shows that there is question of public contests or games, such as the race, wrestling, the contest of the pugilists. Those, who were admitted as candidates for the prize in these games, were obliged to submit previously to a severe regimen, and a course of arduous preparatory exercises: thus Horace informs us: *Arte poetica*, v. 412:

Qui studet optatam cursu contingere metam
 Multa tulit fecitque puer; sudavit et alsit:
 Abstenuit venere et vino—

In the next verse to those already cited, we find the Apostle alluding both to the race, and to the contests of the pugilists: “I therefore so run, not as at an uncertainty: I so fight, not as one beating the air.” (26.) The first part of this verse, alludes to the contest in the race. Here the goal was the object, towards which the candidates for the prize were to run; and being sure of its position, they would not lose ground through any uncertainty as to the direction, which they ought to take. This is what the Apostle says, “I run not as at an uncertainty”—*ως ουκ αδηλως*: for I have placed before me the goal, to which I look, and towards which I direct my course; that is to say, all that I do, I refer to God, and do it

for His glory. The following part of the verse refers to pugilism: "I so fight"—in the original *πυγμαχέω*—that is, I so act the pugilist, I so fight with the *cæstus* (which was a thong of leather, having plummets of lead fastened to it, and worn on the hand by the boxers,) "not as one beating the air;" that is, I do not make vain strokes, missing my adversary, and wasting my strength on the air; as Virgil says of Entellus—

"Entellus vires in ventum effudit."

ÆNEID, v. 443.

That St. Paul alludes to the *cæstus*, appears from the following verse: "But I chastise my body, and bring it into subjection: lest, perhaps, when I have preached to others, I myself should become a cast-away." (27). He who fought with the *cæstus*, inflicted such blows on his adversary, as left livid marks on his body. As St. Paul had compared himself to a pugilist, he points out who his adversary is—it is his own flesh, for it is the adversary of the spirit. He says then, that he chastises his body: the Greek word for *chastise*, is *πρωπιάζω*, which is the same as the Latin *contundo*, *lividum facio*; *πρωπία*, are marks, wheals, or tumours, caused by blows on the body—(the word originally signified the marks, or wheals, caused by striking under the eye). The whole meaning of the verse is, that St. Paul subjected his body to the most rigid mortification, lest it might rebel against the spirit.

St. Paul also alludes to the race in the stadium, when in the epistle to the Philippians, third chapter, he says, that he suffered the loss of all things for Christ, and adds, v. 11, "*If by any means, I may attain to the resurrection, which is from the dead.*" He signifies, that he endures all things, that he may arrive at the goal, which is placed before him, that is, a happy resurrection. v. 12, "*Not as though I had already attained, or were already perfect: but I follow after, if I may by any means apprehend, wherein I am also apprehended by Christ Jesus:*" As if St. Paul said: I have not yet finished my course; I have not reached the goal, that I may receive the prize—not as though.....I were already perfect. *But I follow after*, that is, I continue to run, *διώκω*, I prosecute the race, that I may at length lay hold on the prize, which is Christ, whom I shall receive as my reward; for He is to be my reward, who has called me to the race, who has enrolled me among the candidates for the prize. v. 13, "*Brethren, I do not count myself to have apprehended. But one thing I do: forgetting the things that are behind, and stretching forth myself to those that are before.*" He perseveres in the metaphor taken from those, who contend in the race, who having made a certain progress, but not having yet arrived at the goal, think no more of the space, over which they have passed, but direct all their efforts to what is before them; that is, to the part of the course, which they have yet to run. v. 14, "*I press towards the mark, to the prize of the supernal vocation of God in Christ Jesus.*" In the race, which St. Paul was running, the prize or *brabeion*, was none other than Christ.

St. Paul had again in view the contest in the race, when he says in the

fourth chapter of the second epistle to Timothy, v. 7, *I have fought a good fight* (bonum certamen certavi—τον αγωνα τον καλον ηγωνισα)—*I have finished my course, I have kept the faith.* v. 8. *As to the rest, there is laid up for me a crown of justice, which the Lord, the just judge, will render to me in that day.* The contest, of which the apostle speaks, and which is rendered in our English version *a fight*, is explained by what follows, to refer to the contest in the race. The judges of the games awarded the palm to the victors. So St. Paul, persevering in the metaphor, introduces Christ as the judge (αγωνοθετης) in this contest of the race, who will award to him the palm that he merits. We must not omit to mention that the *athletæ* before entering on the contest, had their bodies rubbed over with a certain ointment; in like manner, as a symbol of spiritual strength, the sick Christian is to be anointed, according to the divine institution, in order that he may be prepared to struggle successfully against the devil, at the time of death. (St. James, v., 14, 15.) The whole life of the servant of Christ, is a perpetual *αγων* or contest: therefore does St. Paul speak of himself and of others, as like persons engaged in the athletic games, saying in his epistle to the Philippians, c. iv., 3, "*And I entreat thee also, my sincere companion, help those women that have laboured with me in the gospel.*" In the Greek συνεθλησαν (*simul certarunt*). But, for the explanation of more allusions of this kind, we must refer to the commentators on the New Testament.

CHAPTER XII.

OF THE MANNER OF TREATING THE DEAD, OF BURIAL, AND MOURNING
AMONG THE HEBREWS.

FIRST.—*Treatment of the Deceased.* The first office rendered to the deceased person, among the Jews, was to close his eyes: this was done by a relation or dear friend: and this custom was not peculiar to the Hebrews, but existed also among the Greeks and other nations. The next office was, the ablution of the corpse, as we see observed in the case of Tabitha, mentioned in the Acts of the Apostles. (ix., 37.) The Greeks and Romans also observed this practice; for, we often find mention made of it in their writings. To these offices the Jews added, the embalming of the body, particularly when the deceased was a person of fortune and distinction. This was done by laying around the body, a quantity of spices and aromatic drugs. Thus we find that Nicodemus brought, for the purpose of embalming our Redeemer's body, a mixture of myrrh and aloes, about an hundred pound in weight. (St. John, xix., 39.) The embalming was usually repeated for several days together. Then the body was wrapped up in linen bandages. Thus in the same place of St. John's Gospel, we find that Joseph of Arimathea, and Nicodemus, "took the body of Jesus, and bound it in linen cloths with the spices, as the manner of the Jews is to bury." (St. John, xix., 40.) We see by the Egyptian mummies, what vast quantities of linen were used by that people for this purpose—of bandaging the embalmed corpses. Among the Jews, the head and face of the deceased person were bound with a napkin; which was a separate thing, detached from the other bandages of the body: thus, we read of Lazarus, that his face was bound about with a napkin (St. John, xi., 44): and when Peter entered our Redeemer's sepulchre after His resurrection, he found "the napkin that had been about His head, not lying with the linen cloths, but apart, wrapt up into one place." (St. John, xx., 7.)

Second.—*Rites of Sepulture.* Although the funeral observances were different among different nations, yet it was considered by all, an ignominious thing, to be deprived of the usual rite, or to have the body left a prey to dogs, birds, and wild beasts. Hence, warriors threatened their adversaries in battle with this disgrace; and the prophets found it a powerful means of encouraging the Hebrews in the combat, or of turning them away from their crimes, to announce the threat—that of their carcasses, God would prepare a banquet for the wild beasts and the birds of prey. The patriarchs buried their dead, a few days after death. (Gen. xxiii., 2, 4; xxv., 9; xxxv., 29.) Their posterity in Egypt, appear to have delayed the sepulture for a longer period. Hence, the Mosaic law declared, that uncleanness for seven days would be contracted by the contact of a dead

body, that by this inconvenience the people might be forced to hasten the time of burial. At a later period the Jews, following the example of the Persians, buried the dead soon after their decease. The funeral of Tabitha was delayed, to await the arrival of St. Peter. (Acts, ix., 37.) The care of the funeral, as well as of the deposition of the body in the sepulchre, was committed to the sons, relations and friends, or to the slaves of the deceased. A coffin was not in use, except in Egypt and Babylon, but the body being bandaged and wrapt up in fine linen, was placed upon a bier, (Deut. iii., 11,) and carried to the sepulchre by four or six of the relatives. Mourners accompanied the bier, with lamentations; and to render these the more solemn, wailing women and musicians were hired to take part in the mourning. (Gen., l. 7, 11; Amos, v. 16; Matt., ix., 23; xi., 17.) Persons of distinction, who had earned the favour of the people by their illustrious deeds, had their funerals honoured by the attendance of great multitudes. (Gen., l. 7, 14; 1 Kings, xxv., 1; 2 Paralip., xxxii., 33; 3 Kings, xiv., 13.)

Third.—*Of the Tombs of the Jews.* The burying places were outside the cities, town, and villages. This was required by the Mosaic law, regarding legal defilement. But it was not less usual among the other nations; and is still observed in the East, where only kings and others, who have deserved well of the state, are allowed a sepulchre within the city. The tombs of the Hebrew kings, were on Mount Sion. The people loved to have their tombs under shady trees, and in gardens; and as places of this sort were not common property, hence almost all the burying places were appropriated to certain families. However, we find mention made of some burying places, that were common, (4 Kings, xxiii., 6; Jerem. xxvi., 23,) or destined for a certain class in society. To be buried in one's paternal sepulchre, was reputed a singular honour; but to be excluded from it, was a great disgrace. The bodies of enemies were sometimes given up to their families; but sometimes, although asked for, were refused. The privilege of burial in the paternal sepulchre, was refused to lepers. (2 Paralip. xxvi., 23.) Kings, who were odious for their crimes, were deprived of royal sepulture. (2 Par. xxi., 20; xxiv., 25; xxviii., 27.) To be committed to the tomb clandestinely, and without mourning—which was termed the burial of an ass—was considered the greatest ignominy. (Jerem. xxii., 16–19; xxxvi., 3.) The common people, without doubt, buried their dead in the earth, as is now generally the custom in the East; but persons of rank had, for this purpose of sepulture, caves, or subterraneous vaults. These caves, were either such as were found already formed, or they were made by digging out the earth, or, finally, they were hewn in the rocks. Many such tombs still remain in Syria, Palestine, and Egypt, the most beautiful of which, are those situated to the north of Jerusalem, called the royal sepulchres, which, it is thought, may have been the work of the Herods. Into these tombs, there is a descent by means of steps, and very many of them consist of two, some of three, and some even of as many as seven chambers, or compartments. In Egypt, there still remain the ruins of most magnifi-

cent sepulchres, to which, according to Jahn, allusion is made in the book of Job. (iii., 14; xvii., 2.)

Some circumstances might lead us to suppose, that the Hebrews, after the example of several other nations, buried along with their dead, gold, silver, and other precious objects; but such a supposition is, in reality, unfounded. Sometimes, however, they put in the tomb of the warrior, the arms which he had used, (Ezech. xxxii., 22) and in the tomb of the king, the insignia of royalty. Thus, such insignia were found in the tomb of David, when Herod caused it to be opened. Jahn observes here, that if John Hyrcanus, as Josephus relates, found a treasure in the tomb of David, it was no other than the treasure of the temple, which, in the days of Antiochus Epiphanes, had been secreted in this place.

As to the practice of burning the body before interment, several passages of scripture seem to prove, that this practice was observed in the case of some of the ancient Hebrew kings. The inhabitants of Jabes Galaad, burned the body of Saul. (1 Kings, xxxi., 12.) Asa was placed upon a couch, covered with aromatic spices, of which they made for him, according to the expression of the scripture, a very pompous burning (2 Paralip., xvi., 14); and it is remarked, that the same honour was not paid to Joram, his grandson. (2 Paralip. xxi., 19.) The prophet Jeremias (xxxiv., 5,) predicts to Sedecias, that he shall die in peace, and that they shall render the last offices to him, particularly that of *the burning*, as it was done to his predecessors. And that the burning of the body, was not confined to royal personages, would appear from the prophet Amos, who, describing a mortality that was to desolate Jerusalem, says among other things, that "a man's kinsman shall take him up and shall burn him, that he may carry the bones out of the house." (Amos, vi., 10.) Notwithstanding these testimonies, many contend, that among the Hebrews, there was no instance of the burning of the body; or, at least, that such a case was very rare; and that the examples referred to, ought to be understood of the spices, and perhaps, of the dress, and other appurtenances of the deceased, which were burned over, or around the bodies, but not of the bodies themselves: and it is thus, that the Chaldee Paraphrast and the Rabbins, have understood the matter. But the texts are too clear, to permit us, absolutely to deny, that the dead bodies themselves were burned. At least, this must have been sometimes the case; not indeed in such a way, as to reduce them to ashes; they were satisfied with consuming the flesh by means of the fire, and then they put the bones, together with the ashes, in the tomb. (Vide Calmet. *Dissertat. sur les Funérailles des Hebreux.*)

In fine, the wealthy and distinguished families, raised over their dead, superb and ostentatious monuments, which they were careful to maintain in their original beauty. To this custom our Redeemer alludes in the gospel, saying, "Woe to you, Scribes and Pharisees, hypocrites: because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness. So you also outwardly, indeed, appear to men just; but inwardly you are full of hypocrisy and iniquity." (St. Matthew, xxiii., 27, 28.)

Fourth.—*Circumstances, and duration of the Jewish Mourning.* We have to notice here, not only the private mourning of the Jews, for the death of relations or friends, but also the public mourning of the whole people on certain extraordinary occasions. As to private mourning, we may observe, that the descriptions, which travellers give us of the funeral mourning of the Easterns, are almost incredible. The care of announcing the death of a member of the family, appears to be reserved to the women, whose grief is manifested by the cries, which immediately fill the entire house. The gestures of these mourners, are still more expressive than their lamentations: they strike their breast, they pluck out their hair, tear their garments, cast themselves on their faces on the ground, they run, stop suddenly, and in the midst of these movements and tragic cries, the most eloquent of these wailing women, will pronounce, or chant the eulogium of the deceased. Not satisfied with bewailing him in the house, these women go to renew their lamentations on his tomb. The grief of the men also, although less remarkable in its manifestations, is still very vehement. Now, these descriptions of the Eastern mourning, are very nearly conformable to the idea which the scripture gives us of the grief exhibited by the Jews at the death of their relations or friends. We see in the gospel, that the Jews had also adopted the Gentile custom of hiring musicians (*tibicines*), to bear a part in the funeral mourning. (St. Matt. ix., 23.) The use of the *tibia* on such occasions, is referred to by Ovid, 4, Fast.

Cantabat mœstis tibia funeribus.

That the Jews were not strangers to the custom of hiring mourning women on the same occasions, appears from the prophet Jeremias. (ix. 17, 18.) These mourning women—the same as the *præficæ* of the Romans—were like the Irish *keeners*: they dwelt in sorrowful strains on the praises of the deceased. Among the numerous signs of grief, which were usual in the time of the ancient Hebrews, we remark particularly that one, of going with the garments, or at least with the upper garment, rent. A similar custom exists to this day in Persia, where, in times of mourning, they wear the upper garment rent from the neck to the girdle. The other signs of mourning were, to go with the feet and head uncovered, to conceal the under part of the face in the cloak, to cut off the beard, or, at least, to neglect the care of it. In these circumstances, the use of perfumes and scented oils was discontinued, as well as the use of the bath: there were no more conversations with any one; the mourner would lie on ashes, cover his head with them, or sometimes scatter them in the air. In times of mourning, they also fasted, abstained from wine, kept away from banquets, and subjected themselves to other privations, which it would be too tedious to enumerate. The law only forbade them, to pluck out the hair of the eye-brows, and to tear the face. (Levit., xix., 28; Deut., xiv., 1, 2.) Several passages as well of the Old, as of the New Testament, prove that it was usual during the period of mourning, to pay visits of condolence to the relatives of the deceased. (Gen., xxxvii., 35; 2 Kings, x., 2; 2

Paral., vii., 22; John, xi., 31.) It was also customary with the Hebrews, as well as with several ancient nations, for the family of the deceased person to prepare a solemn banquet after the funeral. The friends of the family sent presents to it, and went themselves, to console the relatives of the deceased, and to induce them to take food, supposing that otherwise they would neglect themselves in their affliction. From this practice come the expressions—*the bread of grief, the cup of consolations*. (2 Kings, iii., 35; Jerem., xvi., 4, 5, 7; Ezech., xxiv., 16, 17; Os., ix., 4.) Among the ancient Hebrews we also find the custom, of placing food and wine on the tombs of the dead. (Tobias, iv., 18; Eccles., xxx., 18.) Calmet observes “that it is well known that this usage was very common among the Pagans, and that it existed also among the Christians. With the latter, as well as among the Jews, these were repasts of charity, instituted principally in favour of the poor. But on account of abuses which crept into the practice, St. Augustine abolished it in Africa.” (Calmet, *Dissert. sur les Funérailles des Hebreux*.) The duration of the mourning was, ordinarily, seven days for private individuals, and thirty for princes and persons of great distinction. Such was the *ordinary* time of mourning, for, the scripture affords us several examples, in which these limits were not observed. (Gen., xxxvii., 35; l., 3, 10; 1 Kings, xxxi., 13; Judith, xvi., 29.) In his observations on the kingdoms of Algiers and Tunis, Shaw has the following remark: “After the funeral is over, the female relations, during the space of two or three months, go once a week to weep over the grave.” (Shaw’s Travels, &c., vol. 1, p. 396.) A similar usage existed among the Hebrews, for we read in the Gospel, that Mary, the sister of Lazarus, having gone forth to meet Christ, the Jews who were assembled at her house to console her, followed her, believing that she was going to weep at the tomb of her brother. (St. John, ii., 31.)

Of Public Mourning—the occasion would be, some calamity, in which not one family only, but the whole people was concerned; as for example, famine, war, pestilence; or the death of kings or princes, who deserved well of the state; thus, there was public mourning for Moses, Aaron, Josue, Judith, and others. And not only was there public mourning, when some great misfortune actually happened, but even when it was dreaded. Hence it was, that the predictions of the prophets so often gave occasion to such mourning.

The signs of the public, differed but little from those of the private, mourning. They were: tears, cries, sobs, solemn fasts, &c. The doors of the houses were kept closed, the course of business was interrupted, and a city in mourning presented the image of a dreary solitude. (See Isaias, iii., 26; xxiv., 10; and Jeremias, xiv.)

DISSERTATION XVIII.

OF THE CATHOLIC COMMENTATORS;—AND OTHER WRITERS ON THE
SCRIPTURE.

CHAPTER I.

FIRST PERIOD—FROM THE APOSTOLIC TIMES TO THE COMMENCEMENT OF
THE SEVENTH CENTURY.

WE purpose, in this concluding dissertation, to give some account of the principal authors, particularly the commentators, who have illustrated the sacred scripture by their writings. In carrying out this purpose, we divide the time that has elapsed from the days of the apostles to the present time, into three periods, which shall form the subject of as many chapters.

In this first period many such writers are found, of whom the principal ones were the Holy Fathers of the church. In this period, as well as in those which succeeded, the Jewish doctors laboured in the interpretation of the sacred scripture of the Old Testament. These labours have been variously estimated by Christian writers; some holding that they are useless, dangerous, and altogether to be avoided; others arriving at a different conclusion. Of this latter class, we may particularise Mariana, well known by his *Scholia* on the Scripture, who has ably defended the opinion, (which, indeed, at present is undisputed,) that the reading of the Jewish Rabbins may be useful to the theologian. He rests this view of the case, first—on the authority of the fathers and doctors of the church, such as Origen, Eusebius of Cæsarea, who freely had recourse to these works, and have employed them to the advantage of Christianity: secondly, on the utility which may be derived from these works, as well in acquiring a greater knowledge of the Hebrew language and in removing the difficulties of the literal sense, which is often well explained in them; as also in preparing to refute the arguments of the Jews, which shall be done more efficaciously, when their own principles are turned against them. And indeed, St. Jerome, and in these latter times Vatable and many others, have often, in explaining the scripture, turned to good account what they found in the Jewish commentators. As regards the prophecies, which refer to Christ, they are doubtless blind guides, having the veil upon their eyes; and in these places, they ought not to be read, except for the purpose of refuting them: but in the purely historical parts, their better knowledge of the Hebrew language, and their greater familiarity with the style and phraseology of the sacred writers, give them an advantage over the greater

part of commentators, in discovering the literal sense. Our business, however, here, is with the Christian commentators, and writers upon scripture.

The famous school of Alexandria, which dates its origin from the days of St. Mark, the founder of that church, was never without some divines who devoted themselves to the explanation of the sacred scripture. Of these the earliest, whose name has reached us, is S. PANTÆNUS. He was born in Sicily in the second century. When he became president of the school of Alexandria, the fame of his writings attracted a vast concourse of scholars to that place of learning. Among these we find Clement of Alexandria, who succeeded him in the government of the school. The people of India having asked for some teacher, capable of instructing them in the Christian religion, Pantænus was sent to them. On his return to Alexandria, he resumed privately the teaching of the scripture, as the city school was then under the care of Clement his former pupil. Pantænus composed commentaries on the bible, which have not reached our times.

CLEMENT OF ALEXANDRIA was put at the head of the school of that city, in the year 190. His scholars were exceedingly numerous, of whom the most distinguished was Origen. Clement explained, briefly, different parts of the Old and New Testament, in eight books of *Hypotyposes*. This commentary has also perished. However, the general character of the commentaries of Pantænus and Clement, may be inferred from those of Origen which have reached us.

ORIGEN was born at Alexandria in the year 185. As he grew up, his indefatigable application to study procured for him the surname of *the Adamantine*. Such diligent attention to study, united to a brilliant genius, soon enabled him to surpass, in the extent of his erudition, his former master Clement, as well as all the other Christian doctors of that period. All who were then employed in the interpretation of the scripture, were left far behind by him, on account of his superior knowledge of the languages and antiquities of the East. We have in another place mentioned the benefit conferred by him on scriptural studies, by his famous *Hexapla*. In addition to this work, he published, on almost all the books of the Old and New Testament, a threefold exposition: explaining them by a series of scholia or notes; again by a commentary; and thirdly by a series of homilies. Of these works, only parts have escaped the ravages of time. It is particularly to be regretted, that his scholia have not come down to us, because in these he confined himself to the explanation of the literal sense. However, it is supposed that St. Chrysostom and the other interpreters who came after Origen, have embodied in their works, the more useful portion of these notes. The tendency of the Christian interpreters of the time, was to dwell particularly on the mystical sense of the scripture, and this Origen has done, in his homilies and commentary, even to excess. He was also too fond of borrowing ideas from the platonic school of philosophy, which then had great vogue at Alexandria, and generally throughout the East. The general character of the writings of Origen, and how far he is

to be held responsible for the errors which they contain, are subjects, which have given occasion to long continued and warm disputes among the learned, who have come after him.

ST. HILARY OF POITIERS, doctor of the church, was born in that city, in the beginning of the fourth century. His commentaries on the scripture, embrace only the explanation of a part of the book of Psalms, and of the gospel of St. Matthew. These commentaries are highly esteemed. In the Psalms, he explains well the literal and mystical sense; whilst the commentary on St. Matthew is particularly useful to the pastor of souls, containing as it does, excellent instructions on all the Christian virtues, and principally on charity, fasting, and prayer.*

ST. AMBROSE, doctor of the church and Archbishop of Milan, was born about the middle of the fourth century. Among other works, he has left several treatises on the Holy Scripture, which entitle him to be ranked among the principal commentators of his time.

ST. JEROME, born about the year 340, is, as regards scriptural studies, the most renowned of all the fathers and doctors of the church. The prayer, which the church uses on his festival, has the remarkable words "*Deus qui ecclesie tuæ in exponendis sacris scripturis beatum Hieronymum confessorem tuum, doctorem maximum providere dignatus es.*" We have already spoken of his labours in the translation of the scripture. His commentaries extend over several books of the Old and New Testament. His knowledge of the languages, vast erudition, and devotedness to scriptural studies, qualified him in an eminent degree for the task of commenting on the scripture. His exposition of the prophets, is the most esteemed of his exegetical works. It is to be regretted that he did not restrict himself more to the investigation of the literal sense; but the custom of the time was, to dwell particularly on the mystical sense, and on allegorical meanings of the text. Yet St. Jerome, although yielding considerably to this prevalent custom of the time, has by no means omitted to explain the literal sense, and in several places even with great fulness. The great erudition of this father, enabled him to quote with facility in his commentary; from several authors, Rabbinical and others; and on account of a certain hurry in the composition of his work, he has sometimes introduced these quotations, without apprising the reader that they were quotations, and not his own words. Richard Simon observes, that in consequence of this practice, a superficial reader might imagine, that this holy father sometimes contradicts himself, whereas whoever will take care to make himself acquainted with his method, will perceive that there is no real contradiction, the discrepancy being in truth between St. Jerome and some other author, to the correctness of whose views he by no means pledges himself.

* A commentary on the Epistles of St. Paul, by St. Hilary, has been just published in the first volume of the *Spicilegium Solesmense*, Paris, Firmin Didot.

ST. AUGUSTINE, born about the middle of the fourth century, has been always regarded as one of the greatest lights of the church of God. This rank has been accorded to him, principally on account of his dogmatic writings. He composed several treatises on the sacred scripture, which are contained in the third volume of the Benedictine edition of his works: and the fourth volume of that edition, is occupied with his commentary on the Psalms. St. Augustine was inferior to St. Jerome in the knowledge of the languages, and hence he was not so well qualified for undertaking the literal explanation of the sacred text; and indeed, in his commentary on the Psalms, we find him for the most part dwelling on the mystical sense. In his book *De Doctrina Christiana*, as we observed in a previous part of this work, he has laid down excellent rules for the interpretation of scripture; and these rules he has more exactly followed in his writings on the New Testament, than in his commentary on the Psalms. His treatise on St. John, his harmony of the gospels, and his literal exposition of the epistle to the Galatians, throw great light on these portions of scripture. St. Augustine, although a man of the most commanding genius and the quickest penetration, and possessing a most profound acquaintance with the dogmas of the Christian religion, was still impressed to a wonderful degree, with the conviction of the difficulty of explaining the scripture. He has expressed himself to this purpose in several places, particularly in his book on Genesis, entitled *Liber de Genesi ad litteram imperfectus*. It is quite manifest that he had not made the acquaintance of that *private spirit*, which, in these latter times, has enabled so many evangelical Protestants, without any learning whatever, to make their way at once through the most difficult passages of the sacred text.

ST. JOHN CHRYSOSTOM, was born at Antioch, in the year 344. He was surnamed *Chrysostom* on account of the *golden* streams of his eloquence. As an interpreter of scripture, he ranks among the first of the fathers. In his eloquent homilies, he has explained the greater part of the Old and the New Testament. The method which he usually follows in the homilies, is, to establish first, the literal and historical sense of the passage; then to make use of it for the refutation of the heresies of the time, and the confirmation of the Catholic doctrine; and finally, to draw from it the practical, moral exhortation, which it suggests. He does not altogether neglect the mystical sense, yet he dwells rather on the literal; and in the Old Testament, he cites the versions of Aquila, of Symmachus, and of Theodotion. He even adduces the Hebrew from the Hexapla of Origen. Not having been acquainted with Hebrew himself, his commentary on the New Testament, is superior to that on the Old. There is no exegetical work in all antiquity, to surpass what he has written on the epistles of St. Paul. His commentary also on the historical books, especially on St. Matthew, is highly esteemed. In a word, for uniting the highest degree of eloquence, with a clear, perspicuous and learned treatment of his subject, St. Chrysostom is not inferior to any writer, ancient or modern: and all the Greek

commentators on scripture, who have followed him, have drawn largely on the works of this father.

ST. CYRIL OF ALEXANDRIA, a bulwark of the church against the heresies of his time, particularly the Nestorian heresy, was born in the latter part of the fourth century, and became patriarch of Alexandria in the year 412. Among other writings, he has left us homilies and commentaries on several books of the Old and New Testament. He dwells much on the mystical sense; but he is particularly careful to explain the dogmatical bearing of the text; for, this father never loses sight of the refutation of the heresies of the time. His name is particularly associated, with the vindication of the dignity of the BLESSED VIRGIN—the *θεοτοκος*, against the impious doctrine of Nestorius and his followers.

THEODORET, was born at Antioch towards the end of the fourth century, and made bishop of Cyr, in Palestine, about the year 423. He was a man of great learning and eloquence, and combated, with great zeal and success, the various heresies of the time. He himself, however, was under a cloud for a time, owing to his friendship for John of Antioch and for Nestorius, in whose favour he wrote against the *twelve anathemas* of St. Cyril of Alexandria: but having discovered the wrong course, into which he had been misled, he was reconciled with this prelate, and anathematized the heresiarch. It does not appear that he ever embraced the doctrine of Nestorius: but that hypocritical knave and his adherents, had so far imposed upon him, as to make him believe that the council of Ephesus and St. Cyril had taught the unity of nature in Christ. Theodoret composed several exegetical works on the sacred scripture: first, a commentary, by way of question and answer, on the first eight books of the bible: second, a commentary on all the Psalms: third, an explanation of the Canticle of Canticles: fourth, commentaries on Jeremias, on Ezechiel, on Daniel, on the twelve minor prophets, and on the epistles of St. Paul. This father was well acquainted with the Greek versions of the Hexapla, and he sometimes cites the Hebrew text, determining its sense with great judgment. His commentary, or rather notes, on St. Paul, are taken in great part from St. Chrysostom, interspersed at the same time with very useful observations of his own. On the whole, Theodoret has rendered great service to the study of scripture, by his works. Certainly, Richard Simon, who is a severe critic, is even lavish in his praises of this father, for the judgment and learning displayed in his commentaries, as well by his own observations as by the judicious manner in which he has selected the best things from others. Theodoret, of course, wrote in Greek: so did the other commentators already mentioned, except SS. Hilary, Ambrose, Jerome, and Augustine, who wrote in Latin.

ST. EPHREM, the Syrian, deacon of Edessa, and doctor of the church, flourished in the middle of the fourth century. He was a great light of the church of God, which he enriched with several learned works, many of which are still preserved. The Roman edition, which is the best, contains

them in six volumes folio. In it, the original Syriac text of a good part of the works, is given, and the ancient Greek version of the rest. The works of this father are particularly valuable, as they contain the testimony of the Syriac church of the fourth century, to the Catholic faith of all ages. St. Ephrem was a man of great eloquence, whilst, throughout, his style is easy and unaffected. If his tropes are sometimes bold, it must be admitted that they are always natural, considering the genius of the oriental languages. He was a perfect master of the Syriac tongue, in which he wrote. It does not appear that he ever learned Greek; for, it is related in his life, that about six years before his death, which occurred at a very advanced age, having gone to see St. Basil, he conversed with that holy doctor through an interpreter. St. Ephrem has left commentaries on the five books of Moses, on Josue, on Judges, and the four books of Kings, on Job, and on all the prophets. His exposition is, throughout, very literal, full and learned.

ST. ISIDORE OF PELUSIUM, was a monk from his youth, and became superior of a monastery in the neighborhood of Pelusium, in the fifth century. His works, that are extant, consist almost entirely of letters, which amount to the number of two thousand and twelve. These letters are concise, and written in elegant and even classic Greek. They abound with excellent instructions of piety, and with theological and critical learning. The holy author has, in these letters, explained several passages of scripture with such precision and solidity, that he is justly ranked, among the commentators on scripture, of this period.

CASSIODORUS (Magnus Aurelius), a Calabrian, was born of an illustrious family, in the latter part of the fifth century. He became first minister of state to Theodoric, King of Italy, and was sole consul in 514. After passing through the highest offices in the kingdom, he determined to quit the world, and having built a monastery near his native place, he retired to it in the 70th year of his age. Here he devoted himself to prayer, and to study, having provided a rich and well selected library. It was here, that he published his commentary on the Psalms; and also his *Institutions of the Divine Scriptures*, a collection of rules to direct his monks in the study of the sacred writings. Cassiodorus explained also the Canticle of Canticles, and wrote many other learned works, all, of course, in Latin. And considering the time at which he wrote, his style is very pure and simple. The works of Cassiodorus, which had been previously printed separately, were all collected together, and published at Roanne in 1679.

ST. GREGORY THE GREAT, was raised to the pontificate, in the year 590. Before and after his elevation to the popedom, he was distinguished for sanctity and learning: and when pope, he brought the English nation into the fold of Christ; whilst he vigorously maintained ecclesiastical discipline throughout the whole church. This was the end which he had in view, in the councils which from time to time he held at Rome. He wrote several

works, remarkable for the piety which they breathe, and the solid moral instructions which they convey. As a commentator on scripture, we have from him, a commentary on the book of Job. This is rather a series of moral instructions, than a connected exposition of the text: hence it has got the name of *the morals of St. Gregory on the book of Job*. We have also his exposition of Ezechiel, in twenty-two homilies. The exposition of the text is allegorical, and only intended for ushering in the moral reflections, which are much shorter than in the books on Job. He has left, moreover, forty homilies on the Gospels: these were preached on several solemnities whilst he was pope. Finally we have an excellent exposition of the book of Canticles, which is justly attributed to this holy pontiff.

PROCOPIUS of Gaza, was a Greek rhetorician and sophist, who flourished about the middle of the sixth century. He has left us a *catena*,* or chain of Greek and Latin fathers, on the eight first books of the bible: also commentaries on the books of Kings and Paralipomenon; and commentaries on Isaias. His style is diffuse; and yet he does not always sufficiently explain the literal sense of the text. These several commentaries have been all translated into Latin, and printed at various times.

Besides the commentators mentioned already, several other authors belong to this period, who laboured to promote biblical studies, in one way or other, by their writings. We have, more than once already, commemorated the labours of ORIGEN, in procuring a correct edition of the Greek scriptures. PIERIUS, a priest of Alexandria, who belonged to the latter part of the third century, and is praised by the ancients for his singular erudition, skill in preaching, and in interpreting the scripture, exerted himself to propagate copies of Origen's edition. So did PAMPHILUS, a disciple of Pierius, and a priest of Cesarea in Palestine, who suffered martyrdom in the year 309. HESYCHIUS, an Egyptian bishop, and LUCIAN, a priest of Antioch, brought out corrected editions of the original text of the New Testament, and of the Septuagint edition of the Old. During this period, the scripture was translated into several languages. TATIAN, who had been a disciple of St. Justin, but afterwards unfortunately became the head of an heretical sect, composed a harmony of the gospels, in the second century; and a similar work was composed by AMMONIUS, a learned Christian of Alexandria, in the century following. St. Jerome promoted the study of the scripture, not only by his translation and commentaries already mentioned, but also by his book on the interpretation of the Hebrew names, and by his critical epistles. The *Prologus Galeatus* of the same holy doctor, and the prefaces, which he prefixed to the books translated by him, form a brief introduction to the sacred books; and the archæology of the bible is indebted to him, for his

* This was the name which the Latin writers gave to any commentary on scriptures that was composed of a series of extracts from preceding interpreters; these extracts, being joined together like links in a chain.

work on the situation and names of the Hebrew places. ST. AUGUSTINE'S second and third book on the Christian doctrine, is a treatise on Hermeneutics. We have from the same holy doctor, four books on the agreement of the evangelists. EUSEBIUS, bishop of Cesarea in Palestine, composed the famous canons on the gospels, mentioned in an early part of this work. He has also left us a book, on the names of the places mentioned in scripture. Eusebius, moreover, claims a place among the commentators on scripture, having written an exposition of the Psalms and of Isaias. The Arianism of this author has exhibited itself in his exposition of the Psalms, as is proved by Montfaucon. Biblical archæology is indebted to St. EPIPHANIUS, for his book on measures and weights. JUNILIUS, an African bishop of the sixth century, has left us an introduction to the sacred scripture, entitled "Of the Parts of the Divine Law." VICTOR, bishop of Capua about the year 545, has left us a harmony of the gospels, which is, properly, the harmony of Ammonius translated into Latin, with additions from the pen of the learned translator. PRIMASIUS, who was bishop of Adrumetum, in Africa, about the middle of the sixth century, has left us commentaries on the Epistles of St. Paul, and on the Apocalypse, which are a compilation from St. Augustine and other fathers, on these books. TICHONIUS, a Donatist writer, who lived in the fourth century, acquired great fame for genius and erudition. He composed a treatise on the rules for interpreting the scriptures. St. Augustine has given an abridgement of this treatise, in his third book on the Christian doctrine. Tichonius is acknowledged at present for the real author, of the commentary on St. Paul, which had been formerly attributed to St. Ambrose.

CHAPTER II.

SECOND PERIOD : FROM THE COMMENCEMENT OF THE SEVENTH, TO THE COMMENCEMENT OF THE SIXTEENTH CENTURY.

ST. MAXIMUS, a Greek writer of the seventh century, was an abbot, and a confessor for the faith. He was a native of Constantinople, and descended from an ancient and noble family. He distinguished himself by the zeal, with which he opposed the heresy of the Monothelites. This zeal brought upon him persecutions, which only ended with his death in 662. His works were printed in 1675, at Paris, in two volumes, folio. A great part of them consists of commentaries on several books of the holy scripture, in which the author dwells principally on the allegorical sense.

ST. ISIDORE OF SEVILLE, one of the great lights of the Church of God, was made bishop of Seville in the beginning of the seventh century. So illustrious was he by his virtues and learning, that the council of Toledo, held in 653, styles him the *Doctor of his times*, and the *new ornament of the church*. He wrote several works in Latin : among the rest, a *commentary* on the historical books of the Old Testament, of which only a part has come down to our times. It is not very literal.

ST. JULIAN, Archbp. of Toledo in the seventh century, was renowned for sanctity and learning. He wrote several works : and is ranked among the commentators on scripture, on account of his exposition of the prophet Nahum.

ST. JOHN DAMASCEN, or of *Damascus*, a priest, and a learned Greek writer of the eighth century, has left us several valuable works, the most famous of which is, his *four books on the orthodox faith*. These comprise the whole course of theology, arranged in a scholastic and methodical manner. On account of this work, Damascen holds the same rank among the Greeks, as Peter Lombard and St. Thomas hold with us. This father was also remarkably distinguished for his zeal against the Iconoclast heretics. The work, which has made him to be ranked among the commentators on scripture, is, a *brief exposition of all the Epistles of St. Paul*, taken for the most part from St. John Chrysostom, but interspersed with various illustrations and additions of his own. The best edition of the works of this father, is that of Le Quien, 1712, in folio, two volumes, Greek and Latin. This edition was reprinted at Verona in 1748, with improvements.

VENERABLE BEDE, a native of England, flourished in the beginning of the eighth century. He was greatly distinguished both for sanctity and

learning, and he loved to employ his pen principally in the illustration of the sacred scripture. Under this head, we have from him, *an exposition of the historical books of the Old Testament, of the book of Tobias, of Job, of the Proverbs of Solomon, and of the Canticle of Canticles, an exposition of the New Testament, and questions on the Acts of the Apostles*. Very often, these commentaries are but a collection of passages from the fathers; but these are selected with great judgment, and arranged in a clear, methodical order. Bede appears to have been much attached to the views of St. Augustine. He composed his commentaries in Latin: but he did not confine himself to the reading of the Latin fathers. He was well acquainted with the Greek language, and was thus enabled to extract some of the best things from the Greek writers on scripture, and to understand better the force of the original text of the New Testament. Besides the works already mentioned, he wrote commentaries on the prophets, which have been lost.

ALCUIN was also a native of England, and a deacon of the Church of York. He was also master of the ecclesiastical school of York. The fame of his learning induced Charlemagne to invite him over to France, and to take him for his master. Charlemagne honoured him with his familiar friendship, and employed him in several important affairs of state, particularly in founding schools at Aix la Chapelle, at Tours, &c. Alcuin died, at an advanced age, in the year 804. He was a man of great erudition. Like Bede, he mastered all the sciences which were attainable in that age. His knowledge, however, was not as profound as it was extensive. On matters of faith he is always strictly orthodox; and was ever ready to employ his pen in the refutation of the heresies of his time. He composed *Commentaries on Ecclesiastes*, taken almost literally from a similar work of St. Jerome's: *seven books of Commentaries on the Gospel of St. John*, drawn, in a great measure, from St. Augustine and Venerable Bede: *an exposition of the Epistles of St. Paul to Titus and Philemon, and to the Hebrews*. These are his principal works on the Scripture. His entire works were published at Paris, in 1617, in folio. But the best edition of them was printed at Ratisbon, in 1777, in two volumes, folio, with notes and dissertations.

RABANUS MAURUS, often called, from the Latin name of his archiepiscopal city, Moguntinus, was born at Fulda, in 788. After being educated for some time in the monastery of Fulda, he was sent to Tours, to study under Alcuin. Here he made great proficiency in learning, and laid the foundation of that fame which was soon to rival the fame of his master. Having returned to Fulda, he was elected abbot of the monastery there; and, finally, was made Archbishop of Mayence, in 847. He continued to govern that see with great zeal and prudence, until his death. He composed a great number of works, both on profane and on sacred subjects. Among the latter, are his commentaries on several of the books of the Old Testament, and on the gospel of St. Matthew, and the epistles of St. Paul. These commentaries are almost all collected from the ancient interpreters, but interspersed here and there with mystical interpretations of his own.

He has also left us one hundred and fifty-two homilies on the epistles and gospels of several of the Sundays and festivals of the year. The works of Rabanus were published at Cologne, in 1627, in six tomes, folio.

OLYMPIODORUS, was a Greek writer, who, according to the common opinion, flourished in the latter part of the tenth century. Very little appears to be known about his history. He is called a monk by some. Several say that he was a deacon of the church of Alexandria, or of Constantinople. There is a great uncertainty as to the writings, which are to be ascribed to him. All admit that he composed a commentary on the book of Ecclesiastes. This commentary was published in Greek and Latin, in the year 1624, in a supplement to the *Bibliotheca Patrum*. It is brief, but learned and well written, and altogether one of the most favourable specimens of the commentaries of that age.

CHRISTIAN DRUTHMAR, was a native of Aquitain, and a monk of Corbie, in France. He flourished about the middle of the ninth century. He wrote a commentary on St. Matthew's gospel, remarkable among the Latin commentaries of that time, for the literal exposition of the text. Early in the sixteenth century, this book was printed at Strasburg, with some additions, by the editors, containing erroneous doctrine on the subject of transubstantiation. On account of these, the edition was suppressed, and copies of it are, therefore, rare. A second edition of it, printed in 1539, at Hagenau, was also suppressed, on account of being conformable to the preceding.

WALAFRIDUS STRABO, was born in 806. He became a Benedictine monk in the monastery of Fulda, where he was educated under the care of Rabanus Maurus. He rose to high dignities in his order, and was greatly esteemed for his exemplary piety and extensive learning. He wrote several works. Of these by far the most famous is a brief commentary on the entire scripture, entitled *Glossa Ordinaria in Sacram Scripturam*. It may well be said, that this is the most famous commentary on the scripture, that was ever written. For centuries, it was continually consulted and quoted by interpreters of scripture; and to the student of the sacred volume, it was as familiar an authority, as was the *Master of the Sentences*, in the theological schools. The work is in a great measure a compilation taken from the Latin interpreters who preceded Strabo, particularly from his former master, Rabanus Maurus. The author proposed to himself to give briefly, the explanation of the literal and the mystical sense of the text; and it cannot be denied but he produced a most useful work. This work was printed at Paris, in 1590, seven volumes in folio; and again, at Antwerp, in 1634, six volumes in folio. The Antwerp edition is the best.

REMIGIUS OF AUXERRE—so called from having been a monk of St. German of Auxerre—went to Rheims by the invitation of the archbishop of that city, about the year 882, for the purpose of establishing schools there. He was moderately acquainted with the Greek and Hebrew lan-

guages, and enjoyed, throughout France, the reputation of an universal scholar. He taught in Paris with great success, and laid the foundation of the university in that city. He wrote, in Latin, commentaries *on the Psalms, on the minor prophets, on the epistles of St. Paul, on the Canticle of Canticles, and on the Apocalypse*. Some of these commentaries were for a long time attributed to Haymo. Throughout these commentaries, with the exception of that on the epistles of St. Paul, the author has principally indulged in the mystical interpretation. The works of Remigius were printed, partly at Cologne, 1536, in folio, and partly in the *Bibliotheca Patrum*.

OECUMENIUS was a Greek writer of the tenth century. He has left us a commentary on *the Acts* and *the Epistles* of the Apostles. It is taken in a great measure from the fathers, particularly St. Chrysostom. The author made it his chief study, to give a brief exposition of the literal sense of the text. He has also described very well, the style of writing of the sacred authors. All his works, along with those of Aretas, were published in Paris in 1631, two volumes, folio, Greek and Latin.

NICETAS was a deacon of the church of Constantinople, and afterwards bishop of Heraclea. He flourished in the eleventh century. A *catena*, or chain of Greek fathers on the book of *Job*, is attributed to him. This was printed in London, 1637, folio, in Greek and Latin. He is also reckoned the author of a *catena on the Psalms*, and of a similar compilation on *the Canticle of Canticles*.

LANFRANC was born in Italy, early in the eleventh century. He consecrated himself to God in the monastery of Bec, in France, of which he was afterwards made prior. It was after his appointment to this dignity, that he opened his school, which became the most celebrated in Europe. William, Duke of Normandy, having become king of England, had him promoted to the archbishopric of Canterbury. He enjoyed the highest reputation for learning; nor was he less distinguished for his virtues, and his zeal in maintaining ecclesiastical discipline and the rights of the church. Besides other works, he wrote commentaries *on St. Paul*. In these, he has applied the scholastic method to the interpretation of the text—distinguishing, proving, concluding: a mode of commenting, which cannot be well conceived, without reading some of the authors who have adopted it. Of this kind of commentary, we can affirm, that however many moderns may be disposed to undervalue it, it is often most felicitous in setting in a clear light, the meaning of the sacred writer. The works of Lanfranc were collected and published by D'Achery in 1648, in folio, Paris.

THEOPHYLACT, a distinguished Greek writer of the eleventh century, was archbishop of the metropolitan see of Bulgaria. He has left commentaries on *the Gospels, the Acts of the Apostles, and the epistles of St. Paul*; also on *Habacuc, Jonas, Nahum and Osee*. These are principally taken

from St. Chrysostom. They are arranged, on the whole, with great judgment; and the literal sense of the sacred text is well explained. It is to be regretted, that this author had not the courage, to oppose himself to the schism and the errors of the Greeks; as appears by his commentary on the third chapter of St. John, where he censures the Latins, for saying that the Holy Ghost proceeds from the Father and the Son. The best edition of his works, is that published at Venice, 1754–1763, in four volumes, folio.

SEDULIUS is the name of a Latin commentator on *St. Paul's Epistles*, who flourished in the beginning of the ninth century. He composed, also, a commentary on St. Matthew, entitled *Collectaneum in Matthæum*. It is admitted by all, that he was an Irishman; and there seems no doubt but that he was the same as Sedulius, abbot of Kildare, whose death is mentioned in the Irish annals, in the year 828. The annotations on St. Paul, are principally taken from Origen, St. Ambrose, St. Jerome, and St. Augustine.—See the sixth tome of the *Bibliotheca Patrum*, Lyons, 1677. We may observe here, that this commentary on St. Paul, has been attributed by some to another Sedulius, who lived in the fifth century, and who was greatly distinguished as a poet and a theologian. But, although the commentary was not written by this celebrated author, still, we can claim *him* also as a countryman. It is true that his birth-place has been much disputed; but those who have most profoundly investigated ancient Irish history, such as Usher, Colgan, Ware and Harris, maintain that he was a native of Ireland. To the arguments adduced by them in favour of this opinion, Dr. Lanigan adds another, taken from the name *Sedulius*, which is not found in other countries, whilst it often occurs in ancient Irish history. It is probably the Latinized form of *Shiel*.—See Dr. Lanigan's *Ecclesiastical History of Ireland*, vol. i., p. 18, 19, 20. Before taking leave of this last mentioned celebrated writer, we may observe, that some of the most beautiful hymns, that are read in the church, have been taken from his poems; for example, *A solis ortus cardine*, and *Hostis Herodes impie*—since changed into *Crudelis Herodes Deum*.

ST. THOMAS AQUINAS, so called from his birth-place, Aquino, a small town in the kingdom of Naples, was born of an illustrious family in 1227. His education was first committed to the monks of the famous Benedictine monastery of Monte Cassino, to which he was sent at the early age of five years. From thence he went to Naples, where he studied grammar and philosophy; and there he took the Dominican habit in 1243. It is unnecessary to dwell on his after career, or to speak of his great piety, learning, and the various illustrious works with which he enriched the church. These things have made his name famous throughout the world, and procured for him the title of the *Angelic Doctor*. The best known of his works is the *summ*, in which he has displayed, in the treatment of such a variety of difficult subjects, that profound theological knowledge, united with a singular perspicuity and precision, which we see in all his works. His commentaries on the scripture extend to the following books: *the book of Job, the*

first fifty psalms, the Canticle of Canticles, and the epistles of St. Paul. Besides these commentaries, he composed a *catena*, or chain, on the four gospels, called the *catena aurea*. It exhibits in a continued series, the various interpretations of the ancient doctors, as well Greek as Latin, together with the names of the authors. With respect to the commentaries on the epistles of St. Paul, it is to be observed, that with the exception of those on the epistle to the Romans, the epistle to the Hebrews, and the first epistle to the Corinthians, they are not immediately from the pen of St. Thomas, but are made up of extracts, taken by his scholars from the lectures which he delivered. From his lectures were also taken, in the same way, the commentaries on *Isaias, Jeremias, St. Matthew and St. John*, which are attributed to him. St. Thomas has made great use of the scholastic method of interpretation; and has thrown much light on the literal sense of the text. No one is more felicitous in adducing parallel passages from other parts of the scripture, to illustrate that portion of the text, which he is explaining. The number of St. Thomas's works is prodigious. They make seventeen volumes in folio, and were printed at Venice in 1490; at Nuremberg in 1496; at Rome in 1570; at Venice in 1594; and at Cologne in 1612. The commentaries on the scripture, are contained in the 13th, 14th, 15th, and 16th volumes.

EUTHYMIUS ZIGABENUS, a Greek writer of the twelfth century, was a Basilian monk. He wrote commentaries on *the Psalms, on the four Gospels, on the epistles of St. Paul, and the Catholic epistles*. These commentaries profess to be literal, moral, and allegorical; but the learned author dwells particularly on the literal sense. It does not appear that the entire of these works have been as yet printed. The commentary on the four Gospels, which is the principal one, was published by Matthæi, at Leipsic, in 1792, three volumes octavo. The commentary on the Psalms, was published with the works of Theophylact.

ANSELM, was Dean of Laon in France, in the early part of the twelfth century. He taught theology with great reputation in the university of Paris, and afterwards in the diocese of Laon. Among his exegetical works, which were taken, for the most part, from those who preceded him, none attained to greater celebrity, than a brief commentary on the entire of the Old and New Testament, entitled *Glossa interlinearis*; which name it got, because it was inserted between the lines of the vulgate version. It has been printed along with the commentary of Nicholas De Lyra, of whom we shall speak afterwards.

RUPERT, flourished in the early part of the twelfth century. He was a Benedictine monk, and abbot of a monastery of that order in the diocese of Cologne. He has commented, at considerable length, on the greater part of the books of the sacred scripture. This author has indulged to an excess, in the pursuit of the mystical sense. As an aid to the investigation of the literal sense, his commentaries on Ecclesiastes, and the Gospel of St.

John, are particularly recommended. He often takes occasion in these exegetical works, to discuss questions of dogmatic theology ; and is censured for having in one place, spoken rather incorrectly on the Eucharist. But in several other places, and particularly in his *letters*, he explains himself on this mystery, in the most orthodox and exact manner. His works, which are written, of course, in Latin, were printed at Paris in 1638, two volumes, folio, and at Venice 1748–52, four volumes, folio.

HUGUES DE SAINT-CHER, better known by his Latin name HUGO DE SANCTO CARO, was a distinguished Latin commentator of the thirteenth century. He got the surname of *Saint-Cher*, from having been born near the church of that name, in the suburbs of Vienne in France. He belonged to the Dominican order ; was a doctor of Sorbonne ; and in 1244 was raised to the dignity of Cardinal by Innocent VI. He was so renowned for wisdom and learning in his day, that in the epitaph which was put on his tomb, it was said, that *wisdom had suffered an eclipse at his death*. We have had occasion before to speak of this author, when treating of the divisions of the bible. His most important work is the *Concordance of the Bible*, printed at Cologne, 1684, in octavo. By means of this most useful work, one can find without trouble, any passage of the scripture, which he wants. It is easy to perceive, how great a service the inventor of it has rendered to the theologian, the preacher, in a word to every one who is employed in the reading and study of the sacred volume. He has written a commentary on the entire scripture, in which he explains the fourfold sense of the text, viz., the literal, allegorical, anagogical, and moral. This commentary goes by the name of *Postillæ*, a barbarous Latin word, derived from the circumstance of subjoining the explanation, after the words, of the text—*post illa scil. verba textus*. The learned cardinal is not diffuse on the literal exposition of the text. At the same time, he does not omit to explain the words and phrases of the vulgate, partly from the old interpreters, and partly from himself. The whole work occupies eight volumes in folio, which are bound in four. Some editions have only six volumes in folio. The work has been printed at the following places, and repeatedly at some of them : Basil, Venice, Paris, Cologne, and Lyons. The popularity of this vast work, may give us some idea of the zeal for scriptural studies, with which Catholics were animated in the sixteenth and seventeenth centuries.

LAURENTIUS VALLA, was born at Piacenza in 1415. He was one of those, who contributed most to revive the study of classical Latin. He distinguished himself at Rome ; but was obliged to leave that city on account of his satirical disposition. Having gone to Naples, where he was welcomed on account of his learning, he began to dogmatize on the mystery of the Trinity, on free will, and on vows of continence, as well as on several other important points. In punishment of this presumption, he was condemned to be whipped. As it was impossible for him to remain at Naples after such a humiliation, he returned to Rome, where he became reconciled to Pope Nicholas V., and procured leave to teach. It is said that before his

death, which occurred in 1457, he had been promoted to a canonry in the church of St. John Lateran. He has left several works, some of which are of a most objectionable character. As an expositor of scripture, he has only written *Notes on the New Testament*; which were first edited by Erasmus. As the object, which Valla proposed to himself, was the emendation of the vulgate, hence these notes are rather philological than explanatory.

ERASMUS (DESIDERIUS), was born at Rotterdam in 1467. At the age of seventeen, he became a canon regulator of St. Augustin; and at the age of twenty-five was elevated to the priesthood, by the bishop of Utrecht. He attained to the greatest eminence as a scholar. No one did more for the revival of classical studies: and in a word, as regarded both genius and learning, he was the most remarkable man of his times. Popes and princes vied with each other, in their efforts to attach him to their court: but he appears to have always made study his principal delight, and would never undertake any employment, which might detach him from his books. He composed several works, many of which are of an objectionable character. Some are discrediting, on account of the extravagance and severity of his satire on his contemporaries, particularly when he speaks of religious and ecclesiastics. In matters of religion too, he trusted too much to his own lights, and thus wandered sometimes from the true path. Wherefore, several of his works were censured by the divines of Paris and of Louvain, and have been put on the *index* of the Council of Trent. In fact, in all his works, he is to be read with caution. It must be observed, however, that although the Reformers made several efforts to attach him to their party, they could never succeed: and in several places of his writings, he shows us, that he cordially detested the character of these men. To the day of his death, he professed himself a child of the Catholic and Roman Church. His exegetical works on the scripture, are a *Paraphrase on the New Testament*, and the *annotations* on his version of the New Testament. As a biblical critic and commentator, Erasmus has written many excellent things; but, at the same time, many things, with which one must find fault. His paraphrase on the New Testament, was printed at Basil in 1524, folio. It was printed at Berlin, 1777–1780, in three volumes octavo. John Le Clerc gave an edition of all his works in ten volumes folio, Leyden, 1703. His Latin version of the New Testament, along with his annotations upon it, is printed in the sixth volume of this edition.

NICHOLAS DE LYRA was so called from the place of his nativity, Lire, a small town of Normandy, in the diocess of Evreux. He was a Jew by descent, and had commenced to study under the Rabbins, when, grace having touched his heart, he became a Christian, and took the habit of the Friars Minors in the year 1291. He went afterwards to Paris, where he was admitted doctor, and where he continued for a long period to explain the holy scripture in the great convent of his order. He wrote *postillæ*, or brief commentaries, on the whole bible, which were afterwards enlarged by Paulus Burgensis, of whom we shall speak presently. These *postillæ* of

De Lyra became exceedingly popular. The work was, in fact, considered essential to the right understanding of the sacred books; whence came the saying, *Si Lyra non lirasset, ecclesia Dei non saltasset*. De Lyra was peculiarly well qualified for the task of explaining the scripture, by his knowledge of the Hebrew language and literature. He consulted the Rabbinical commentaries with great advantage. Throughout his commentary, he has judiciously set forth the literal sense, particularly in those books, which are derived from a Hebrew original. Here and there he dwells briefly on the mystical sense, and often runs into theological disquisitions. On the whole, notwithstanding the progress which hermeneutical studies have made since his time, the work is even still highly esteemed. It was translated from the original Latin into French, in the beginning of the sixteenth century. The original work was printed at Rome in 1472, seven tomes, folio. It was very frequently reprinted. The best edition is that of Antwerp, 1634, six volumes, folio.

PAULUS BURGENSIS, or *Paul of Burgos*, so called from the city of Burgos in Spain, where he was born, and of which he was afterwards archbishop, had been a Jew, until, from reading the summ of St. Thomas, he was converted to the Christian faith. After the death of his wife, he embraced the ecclesiastical state. His great merits soon procured him preferment. He was made preceptor to John II., king of Castile; and after passing through other dignities, was promoted to the archiepiscopal see of Burgos. He died in the early part of the fifteenth century. He wrote additions to the *Postilla* of Nicholas De Lyra, a work for which he was well qualified by his early education and subsequent studies. He has, to a considerable extent, followed the method of De Lyra, although differing from that commentator in his views on some passages of the sacred text.

GERSON, called by his proper name, John *Charlier*, took the surname of *Gerson* from a village in the diocese of Rheims, in France, where he was born in 1363. He devoted himself to the study of theology, and in course of time, was promoted to the dignity of canon and chancellor of the church of Paris. He assisted at the Council of Constance as ambassador of France, where he insisted vehemently on the superiority of the Council above the Pope. He acknowledged, at the same time, in the most precise terms, the pope's primacy of jurisdiction throughout the entire church. Gerson has left several works in Latin. His exegetical writings on the scripture, are the following: *two lessons on St. Mark*, or rather on the beginning of his gospel, which contain partly a literal exposition of the words of the evangelist, and partly allegorical explanations and reflections on these words: *an exposition of the Penitential Psalms, accompanied with a meditation upon them*; which is, in other words, a paraphrase of these psalms, with an application of them to the repentant sinner; *a treatise on the Canticle of Canticles*, the object of which is to show, that the argument of this book turns on the love of God: *twelve treatises on the MAGNIFICAT*, in which the literal interpretation is given, and along with it, moral applications, pious

considerations, and mystical and scholastic disquisitions. The greater part of the works of Gerson, were first printed at Strasburg in 1488. Dupin published a collection of the works of Gerson, in Holland, in 1706, five vols. folio. There are some things in this collection, which ought not to be attributed to Gerson.

ALPHONSUS TOSTATUS was born in Spain, in the beginning of the fifteenth century. He became a doctor of the university of Salamanca, was afterwards made Bishop of Avila, and assisted at the council of Basil. He died in 1454, at the age of forty, renowned for sanctity and learning. He is often cited by the name of ABULENSIS, taken from the Latin name of his diocess. He has written very diffuse commentaries in Latin, on the following books of scripture: *the Pentateuch, Josue, Judges, Ruth, the books of Kings, and Paralipomenon, and the gospel of St. Matthew.* These commentaries, which fill several folio volumes, contain almost innumerable dissertations on matters of philosophy, dogmatic theology, casuistry, history, and jurisprudence; all of which are introduced by the author, in connexion with something mentioned in the text. Some of these dissertations, as one might expect, turn upon useless matters—questions of mere curiosity. On the whole, however, these exegetical writings display a vast amount of solid learning, which made Bellarmin declare that he was not surprised, to find it said of the author, in his epitaph:

Hic stupor est mundi, qui scibile discutit omne.

We may indeed admit, that Tostatus was *a wonder of the world*, particularly, when we compare the brief period of his life with the vast extent of his writings. All his works were printed at Venice, 1596, in 13 vols., folio. They were printed again at Cologne, 1612, in 27 vols. folio.

DENIS LÆWIS OF RIKEL, is better known by his Latin name DIONYSIUS CARTHUSIANUS, that is, Denis the Carthusian. He was born at Rikel in the province of Liege, in the Low Countries. Having entered the house of the Carthusians at Ruremonde, he lived there for forty-eight years. His death occurred in 1471. He was remarkable for his piety and learning. His continual attachment to contemplation, procured for him the title of the *ecstatic doctor*. Pope Eugenius IV. said of him, that *the church was happy in having such a son*. Several of his spiritual works are considered master-pieces of their kind. He has written commentaries on the entire scripture, in which he dwells principally on the literal sense, the allegorical and tropological being only occasionally referred to. His works were published at Cologne, 1549, twenty-one volumes in folio. It is almost unnecessary to add, that they are written in Latin.

MARSILIUS FICINUS was a Latin writer of the fifteenth century. He was born at Florence in 1433, and died in 1499. He was an ecclesiastic, held a canonry in Florence, and taught philosophy in the university of that

city. His learning recommended him to the family of the Medici, who became his munificent patrons. His works were printed at Basil in 1561, two volumes, folio. Among them there is a commentary on scripture, with the following title: *In epistolas B. Pauli, ascensus usque ad cælum ad Paulum intelligendum*. But, although this professes to be a commentary on the epistles of St. Paul, the author, has in reality, explained only the epistle to the Romans. This exposition is literal, and is manifestly the work of a man, who was perfect master of the Greek language.

JAMES LE FEVRE OF ETAPLES, better known by his Latin name, JACOBUS FABER STAPULENSIS, was born at Etaples, in the diocese of Amiens in France, about the middle of the fifteenth century. He made his studies in the university of Paris, where he afterwards professed the belles-lettres and philosophy. Le Fevre exerted himself strenuously, to promote the study of the learned languages in the university. After leaving Paris to become grand vicar of the diocese of Meaux, he was blamed for being partial to the new doctrines on religion, and thus got into various troubles. Before his death, however, he opened his eyes again to the truth and died in sentiments of the sincerest attachment to the church, in 1537. He wrote in Latin, literal commentaries on *the Psalms, Ecclesiastes, the Gospels, and the Epistles of the Apostles*. The author was well acquainted with the Greek language, and has displayed great learning in these commentaries; but there is a want of order and method in the work, which detracts from its utility.

Besides those commentators on the scripture, whom we have mentioned, this period also produced other writers, who employed their pen in promoting in various ways, the study of the sacred volume; some by translating it into other languages; some by the criticism of the text; and others in fine, by elucidating one or more of those subjects, which are introductory to the explanation of the sacred text. And some of those commentators also, whom we have already mentioned, have, in addition to their exegetical labours, exercised their pen in those other departments of biblical study. ALCUIN was employed by Charlemagne, to give a corrected edition of the vulgate version, which he did by collating the ancient copies. S. ISIDORE OF SEVILLE, in his first book *De Ecclesiasticis Officiis*, has written on the authors of the books of the Old Testament, on the septuagint and vulgate versions, on the number of the sacred books, and on the distinction of the books into proto and deuterocanonical. BERTHARIUS, abbot of Monte Cassino in the ninth century, has left two books, on the manner of reconciling the seeming contradictions found in the Bible. ST. STEPHEN, the third abbot of Citeaux, applied himself to the emendation of the vulgate text, in the beginning of the twelfth century. The plan which Stephen followed, was the same as that, which CARDINAL HUGO DE SANCTO CARO, in the century following, adopted in a similar work: that was, to collate the Hebrew, Chaldaic, and ancient Latin codices; and then, out of the various readings of the vulgate, to place that one in the text, which appeared

to have the best support from these ancient witnesses, the others being placed in the margin. ODO, bishop of Cambray, who died in the beginning of the twelfth century, composed in Latin, a harmony of the Evangelists, under the title *In Canones Evangeliorum*. It is printed in the *Bibliotheca Patrum*. RICHARD OF ST. VICTOR, *Richardus a Sancto Victore*, was a Latin writer of the twelfth century, who was illustrious for his piety and learning. He was a native of Scotland, and became a canon regular, in the abbey of St. Victor at Paris. He left several works, which prove him to have been a most profound theologian, and a great master in the spiritual life. Some of his works are devoted to the discussion of scriptural subjects, of which we may mention the following: *a book on some of the difficulties of Sacred Scripture*, addressed to St. Bernard: *a chronological harmony of the kingdoms of Juda and Israel*; *a literal explanation of the Vision of Ezechiel, respecting the animals and wheels*; *mystical annotations on the Psalms*; *a mystical explanation of the Canticle of Canticles, Daniel, and the Apocalypse*; *two books on Emmanuel*, in which the author explains the famous prophecy of Isaias regarding the virgin that was to conceive, and ably vindicates the Christian exposition of the prophecy, against the misinterpretation of the Jews. The best edition of this writer's works, is that, which was printed at Rouen in 1650, two vols. folio. NICHOLAS DE LYRA, already mentioned as a commentator, has written also on the introduction to the study of Scripture: of this kind is his *treatise on the Canonical Books of Scripture*; and his *treatise on the Translators of the Bible*, in which he gives an account of the seventy translators; then of the other Greek translators, who came after these; next, of the Hexapla of Origen, and of the Latin version of St. Jerome. MARCHESINI, who was a native of Reggio, and a Franciscan friar, was the author of a work on scripture, which had great circulation in the fifteenth and sixteenth centuries. It was written by him about the middle of the fifteenth century, and was intended for beginners in the study of scripture. The title of the work is, *Mammotrectus* (or *Mammotreptus*) *sive Expositio in singula Biblicæ capitula*. It may be described as a grammatical exposition of the more difficult words of scripture as they are found in the vulgate. The work was printed at Mayence in 1470, folio. It has been frequently reprinted.

CHAPTER III.

THIRD PERIOD—FROM THE BEGINNING OF THE SIXTEENTH CENTURY, TO THE PRESENT TIME.

WE have now arrived at the period, of that great rebellion against the Catholic church, which began with Luther, and of which the dire effects continue to the present day. For, the followers of the so-called reformers are still numerous, but broken up, even as they were from the first days of the revolt, into various sects, without any bond of union, except their opposition to the Catholic church. These sects have produced their commentators, and other writers on scripture; and hence we must not conclude this chapter, without some notice of these. We shall then treat of them in their proper place, under the general designation of *Protestant* writers on scripture: which is an appropriate designation for them all, inasmuch as it is derived from that one point before mentioned, in which alone they all agree.

SECTION I.—*Of the Catholic Commentators.*

JOHN DE GAIGNY, or GANAY, better known by his Latin name GAGNÆUS, was a native of Paris, and died in 1549. He was a doctor of Sorbonne, and chancellor of that university. He wrote a commentary, or rather brief annotations on the New Testament, in which the literal sense is well explained. The author proves himself to have been well acquainted with the original languages of the scripture. This work was published by Pere de La Haie, in his *Biblia Magna*, five volumes, folio.

FRANCIS FOREIRO, in Latin FORERIUS, was a Dominican friar of Lisbon, who attained to great eminence as a theologian. He was one of the secretaries of the Council of Trent, and had the high honour of being named one of the three theologians, who were selected to prepare the *Catechism of the Council*. He died in 1581. He deservedly holds a high rank among the interpreters of scripture; for, besides a new version of *Isaias*, he composed commentaries on *all the prophets, on Job, the Psalms, Proverbs, and the Canticle of Canticles*. He published, moreover, disquisitions on the gospels. All his works display a profound acquaintance with theological subjects, and great erudition.

FRANCIS VATABLE, *Vatablus*, was born in a small town of Picardy in France, called *Gamache*. He was appointed by the king, Francis I, in the year 1531, professor of Hebrew, in the royal college which was just

then founded by that prince. He was afterwards made abbot of Bellocant. He was profoundly acquainted with the Hebrew and Greek languages. In his lectures on the scriptures, as Hebrew professor, he did not content himself with a grammatical exposition of the Hebrew words, but gave at the same time, a brief and literal commentary on the meaning of the text, and that with such clearness and force, that students flocked from all quarters to hear him. Even Jews frequently attended his lectures, and could not but admire his learning. This literal exposition of the text, extended over a great part of the Old Testament, and was delivered *viva voce* by Vatablus, who never wrote anything himself; but it was taken down in writing by several of his pupils; and from some one of these, Robert Stephens procured a copy, which he printed in 1545, in his edition of *Leo Juda's* bible. It was found that the commentary, or notes of Vatablus, as printed by Stephens, had been altered, and, as it was believed, by Stephens himself, who was then a Calvinist: hence, these notes were condemned by the faculty of theology at Paris. The Spanish inquisition had the work revised and corrected by the theologians of Salamanca, and then permitted the publication of it in 1584. Since that time, it has been often reprinted.

SEBASTIAN BARRADIUS, was a Portuguese Jesuit. He was born in 1542. He attained to great eminence, both as a writer and preacher. Such was the fruit of his sermons, that he was called the *Apostle of Portugal*. He died in the odour of sanctity, in 1615. Besides other works, he wrote *a commentary on the concordance of the Gospels*, which is much esteemed. Together with a sound literal exposition of the entire of the four Gospels, this work contains a series of moral reflections on the gospel-text, which are above all praise; so appropriate are they, and so full of unction. This commentary is written in Latin, and was printed with his other works, at Antwerp in 1617, and at Cologne in 1628. The commentary is in two folio volumes; the entire works being in four volumes.

JOHN MALDONAT, *Maldonatus*, was born of a noble family in Spain, in 1534. He made his studies in Salamanca with great distinction; and having completed the course of study, he taught Greek, philosophy, and divinity, in that university. After some time, he went to Rome, and there entered the Society of Jesus, in 1562. In the following year he went to Paris, to teach philosophy and theology. His fame attracted such a prodigious number of scholars, that the room, or hall, in which he taught, would be often filled for three hours, before the commencement of his lecture; and to satisfy the wishes of those who could not get admission into the lecture-room, it was often necessary for him to deliver the lesson in the court of the college. His doctrine respecting the conception of the Holy Mother of God, brought him into trouble at Paris. He then retired to Bourges, where he gave himself up entirely to the study of the holy scriptures. Pope Gregory XIII. called him to Rome, to assist in bringing out the edition of the Greek bible, which was then being prepared under

the auspices of that pontiff. He remained in Rome, until the period of his death in 1583. Although he wrote a great deal, he published nothing during his life-time. As a commentator on scripture, he wrote, a *commentary on the four Gospels*; a *commentary on the prophets, Jeremias, Baruch, Ezekiel, and Daniel*; and *scholia on the Psalms, Proverbs, the Canticle of Canticles, Ecclesiastes, and Isaias*. Besides these commentaries, he left notes on other parts of the scripture, which were never published. The first book of his, which was published, was his commentary on the four Gospels, which was printed at Pont-a-Mousson, in 1596. It was afterwards printed at Brescia in 1598, at Lyons in 1601, at Mayence about the same time, and at Paris in 1617; and these are accounted the best editions of the work. The commentary on the prophets, was first printed at Lyons in 1609; and the *scholia* above mentioned, were published, along with some other pieces by the same author, at Paris, 1677, in one volume, folio. Maldonatus was confessedly one of the ablest men, who ever undertook the exposition of the sacred scripture. He was an indefatigable student, well acquainted with the Hebrew and Greek languages, and with the writings of the ancient interpreters; and he wrote in Latin with facility and elegance. His commentary on the Gospels is a master-piece of exegetical composition. The literal sense is well developed, whilst the bearing of the text upon the dogmatical controversies with the sectaries, is most ably explained and established. His style, when referring to the sectaries, is sometimes severe, which made some of the Calvinists call him *maledicentissimus Maldonatus*. But even these were forced to admit, that he was a man of great powers of mind, and vast erudition: and Richard Simon, who is acknowledged even by Protestants, to be an impartial critic, says, that Maldonatus will appear moderate in his language, when we compare it, with the continual declamations of Calvin and Beza against the Roman church.

GASPAR SANCHEZ, or *Sanctius*, was a Spanish Jesuit, and professor of sacred scripture at Alcala. Although he resided chiefly in this city, he was sent by his order, from time to time, to teach the holy scriptures in other cities of Spain. He died at Madrid, in the year 1628, at the age of eighty-four. He wrote excellent commentaries on *several of the historical books of the Old Testament, on the four greater prophets, on Job, the Canticle of Canticles, and the Acts of the Apostles*. The author has fully and solidly developed the literal sense of the text, without neglecting the mystical. His commentaries on Job and Isaias, are the most esteemed: the last named, is one of the best expositions, which we have, of that prophet.

JAMES TIRIN, *Jacobus Tirinus*, was also a Jesuit. He was born at Antwerp in 1580. Having entered the society, he became a very distinguished member of it; was appointed professor of sacred scripture; was the first superior of the professed house at Antwerp, and director of the mission in Holland. He is well known as the author of a *Latin commentary on the whole bible*, in two volumes, folio, which has been very often printed. It is somewhat more diffuse than the commentary of Menochius;

and although less esteemed than the latter work, is yet exceedingly useful to those, who wish to learn briefly, the sense of the text, as explained by the greater numbers of the fathers and commentators.

CORNELIUS VAN DEN STEEN, called by the French *La Pierre*; but still better known by his Latin name CORNELIUS A LAPIDE, is one of the most renowned of all the commentators on scripture. He was born in a village of the diocess of Liege, in the Low Countries, in the year 1566. At a very early age, he determined to consecrate himself to God in the religious state, and his love of study induced him to prefer the Society of Jesus to any other order. Having then entered the society, he soon distinguished himself by his progress in the study of the languages, of belles-lettres, and, above all, of the sacred scripture. Having made himself master of the Hebrew and Greek languages, and the other helps to the study of the bible, he devoted all his energies to that study, for a period of forty years. As he informs us himself, he loved solitude, because it was favourable to meditation on the law of the Lord; and he hath left us the fruit of that meditation in ten folio volumes, in which he has explained the entire scripture of the Old and New Testament, except the Psalms and Job. He was employed for a long time in teaching the scripture; first at Louvain; and afterwards at Rome, where he died, at the age of seventy-one years, in the odour of sanctity. Such, indeed, was the idea entertained of his sanctity, that his body was buried apart from others, that so it might be distinguished, in case of their being question of his beatification. The best edition of his commentary is that of Antwerp, of which the first volume was printed in 1681. The exposition of the Pentateuch, and that of the epistles of St. Paul, are the most esteemed parts of the work. But the entire work was received with the highest approval by Catholics, who still justly regard the author as one of their greatest scriptural scholars. Superficial readers of his commentary, take offence at his references to the philosophy, which was current in his time, at his illustrations taken from the natural history of Pliny, and such like sources, and at his frequent allegorical and tropological interpretations; and they rush to the conclusion, that this writer could not have possessed the judgment necessary to give a solid literal exposition of the text. But in this conclusion, they are quite mistaken; and of this they would soon convince themselves, were they to pay even moderate attention to his literal commentary on the text, which can be always easily distinguished from those numerous digressions, which he introduces. And those digressions, also, are never without their utility: for, they either agreeably illustrate the subject, which he has in hand; or they contain solid moral reflections, by which the reader is edified, and the preacher prepared for the performance of his duty; or they explain, with surpassing clearness and solidity, some dogma of religion, or some interesting point of scholastic theology. Then the quotations from the fathers, which occupy so much of the work, and are always appropriate, will be found to throw great light, either on the literal meaning of the text, or on the moral lesson which it suggests. In a word, the work is a complete treasure of that

knowledge, which fits out the ecclesiastic for all his duties; and that it deserves to rank high as a literal commentary, appears from the great use which has been made of it by Menochius, (of whom we shall speak just now,) in that work, which, as a brief literal exposition of the entire scripture, is as yet unequalled, and will never be surpassed.

JOHN STEPHEN MENOCCHIO, in Latin *Menochius*, was born at Pavia in 1576. His father, James Menochius, was by far the most celebrated lawyer of his day in Italy, and is still well known by his learned works. He paid great attention to the education of his son; who, at the age of seventeen years, embraced the religious state among the Jesuits. He soon distinguished himself in the order, by his learning and piety. He taught with great applause; and held the first offices in the colleges and provinces of Italy. His death occurred in Rome, at the age of eighty years. The scripture was his favourite study, and the several learned works, which he has left, are all devoted to the illustration of it. As a commentator, he has written on the entire scripture. His commentary is literal and brief; but it was received with the greatest applause, and continues still to be regarded with the same favour, by the most judicious critics. Of course, it could not be expected, that a work comprised within such narrow limits, would not often fall short of removing all obscurity as regards the meaning of certain passages of the scripture; and if it had been accompanied in many places with a full paraphrase of the text, its value would have been greatly enhanced; but taking it even as it came from the hands of the learned author, it is a most valuable help to the understanding of the bible. All the works of Menochius, are in Latin. The best edition of his commentary, is that given by Tournemine, Paris, 1719, two volumes, folio. The second volume contains tracts and dissertations on the scripture, by several authors. These, which are called *Father Tournemine's Dissertations*, are greatly esteemed. Tournemine's edition was followed by those, who brought out the work again, at Avignon, 1768, four volumes, quarto. An edition of this commentary was printed, for the use of the students of Maynooth, by Fitzpatrick, Dublin, 1814, three volumes, quarto. This edition was taken word for word, from the Avignon edition, of 1768; but, on account of the expense of printing Tournemine's Dissertations, they were left out, and the prolegomena of Duhamel substituted for them. It is much to be regretted, that this edition is almost out of print.

LEWIS LIPPOMAN, was a Venetian, and a man eminent for his learning and piety. He was a universal scholar, profoundly versed in the languages, in history, sacred and profane, but above all in theology. He was employed in the most important affairs of the church. Julius III. named him one of the three presidents of the council of Trent. Paul IV. sent him as a nuncio into Poland, and afterwards made him Bishop of Modon, then of Verona, and finally of Bergamo. He died in 1559. He published several books. Among the rest, a *catena* of the Greek and Latin fathers upon Genesis Exodus, and the ten first Psalms. This compilation is much admired, on

account of the judicious manner in which it is made. The passages are arranged in chronological order; the literal exposition of each portion of the sacred text is first given; then the difference of the Hebrew and Greek, if such there be, is marked; finally, the mystical interpretation is given: and the author cites the work and chapter, from which each passage in his catena is taken. The catena on Genesis, was printed at Paris in 1546; that on Exodus, in the same place, in 1550; and that upon the Psalms, at Rome in 1585.

EMMANUEL SA, was a native of Portugal, and a Jesuit. He was particularly distinguished as a preacher of the Word. He was also eminent as a theologian, and a scriptural scholar; and taught with applause at Coimbra, and at Rome. He died in 1596, at Arona, in the Milanese, in his sixty-sixth year. He has left in Latin, *scholia on the four Gospels*, which were first printed at Antwerp in 1596; and *notes on the entire scripture*, first printed at the same place in 1598. Sa's notes are literal and judicious.

CORNELIUS JANSEN, bishop of Ghent, better known by his Latin name, *Jansenius Gandavensis*, was born at Hulst, in Flanders, in 1510, and died Bishop of Ghent in 1576. Having gone through his first studies at Ghent, and finished his course of philosophy at Louvain, he learned the Hebrew, Greek, and Latin languages, being persuaded, that they were necessary for the perfect understanding of the holy scriptures, to the study of which he had resolved to apply himself. He taught divinity for twelve years, in the abbey of Tongerloen, of the Premonstratensian order; and during that time, he composed his *Evangelical Concord*, with a commentary on the text, which he had read in lectures to the canons-regular of that abbey. Afterwards, he took his doctor's degree at Louvain, and was then sent by Philip II. to the council of Trent; on his return from which, he was named Bishop of Ghent. This author is universally acknowledged, to be one of the best commentators, that we have, on the sacred scripture. Besides his famous work, the *Evangelical Concord* with the commentary on it, he has left a paraphrase on the Psalms, with very copious notes, which was printed at Louvain in 1569; and also annotations on the *Proverbs*, *Ecclesiasticus*, the *Canticles* and *Wisdom*. These annotations, along with the commentary on the Psalms, were printed at Lyons in 1686, and afterwards at Antwerp. The *Concordia Evangelica*, has gone through numerous editions. The harmony, or chronological arrangement of the text of the Gospels, was considered the best that had appeared till that time: and the copious commentary on the text, is justly regarded as a model of exegetical writing. Although he professes to explain only the literal sense of the scripture, he yet, when the occasion presents itself, notices moral and mystical senses, for the benefit of preachers. He unfolds the sense of a passage with wonderful clearness, and although diffuse, never fatigues the reader. The explanation of the *Lord's Prayer*, in this commentary on the Gospels, may be referred to, as a favorable specimen of his

style ; and it may be safely said of it, that in all the attempts to paraphrase this divine prayer, it has never been equalled. All the commentaries of Jansenius, are written in Latin ; and the author has been singularly fortunate in this, that the general character of his writings has never been referred to, except in terms of praise.

GASPAR CONTARINI, *Contarinus*, was a Venetian. The nobility of his family, and his own acquirements, recommended him to the notice of the Venetian republic, by which he was sent as ambassador to the court of the emperor Charles V. He was created a cardinal in 1535, and died in 1542, at the age of fifty-nine. He composed several treatises, in Latin, on various subjects, philosophical, theological, and political. He is classed among the commentators on scripture, on account of his *scholia on St. Paul's Epistles*, which are considered valuable. These annotations are brief and literal ; nor does the author undertake to explain every passage : but wherever he remarks upon the meaning of the text, he does it with ability and judgment. All his works were printed at Paris in 1571, two volumes folio.

JAMES SADOLET, *Sadoletus*, was a native of Modena. His father was an eminent lawyer, and he superintended the education of his son at Ferrara, where he himself was professor of law. The young Sadolet having great parts, and an inclination for learning, soon became perfectly acquainted with the Greek and Latin languages, and a great proficient in philosophy. Having gone to Rome, he soon fell under the notice of Leo X., who was a great patron of merit. The pope made him his secretary, and afterwards prevailed upon him, not without great difficulty, to accept the bishopric of Carpentras. Pope Paul III. sent him to France as nuncio, and he acquitted himself so well in that employment, that in recompense of his merit, the pope created him cardinal in 1534. He died at Rome in 1547, at the age of seventy-one. He was one of the most accomplished scholars of his day ; and attained to distinction as a theologian, a philosopher, an orator, and a poet. He has left several works, written in Latin, and in a style, which for purity and elegance, rivals that of the best ancient writers ; among the rest, a commentary on *the epistle to the Romans*, in the form of a dialogue between himself and his brother. In this work, he compares the vulgate with the Greek, whilst in the interpretation of the meaning of the apostle, he follows as his principal guides, St. Chrysostom and Theophylact : he also discusses at considerable length, and clears up, the doctrines regarding justification, predestination, and free-will, which were then chiefly impugned by the innovators. This work was printed at Lyons in 1536. This was a reprint from an earlier edition at Basil. Sadolet also wrote, a moral exposition of the fiftieth and ninety-third Psalms, which was printed at Lyons in 1528, and at Mayence in 1607.

ANDREW MASIUS, was born in the Low Countries, in 1516. He was, unquestionably, one of the most learned men of the sixteenth century. After making great proficiency in the study of philosophy and jurispru-

dence, he became secretary to the Bishop of Constance; and after the death of that prelate, he was sent in quality of agent to Rome, where he availed himself of his opportunities, to perfect himself in the knowledge of the Syriac language. He always continued a layman. He ended his days in sentiments of true Christian piety, at the age of 57 years. Masius, besides having mastered several of the living languages, was well acquainted with Latin, Greek, Hebrew, Chaldaic and Syriac; he was well versed in ancient history or geography; and no one of his time surpassed him, or perhaps equalled him, in sacred criticism. He wrote several works in Latin: among the rest, a commentary on the book of Josue, entitled *Josue Imperatoris historia illustrata atque explicata*. It was printed at Antwerp, 1574, folio; and has been also inserted in the *Critici Sacri*. This work has been always regarded as a model of scriptural interpretation. In addition to his other qualifications, the author had the advantage, when writing it, of possessing the famous *Syriac manuscript*, written in 616, which is the only known manuscript, that has been preserved to our time, Origen's Hexaplar edition of Josue, and of other historical books of the Old Testament. This manuscript was translated, word by word, from a Greek exemplar corrected by the hand of Eusebius.

CORNELIUS JANSEN, Bishop of Ypres, *Jansenius Yprensis*, is too well known to require any lengthened notice here. One of the most lamentable heresies that has disturbed the Christian world, is denominated from him. It does not appertain to this place, to discuss the extent, to which he himself may have been involved in the guilt of *formal* heresy: he only comes before us, as the author of commentaries on the scripture. Jansenius was a native of Holland, where he was born in 1585; he took the degree of doctor of divinity, at Louvain, in 1619; was appointed professor of sacred scripture in 1630; and, finally, made bishop of Ypres in 1636, two years before his death. He composed in Latin, commentaries *on the Gospels, on the Pentateuch, on Proverbs, Ecclesiastes, Wisdom, Habacuc and Sophonias*. These commentaries have been often printed; and the author is considered to have, generally speaking, explained well the sense of the sacred writer.

CLAUDIUS D'ESPENCE, *Expencæus*, was born in France, in the city of Chalons-sur-Marne, in the year, 1511. He became, at an early age, rector of the university of Paris; and was highly distinguished among the doctors of the Sorbonne, by his judgment and erudition. He was the author of several works, some of which are written in French. He wrote in Latin, with a remarkable dignity and elevation of style; and, among other works in that language, he has left commentaries on the *epistles of St. Paul to Timothy and Titus*. In these, he has explained well the literal sense of the text; besides enlarging, in a series of dissertations, or *digressions* as he calls them, upon a variety of matters suggested by the text. These dissertations are highly interesting, as, in them, the author has brought together from the ancient writers, many things bearing upon several questions of

hierarchical discipline, as also upon several points of dogmatic and moral theology. These commentaries, which had been first printed during the lifetime of Espencæus, were reprinted at Paris in 1619, in one volume, folio, which, along with these, contains all his other Latin works.

BENEDICT PEREIRA, in Latin *Pererius*, was a native of Valencia in Spain. He entered among the Jesuits, in his seventeenth year. He devoted himself to the study of sciences, of languages, and, most of all, to that of sacred scripture. He was one of the most distinguished professors, which the society had in Rome. In that city he died, in 1610, at the age of seventy-five. We have from him, Latin commentaries on *Genesis*, and on *Daniel*. The author shows himself well acquainted with the sense of the text, and learned in his digressions; and, although his commentaries are exceedingly diffuse, they have been repeatedly printed.

FRANCIS TOLET, *Toletus*, was born at Cordova, in Spain, in the year 1532. He had for professor in Salamanca, the celebrated Dominick Soto, who called him a *prodigy of genius*. Having entered the society of the Jesuits, he was sent to Rome, where he taught philosophy and theology; and was appointed by Pope Pius V. preacher to the papal court. He was employed by the succeeding popes, in several important affairs; and was raised by Clement VIII. to the dignity of cardinal, in 1594. He was a man of rare perfection of character; displaying consummate ability in arduous public employments: and, at the same time, devoted to the pursuit of learning; whilst his virtue and piety shone conspicuous above all his other merits. He wrote Latin commentaries on the following parts of the scripture:—On *the gospel of St. John*, Lyons, 1614, in folio; on *the twelve first chapters of St. Luke*, Rome, 1600, in folio; on *the epistle of St. Paul to the Romans*, Rome, 1602, in quarto. These commentaries are diffuse: several questions of divinity are discussed in them; whilst the literal sense is well explained. He has copious references to the opinions of the fathers, among whom St. Augustine was a favourite authority with him.

JAMES BONFRERIUS, was born at Dinant, a town in the Low Countries, in 1534. He was received among the Jesuits in 1562. He was employed to teach philosophy and theology, at Douay; and having been appointed professor of sacred scripture and Hebrew in the same city, he continued, for a long time, to discharge the duties of that office with great distinction. It is obvious from his writings, that he was deeply versed in sacred geography, chronology, and sacred criticism. Besides his works on the introduction to the sacred scripture, he wrote a *commentary on the Pentateuch*, printed at Antwerp, 1625, in folio; also a *commentary on Josue, Judges, and Ruth*, printed at Paris, 1631, in folio. He wrote on several other books of the scripture, but these commentaries have not been printed. His works are in Latin, and all who have attentively examined them, are unanimous in bestowing the highest praises on them. His commentaries

are excellent. He never omits to explain the words, and the sense, of his text; and in doing this, he judiciously follows a middle course, avoiding the too great brevity of some, and the over-diffuseness of others.

ALPHONSO SALMERON, was born at Toledo, in Spain. He studied at Alcala, where he made himself master of the Latin, Greek, and Hebrew languages. He then went to Paris, to study philosophy and divinity; and he there joined St. Ignatius, who was at Paris, laying the foundation of his society. His after career justified the hopes which Ignatius conceived of him. He preached with great applause, in the principal cities of Italy; and laboured in the mission, in France, Germany, Poland, the Low Countries, and Ireland: and he assisted at the three different meetings of the council of Trent. When he was no longer able to bear the fatigue of preaching, he retired into the college of the society at Naples, and spent there the remainder of his days, in composing books for the service of the church. His death occurred in 1585, at the age of sixty-nine. His works upon the scripture, were printed at Madrid in 1601 and 1602, and at Cologne in 1604. They make sixteen volumes in folio. One volume is taken up with prolegomena upon the whole bible, and the other fifteen volumes are a commentary on the New Testament. But this very diffuse commentary, is rather a series of theological tracts, than a commentary upon the scripture. As a theologian, the author shows himself learned and profound.

NICHOLAS SERARIUS, another learned Jesuit, was a native of Lorraine. He resided for a long time at Mayence, where he taught philosophy and theology. It was in that city that he died, in 1609. He composed several learned works in Latin; among the rest, prolegomena on the bible, and a commentary on a great part of the Old Testament. He was a man of great erudition, as sufficiently appears from his *prolegomena*; and as a commentator, he possessed all the qualities necessary for a good interpreter of the scripture. He was well acquainted with the Greek and Hebrew languages. He had devoted much time to the study of the text, and had made himself familiar with the style of the sacred writers. He could also turn to good account the works of the Rabbins, as he showed in his disputes with Drusius and Scaliger. His commentary was published at Mayence, in 1611, in folio. All his works fill several folio volumes. Baronius, in his *Annals*, calls him *the light of the church of Germany*; and Joseph Scaliger, who was not fond of paying compliments to an adversary, could not help styling him *Jesuitam doctissimum*.

FRANCIS RIBERA, was born at Villa-Castile, in Spain, in 1514. He was educated at Salamanca, where he particularly applied himself to the study of the sacred scripture. Having been ordained priest, he determined to embrace the religious state, and was received among the Jesuits in his 33rd year. His superiors ordered him to teach the scriptures at Salamanca, which he did with great distinction, for sixteen years; at the end of which

time, he prepared his commentaries on the scripture for publication. He died at Salamanca, in 1591. Ribera's commentaries are written in Latin, and are greatly esteemed. One is on *the twelve minor prophets*, printed at Cologne, 1599, in folio; another is on *the gospel of St. John*, Lyons, 1628, in folio: and a third on *the epistle to the Hebrews*, Cologne, 1600, in 8vo.

JOHN MARIANA, was born at Talavera, in Spain, in 1537: and in 1554 he entered among the Jesuits, and soon acquired a high reputation for learning. He was well acquainted with the belles-lettres; with Greek and Hebrew; with theology, and history—both ecclesiastical and profane; and he taught with applause at Rome, in Sicily, at Paris, and in Spain. He died at Toledo in 1624. He wrote many works; among the rest, a series of Latin scholia on the bible. These scholia, which are very concise, have been always highly esteemed. They have been repeatedly printed. During the life-time of the author, they were printed at Madrid, 1619, and at Paris, 1620; both editions in folio.

FRANCIS LUCAS OF BRUGES, *Lucas Brugensis*, was a licentiate in the ology of the university of Louvain, and dean of the church of St. Omer. He died in 1619, at the age of seventy years. He was a perfect master of the Latin, Greek, Hebrew, Syriac, and Chaldaic languages: he had devoted much time to the study of the scripture, and was confessedly one of the greatest proficient in biblical criticism, which that age, so fruitful in scholars, produced. Certainly, Richard Simon, who is a severe critic on this class of writers, is loud in his praises of Lucas Brugensis. He wrote a commentary on *the four Gospels*; besides a number of *opuscula* on the scripture, particularly on the state of the vulgate Latin text; all of which, have been often printed. A beautiful edition, containing the commentary on the Gospels, and these *opuscula*, was published at Antwerp, 1712, five tomes, folio. Lucas Brugensis wrote also other works, beside those on the sacred scripture. What gave occasion to him, to write his commentary on the Gospels, was a request made of him by Plantin, the celebrated printer of Antwerp, to write a series of scholia on the New Testament, after the manner of Vatable's notes on the Old. This he undertook; but the work grew in his hands to an extent, which justified him in giving to it the name of a *commentary* on the Gospels. And a *commentary* it is, of no ordinary merit. The author, keeping in mind his original intention of writing scholia, or notes, is careful to avoid great diffuseness. He explains concisely the literal sense, illustrating it, by frequent quotations from the Greek and Latin Fathers, and some from the modern writers. He sets down in his book, the Greek text and Latin vulgate, in parallel columns, and he never fails to remark upon the discrepancy which is sometimes found between them. He often refers to the Syriac version. He seldom enters on a theological discussion, unless where it serves to clear up the meaning of the text. His principal study, is to make out the proper signification of words, "in which," says Richard Simon, "he usually succeeds, because he

had a perfect knowledge of criticism and of grammar." All the works of Lucas Brugensis on the scripture, are in Latin.

WILLIAM HESSELS VAN EST, better known by his Latin name *Estius*, was born at Gorcum in Holland, in 1542. He took the degree of doctor in divinity, at Louvain, in 1580. He afterwards went to Douay, where he was appointed superior of the seminary; and so great was his reputation, that whilst holding that office, he was made, at the same time, professor of theology, provost of the church of St. Peter, and chancellor of the university. He died in Douay, at the age of seventy-one, bearing with him to the grave, the reputation, not alone of great learning, but also of exalted piety. Benedict XIV. styles him *doctor fundatissimus*. His commentary on the Master of the sentences, exhibits him to us, as a most able and learned theologian; whilst all have agreed to place him in the very highest class of scriptural commentators. His exegetical works on the scripture, are the following: a commentary on *the epistles of St. Paul*, and *the Catholic epistles*, published at Rouen, 1709, three tomes, folio: *notes on the difficult passages of the sacred scripture*, Douay, 1628, in folio; and in a more ample edition, at Antwerp in 1699. The commentary on the epistles, is considered much superior to the latter work, which, notwithstanding this inferiority, has been always highly prized for its clearness and solidity. It is much to be regretted, that this author adopted such extreme views, on the questions respecting efficacious grace and predestination. He is everywhere, indeed, strictly orthodox. But having been a disciple of Baius, although he embraced none of the erroneous views of his master, his mind appears to have got such a leaning to the severe opinion on these points, that he has carried it to the utmost limits permitted by strict orthodoxy. With this sole drawback, however, it must be admitted, that his work on the epistles, is a perfect model of a complete scriptural commentary. His critical acumen appears in the observations, which he makes upon the common Greek text, as the occasion presents itself in the course of his commentary. In his day, but few Greek MSS. had been collated, as compared with the great number, which have been since examined: now there is scarcely a case, in which the conjectures of this able critic have not been put beyond doubt, by this extensive collation of the manuscripts. We have only to observe in conclusion, that all the writings of Estius are in Latin.

LEWIS ALCASAR, was a Jesuit. He was born at Seville, in Spain, in 1554, and died in that city in 1613. He had taught, with distinction, philosophy and theology; and was the author of several learned works. But the work, which has acquired the greatest fame for him, is an ample commentary on *the Apocalypse*, in two volumes, folio. It was printed along with his other works, at Antwerp, in 1614, and several editions of it have appeared since. This author was the first, to point out the connexion between the apocalyptic prophecy, and the history of the first ages of the church; an idea, which has been received with great favour by the learned

men, who came after him, particularly by Bossuet, who has made great use of the commentary of Alcasar.

JOHN PINEDA, also a Spaniard, and a native of Seville, took the religious habit among the Jesuits, in 1572. He taught philosophy and theology in several colleges, and devoted himself particularly to the study of the sacred scripture. To facilitate his progress in this study, he learned the oriental languages. After a distinguished career, he died, greatly regretted, at the age of eighty, in 1637. Besides some historical works, written in the Spanish language, he has left, in Latin, the following works on scripture: *a commentary on the book of Job*; *a commentary on Ecclesiastes*; *Prælectio Sacra in Cantica Canticorum*; and eight books *de rebus Salamonis*. The author has displayed in these works, a vast erudition. The best known among them, is the commentary on Job; because Pineda on Job, and Lorinus on the Psalms, are generally sought after by those, who wish to complete the commentary of Cornelius a Lapide, who has not written on either of these books. This commentary on Job, is contained in two volumes, folio.

PAUL SHERLOCK, was a native of Waterford, in Ireland. Having taken the religious habit among the Jesuits, he acquired great distinction, even in that illustrious order, as a biblical scholar: and was made rector of the Irish college in Salamanca. He died in 1646. He has left, in Latin, a diffuse and learned commentary on the Canticle of Canticles. It is entitled *Anteloquia in Salomonis Canticum Canticorum*, three volumes, folio, Lyons, 1633-40. This work was received with great approbation, as appears by the several laudatory addresses to the author, printed in the commencement of the first volume. We may observe here, that our distinguished countryman was the author of a learned work on biblical archæology, also in Latin, entitled *Antiquitatum Hebraicarum dioptra, seu de republica Hebræorum et de antiquitatibus biblicis*, folio, Lyons, 1651.

JOHN LORIN, *Lorinus*, was also a Jesuit. He was born at Avignon, in 1559. He became eminent for his learning, and taught theology with great distinction at Paris, Rome, Milan, &c. He died at Dole, in France, in 1634. He wrote Latin commentaries on *Leviticus*, *Numbers*, *Deuteronomy*, *the Psalms*, *Ecclesiastes*, *Wisdom*, *the Acts of the Apostles*, and *the Catholic epistles*. Throughout these commentaries, his profound acquaintance with the Hebrew and Greek languages, everywhere appears. His erudition also is immense. No subject comes amiss to him, whether it turns upon history, dogma, or the discipline of the church. For the reason just now mentioned, when speaking of Pineda, the commentary of Lorinus on the Psalms, is the best known of his exegetical works. It has been repeatedly printed; and is contained in three volumes, folio.

BERNARD LAMY, was a priest of the French oratory. He was born at Mans, in France, in the year 1645. Having been employed to teach phi-

losophy, which he did with great distinction in several colleges of his congregation, he zealously espoused the advocacy of the opinions of Descartes. This raised up a host of enemies against him; and at last he was deprived of his chair, and banished to Grenoble. The Bishop of Grenoble, who was at that time Cardinal Le Camus, made him professor of theology in his seminary. It was then that Lamy began to prepare the materials for the works, which he afterwards published on the sacred scripture. He continued to devote himself assiduously to the duties of his state; and died at the age of seventy years, greatly regretted, as a most amiable, virtuous, and learned man. His works on scripture are, first, *Apparatus Biblicus*, an introduction to the holy scriptures, in French, quarto. This work has been always highly esteemed. Second, *De Tabernaculo fœderis, de sancta civitate Jerusalem et de Templo ejus*, folio, Paris, 1720. This is a very learned treatise, in Latin, on the tabernacle, and on the city and temple of Jerusalem. Third, *A Harmony of the Gospels*, in Latin, Paris, 1689, duodecimo. This chronological arrangement of the Gospels by Lamy, has not been so well received as the following work: fourth, *A Latin commentary on the harmony of the four Evangelists*, Paris, 1609, two volumes, quarto. This last work, which entitles the author to rank among the commentators on scripture, displays great learning and ability. At the same time, Lamy has put forward views on some points of the gospel history, which are quite untenable, and which involved him in long disputes with some of the learned theologians of his time.

ROBERT BELLARMIN, is a name too well known, to require any lengthened notice here. His *controversies* have procured for him an imperishable fame. He was born in 1542, in Tuscany; became a Jesuit at the age of eighteen; was afterwards promoted to the dignity of cardinal, and made Archbishop of Capua. After a life employed in rendering the most illustrious services to the church, this truly great man, not more distinguished for his learning than his piety, died in the seventy-ninth year of his age, in the reputation of great sanctity. Besides his *controversies*, he wrote several other works in Latin; among the rest, *a commentary on the Psalms*, which has been always highly esteemed by the best judges. The plan which the learned author follows is: to explain the meaning of the words, according to the Hebrew text, and the septuagint and vulgate versions; and at the same time, to give the full sense of the Psalmist, whether there be question of an historical reference to the past, of a prophetic description of Christ and the church, or of moral exhortation.

PAUL PEZRON, was a native of France, and a doctor of the Sorbonne. He flourished in the latter part of the seventeenth century. He was gifted with a prodigious memory, and was indefatigable in the pursuit of knowledge; hence he became remarkable for his erudition, particularly for his intimate acquaintance with the historical monuments of antiquity. His name is best known in connexion with a volume published in Paris, in 1690, in which he undertakes to defend the chronology of the septuagint,

against that of the Hebrew text of the bible. He there assigns a greater antiquity to the world, than any previous chronologist had done. The work involved him in controversy with Martianay and Le Quien, who came out against it. Pezron has written a very useful work, on the confirmation, which the gospel history derives from Jewish and Roman history, two volumes, duodecimo, 1696. We have also from him, a literal and historical *commentary on the prophets*, duodecimo, 1693. This work throws great light on the history of the kings of Juda and of Israel, as the author has taken great pains to make out the chronological order of the prophecies. This commentary is written in the French language.

JAMES BENIGNUS BOSSUET, the illustrious Bishop of Meaux, requires no further notice here, than a simple reference to his writings as a commentator on the scripture. He has then illustrated by his annotations, the Psalms, the books of Solomon, the book of Wisdom and Ecclesiasticus: and he has sent forth, in a brilliant light, that interpretation of the Apocalypse, according to which, the book has reference to the conduct and fate of Pagan Rome. These are the writings which justify us in ranking Bossuet among the commentators on scripture. As to the rest, suffice it to say, that this illustrious man was born at Dijon in 1627, and that after having filled the world with his fame as a theologian, an orator, a historian, the model of a Christian bishop in his life and conduct among his flock, and the champion of orthodoxy against the innovator of these latter times, he died in 1704, in the seventy-seventh year of his age.

LEWIS ELLIES DU PIN, was born at Paris, in 1657. He entered the ecclesiastical state, and was admitted a doctor of Sorbonne in 1684. He died in 1719. He was the author of several works; of which the best known, is his *Bibliothèque universelle des Auteurs Ecclesiastiques*, in three volumes, folio, which has been translated into English. That Dupin was a man of great learning is unquestionable; but that he was remarkable for his perverse views, and proceedings upon certain occasions, is equally notorious. However, as a commentator on scripture, he has written so little, that we may fairly excuse ourselves for not going into the details of his life. He has only explained the book of Psalms, in a series of annotations having reference to the literal sense. The work, which is in Latin—*Liber Psalmorum cum notis*—is contained in one volume, octavo.

JOHN BAPTIST DU HAMEL, was born in Normandy, in 1624. At the age of nineteen he entered the French oratory; and after ten years spent in the congregation, he left it, to become a parish priest. In 1663 he was promoted to the dignity, of chancellor of the church of Bayeux. He lived to the age of eighty-two years. During his life he had been devoted to philosophical and theological studies; and he composed a great many works, on natural and moral philosophy, and theology, in the Latin language, in which he wrote with facility and elegance. In 1701, he published com-

menturies on the Psalms: in 1703 he published *annotations on the books of Solomon and Ecclesiasticus*; and in 1706—the year of his death—was published his great work on the scripture, at Paris, in two volumes, folio, entitled *Biblia Sacra Vulgatæ editionis..... una cum selectis annotationibus ex optimis quibusque Interpretibus excerptis, prolegomenis, novis Tabulis Chronologicis, Historicis, et Geographicis illustrata*. The work is everything, which its title imports. We have in it, a carefully printed copy of the Latin vulgate, and a series of notes well selected and arranged. The prolegomena treat briefly, on the canon and inspiration of the holy scriptures, and on their preservations to our times; on the authority and various editions of the Hebrew text, and ancient versions; and on the exposition of the bible. There is subjoined a short chronological and geographical appendix, in which the weights, measures, and money of the Hebrews, are discussed.

NATALIS ALEXANDER, was born at Rouen, in 1639. He took the Dominican habit in 1655; was successively professor of philosophy and of theology in his order; and took the degree of doctor in the Sorbonne, in 1675. He died at Paris at the age of eighty-six years. The theological faculty of Paris assisted at his funeral. Benedict XIII. always styled him *his master*; although some of his works had been proscribed in 1684, by a decree of the Roman Inquisition, against which Natalis defended himself, modestly, but yet with dignity and force. In 1704, in an evil hour, he subscribed the famous *case of conscience*,* and was banished to Châtellerault; but having retracted, he was recalled. His principal work, is the well known ecclesiastical history of the Old and New Testament. He wrote also a course of dogmatic and moral theology. As a commentator on the scripture, he has explained *the four gospels, all the epistles of St. Paul, and*

* *The case of conscience* here mentioned, appertains to the history of the proceedings in the cause of the Jansenists, in France, in the early part of the last century. The great text book of these heretics, was the work, written by Jansenius, bishop of Ypres, entitled *Augustinus*. The errors of this book are epitomized in the five propositions, known as the *five propositions of Jansenius*. When these propositions had been solemnly condemned by the dogmatic decree of the pope, then the Jansenists had recourse to the distinction between *jus* and *factum*, or between the *law* and the *fact*. They admitted that the dogmatic decree was infallible as regarded the character of the doctrine enunciated in the five propositions: this they called the question of *law*. But as to the *fact*, by which they meant *the attribution of these propositions to the book of Jansenius*, they denied that the decree was infallible as regarded this question; and they contended that notwithstanding the decree, it was still lawful to hold that the five propositions were not contained in the book of Jansenius. Driven from this position, the Jansenists had recourse to various shifts: among the rest, they proposed the following case of conscience: *Whether or not a clergyman was to be refused absolution, who should declare, that he condemned the five propositions, as regarded the question of law; but that as to the fact, or the attribution of these five propositions to the book of Jansenius, he thought that a religious silence was sufficient*. The Jansenists, of course, decided this case in the negative; and for this decision, they found means to procure the approbation of forty doctors; all of whom, however, with one exception, afterwards recalled their approbation.

the seven Catholic epistles. This commentary, which is written in Latin, professes to be literal and moral. It was printed at Paris in 1703 and 1710, two volumes, folio. The work exhibits that learning and research, for which the author was so remarkable.

BERNARDIN DE PEQUIGNY, *Bernardinus a Piconio*, so called from his birth-place, Pequigny in France, was born in 1633, and died at Paris in 1709. He was a Capuchin. Very few particulars of his life have been recorded by the historian. That he was an humble and pious religious, may be well inferred from the character of the works that he has written. These are, excellent commentaries on the scripture, in Latin. One is a commentary on the gospels; the other is on the epistles of St. Paul. The commentary on the epistles is well known by the name *Triples Expositio*, a name which is very properly given to it, as it is in truth a threefold explanation of the text of the apostle. First, there is a prefatory analysis prefixed to each chapter, declaring the order and connexion of its contents; secondly, to this is subjoined a paraphrase, by which the sense of the chapter is briefly and clearly explained; thirdly, then follows the commentary, containing literal notes on the text, and at the same time pointing out the various readings, and, in the more difficult passages, giving a very full explanation of that sense, which appears to be more conformable to the text. This commentary is interspersed with various dogmatical, pious, moral and ascetic observations. The moral reflections are eminently practical: these are especially to be found, at the conclusion of the commentary on each chapter, in what the author calls the *corollarium pietatis*. In all this, the author has avoided the extreme of diffuseness and brevity. The work was honoured by the eulogy of Pope Clement XI. It is admirably adapted for the use of the pastor of souls; and is justly the most popular Latin commentary on St. Paul's epistles, which we now have. It has been translated into French.

DOM AUGUSTIN CALMET, was born in Lorraine, in 1672. He took the religious habit among the Benedictines of St. Vannes, in 1688. From an early age, he evinced a great love of study. He was particularly solicitous to acquire a knowledge of the oriental languages. He was very soon employed by his superiors, to teach philosophy and theology to the younger members of the community. In 1704, he was sent to the abbey of Munster, in quality of sub-prior. There he formed an academy of eight or ten of the religious, who devoted themselves entirely to the study of the sacred writings; and he began himself to prepare his commentary on the bible. To reward him for his biblical labours, he was made abbot of St. Leopold of Nancy, in 1718; and afterwards of Senones in 1728. In this last mentioned abbey, he died, in 1757. Benedict XIII. had wished to promote him to the dignity of a bishop *in partibus*, but the humble religious declined the honour. He was conspicuous throughout his long life, for his virtue and piety; and his profound and extensive learning is proclaimed by the numerous works, which proceeded from his pen. His well-known dic-

tionary of the bible, as well as his dissertations upon various biblical subjects, justly entitle him to be called, the father of biblical archæology. From these works, have all the more modern writers on such matters, principally enriched their pages. As a commentator, he has written on the entire scripture. His commentary is in French, entitled *Commentaire littéral sur tous les livres de l'Ancien et du Nouveau Testament*. It was brought out in twenty-three volumes, quarto, 1707–1715: it was reprinted in twenty-six volumes, quarto; and in nine volumes, folio. Dominick Mansi translated the work into Latin, in which translation, it has been often printed in Italy and Germany. The author restricts himself to the investigation of the literal sense; and he has everywhere displayed such learning in the execution of his work, that it has received the approbation of almost every one, including even Protestant critics. Dr. Adam Clarke, quoted by Horne, says, “This is, without exception, the best comment on the sacred writings ever published, either by Catholics or Protestants.” It does not belong to our purpose here, to discuss the merits of this author as compared with our other Catholic commentators. One thing, however, is manifest, viz., that as a philologist, historian, and archæologist, no man ever brought higher qualifications to the task of interpreting the sacred volume. Calmet's commentary was abridged by a priest of Vence, who published it in fourteen volumes, quarto, 1748–1750. This is called, from the abbreviator, *Bible de l'Abbé de Vence*. This epitome was republished soon after, with additions, at Avignon, in seventeen volumes, quarto: this is called, from the place of its publication, *Bible d'Avignon*.

ANTHONY MARTINI, whose translation of the bible into Italian, has been mentioned in a preceding part of this work, was born at Prato, in Tuscany, in 1720. His useful labours in translating and commenting on the sacred volume, recommended him to the notice of Pius VI. who honoured him with a laudatory brief, dated the 17th of March, 1778. Pius VI., not content with this mark of his esteem, named Martini to the bishopric of Bobbio, in the Genoese territory. He passed through Florence on his way to Rome, to be consecrated. The Grand Duke Leopold, being made aware of his merit, claimed him as his subject, and named him Archbishop of Florence, in 1781. He discharged the duties of his office with fidelity and zeal: and proved his attachment to sound doctrine and to the Pope, by effectually resisting the changes, which the advocates of the principles of Ricci, Bishop of Pistoia, wished to introduce into his jurisdiction. This learned archbishop died in 1809. Besides the brief notes in Italian, with which he accompanied his translation of the bible, he left also other works, all of which will bear testimony to his great learning and piety.

JOHN NEPOMUCENE ALBER, a regular clerk of the *Pious Schools*, a doctor of divinity, and professor of sacred scripture and the oriental languages, in the archiepiscopal academy of Pesth in Hungary, is well known by his learned works on biblical hermeneutics. He published moreover, in the early part of this century, 1801–1804, in sixteen large volumes, octavo,

an interpretation of the entire scripture of the Old and New Testament. This work, which was published at Pesth, is in Latin, like the works of the same author on hermeneutics. At the beginning of each book is placed a short preface treating on its author, and containing a synopsis of the contents of the book; then follows the text of the book according to the Latin vulgate, which text is accompanied with a commentary, wherein the author points out the sense of each passage in the text, confirms this sense by arguments, has recourse to the original text as often as the occasion appears to call for it, and discusses the controversies which have arisen, as well respecting the state of the text, as respecting its meaning. The author exhibits an extensive acquaintance with the writings of the Fathers, as also with the works of the modern commentators; and he is particularly careful to let no opportunity escape of impugning and refuting the notions of the anti-supernaturalist writers of Germany, as well as of the enemies of divine revelation generally.

We cannot conclude this list of Catholic commentators, which, after all, is far from being complete, without noticing a countryman of our own, who has conferred great honour on his native land, in another hemisphere. This is FRANCIS PATRICK KENRICK, archbishop of Baltimore, whose truly able and learned work on *Dogmatic Theology*, entitles him to be ranked with the very best of our modern Theologians. His *Moral Theology* is also a most valuable work; and inferior to neither of these, is his *Primacy of the Apostolic See vindicated*. This learned prelate has published the New Testament, in what may be called a new translation into English, from the Latin vulgate; and this translation he has accompanied with critical and explanatory notes. The whole work makes two large volumes, octavo, New York, 1849–1851. The notes are brief; for, as the author informs us in his general preface to the Gospels, in order not to swell the volume too much, he has left it to the piety of the reader, to make such moral reflections, as the facts or maxims may naturally suggest. The same rule has been followed in the second volume. These brief notes are learned and judicious. The critical notes display an intimate acquaintance with the several critical editions of the text, as well as an extensive knowledge of its versions, particularly those into English, which preceded his own.

SECTION II.—*Of the Protestant Commentators:—*

We must be brief in this part; for our object in this chapter is to treat principally of the Catholic commentators. We do not intend by any means to mention all the Protestant commentators on scripture; but only those whose names are most likely to occur in modern Catholic commentaries, where they are introduced sometimes, either for the purpose of refuting them, or of using their admissions as an *argumentum ad hominem*, in defence of some Catholic truth. Of all the Protestant commentators, perhaps the best qualified for the task which they undertook, were DRUSIUS,

LEWIS DE DIEU, and GROTIUS. JOHN DRUSIUS was a native of the Low Countries, where he was born in the middle of the sixteenth century. His name was properly *Driesches*, which was Latinized into Drusius. He was appointed to teach the oriental languages at Oxford; afterwards he held a similar appointment at Leyden; and finally was professor of Hebrew at Francker in Holland, where he died. He wrote several works, besides his *notes on the scripture*. This work is in Latin. It was published separately, both in folio and quarto; and was afterwards reprinted in the collection, which is known by the name *Critici Sacri*, and which was published in London in 1660.

LEWIS DE DIEU, was principal of one of the colleges of Leyden, and a professor of the university. He was born towards the close of the sixteenth century. He was distinguished above the other Protestant writers of his time, by his superior knowledge of the oriental languages. He wrote notes on almost the entire of the scripture. These are all in Latin. The first book on the scripture, which he published, was the Apocalypse of St. John in the Syriac, with a Latin version, the Greek text, and notes, Leyden, 1627, in quarto. His commentary or observations, on the four Gospels, appeared in 1631, quarto. The notes on the Acts of the Apostles, were published in 1634, quarto. The notes on the epistles of St. Paul, and on the books of the Old Testament, in two volumes, quarto, were published after his death.

HUGH GROTIUS, was born at Delft, in Holland, in 1583. Having made his early studies with great success, he applied himself specially to the study of the law, and soon attained a high rank as an advocate. His work *De Jure Belli et Pacis*, acquired great celebrity in its time, and is still well known. The author, however, is inaccurate in several points appertaining to the natural law, and hence the work was condemned at Rome. He wrote, in Latin, *Annotations on the Old and New Testament*, which were published separately at Paris; as also in the collection of his *Opera Theologica*, Basil, 1732; and also in the *Critici Sacri*. Grotius was a man of extensive erudition. But several Protestants, even complained of the decided Arianism, which appears in his commentary. On the subject of grace also, he was accused of Pelagianism; and he was blamed for having gone to an extreme in mixing up profane erudition with the explanation of the scripture. The collection of commentators on the scripture, in Latin, called *Synopsis Criticorum* or *Poli Synopsis*, from having been made by Matthew Poole, an Englishman, was received very favourably by Protestants, and is still held in high estimation among them. It is an abridgment of the *Critici Sacri*.

This latter work (*the Critici Sacri*), was published in London, in 1660, nine volumes, folio; and afterwards at Amsterdam in 1698, in twelve volumes. Poole's *Synopsis* is in five volumes, folio. It was first published at London, in 1669–1674. Afterwards it was published at Utrecht, in 1684, five volumes, folio. Although the Utrecht edition contains some additional matter, it is not preferred to that of London, which is very accurately printed. The compiler sometimes inserts observations of his own, which are enclosed within brackets; but they are few and very brief. As might

be expected, the Protestant commentators occupy much the larger part of the work : at the same time, the Catholic interpreters are by no means excluded. The compiler has everywhere shown a high appreciation of the labours of Menochius.

The commentaries of JOHN LE CLERC, in Latin, *Clericus*, on the entire scripture, were received with great favour by the Protestants of the Continent. His commentary on the Old Testament, is appended to his Latin translation of that part of the scripture. It was published at Amsterdam in 1708, four volumes, folio. His commentary on the New Testament, is contained in his observations on the paraphrase and notes of HAMMOND, which he translated from the English. This part of his work was published at Frankfort, 1714, two volumes, folio. The entire commentary of Le Clerc is in Latin. His views on the interpretation of scripture, are exceedingly lax. In fact, he so treats of the prophecies and miracles recorded in the sacred volume, that he may be well classed among the Rationalistic commentators.

As an exegetical work on the entire scripture, the *scholia* of ROSENMULLER, father and son, appear to enjoy at present, the greatest popularity among the Protestants of the Continent. The *scholia* on the Old Testament, were written by the younger Rosenmuller. They occupy eighteen volumes, octavo, and have been repeatedly printed. The author, although not belonging to the lowest school of Rationalists, was, nevertheless, no believer in the inspiration of the book, which he undertook to interpret. He sometimes borrows long passages from our Catholic commentators, which he copies *verbatim*, without even naming the authors. The *scholia* on the New Testament, are by the father of the preceding writer. He is admitted to have been a learned philologist; and he does not attempt anything beyond the explanation of words and phrases. Although by no means a safe guide to the knowledge of the sense of the New Testament, he is not so dangerous a writer as his son. His work fills five volumes, octavo, and has gone at least through six editions. Both this commentary, and the *scholia* on the Old Testament are written in Latin.

A work which has been received with vast applause by Protestants on the Continent, and even by several in these countries, is a Latin commentary on the historical books of the New Testament, by Christian Theophilus KUINOEL. This work, which first appeared in the beginning of this century, has been extolled by numerous admirers, as realizing the very perfection of what is called a *philological commentary*. It has gone through numerous editions. The best known in these countries, is the London edition, 1828, three volumes, octavo. The Greek text is printed in this edition. The first volume contains the gospels of St. Matthew and St. Mark : the second volume has the other two gospels; and the last volume contains the Acts of the Apostles. Now, to give our own opinion of the merits of this commentator : whatever may be said of his attainments as a grammarian or a philologist, it is perfectly absurd to rank him, as Protestants do, among the distinguished interpreters of the scripture. He appears to have been incapable of taking an exalted view of any theological subject. Although

not rejecting all the miracles recorded in the New Testament history ; yet he so frequently has recourse to frigid conceptions, and manifest evasions, in order to divest the text of what appears wonderful in its plain statement ; he so frequently quotes, with respect, commentators like Paulus, that one is often impelled to look upon him as a Rationalist in disguise. When turning from such solid commentators on the gospel, as Maldonatus, Cornelius Gandavensis, or Lucas Brugensis, one takes up such a book as Kuinoel, he can experience nothing but disgust.

Among the English Protestant commentators, the three following appear to be the most distinguished. First, MATTHEW HENRY. He was a Presbyterian minister, son of Philip Henry, one of the founders of Presbyterianism in England. He died in the early part of the last century. His commentary *on the Old and New Testament* was first published in five volumes, folio. It has been often reprinted ; and is now to be met with, in folio, quarto, and octavo. This commentary has been always a great favourite with the Presbyterian party, as well as with the evangelical Anglicans. The author aims chiefly at being practical. He writes, of course, as the advocate of a sect ; and the most that can be said in favour of his work is, that it is, perhaps, the best imitation of a pious commentary on the scripture, that has appeared among Protestants.

Second, THOMAS SCOTT. He was an Anglican minister : his death occurred about thirty years since. He began in 1788, to publish his work on the scripture, under the following title, "The Holy Bible, containing the Old and New Testaments, with Original Notes, Practical observations, and Copious Marginal References." The best edition of the work is that of London, 1822, six volumes, quarto. This commentary was so well received by his co-religionists, that the author lived to bring out four large editions of it, and to prepare the greater part of the fifth for the press. In the United States of America, as well as in England, it enjoys a high reputation among Protestant readers. The great aim of the author appears to have been, to divest his commentary, as much as possible, of the character and appearance of a compilation ; and to come before the public, as an original thinker on the meaning of the inspired volume ; but he has carried out this idea, as all his class of interpreters has done ; that is to say, he has generally permitted the prejudices of a sect to think for him.

Third, ADAM CLARKE. He was an Anglican Protestant, and Doctor of Laws. He died not many years ago. He has written *a commentary and critical notes*, on the Old and New Testaments, as they are found in the English *authorized* version. The whole work, including this English text, was brought out in eight volumes, quarto, London, 1810–1826. The author lived to prepare another edition of the work, which appeared in 1833–1836, five volumes, royal octavo, and also in quarto. It is impossible to refuse to this writer the praise, of erudition, and an extensive acquaintance with biblical criticism ; and it must excite a feeling of special regret, to find such a man advocating those errors, which Protestants have agreed to defend.

Perhaps one of the ablest Protestant writers who have commented on

the scripture in English, is JAMES MACKNIGHT, a Scotch Presbyterian minister, who died in 1800. He wrote a *Harmony of the Gospels*. As a scriptural interpreter, he published a *translation of the Apostolical Epistles, with a commentary and notes*.

As we have already said, it is not our intention to treat of all the Protestant commentators. They are numerous; for, since Protestantism is subdivided into several sects, each of which professes to rest its peculiar views, on the meaning of the scripture, hence, each sect has produced its commentators.

MARTIN LUTHER, the head of the so-called reformation, wrote commentaries on several of the books of scripture, in which he perverts the meaning of the sacred volume, as he did also in his other works, through hostility to the church. The Lutherans—who claim the honour of being considered the special followers of the patriarch of Protestantism—have supplied many names to the list of scriptural interpreters.

Again: JOHN CALVIN leads the ranks of Calvinistic commentators. What with commentaries, homilies, and lectures, he has written on much the greater part of the scriptures. His well known hostility to the Church of God appears also in his commentaries. It was, of course, as inexcusable as that of Luther; nor was it less decided. Yet, sometimes, there is an apparent moderation in the commentaries of Calvin, such as is not to be found in those of Luther. This is attributed, with great probability, to the dread, which Calvin had, of giving occasion to further differences between the new sects, which were then almost as violently opposed to each other, as they were to the ancient church. The most faithful of Calvin's disciples, was THEODORE BEZA, who succeeded his master in the government of the Calvinistic church of Geneva, and died in that city in the beginning of the 17th century. He was the author of a translation of the New Testament into Latin, with notes. We have had occasion to speak of his translation before. Suffice it here to say, that the most learned Protestants have pronounced him an unscrupulous translator: and if he could bring himself to take such a liberty with the text, for the purpose of supporting his theological views, it was not to be expected, that he would display a greater spirit of fairness in his notes. We may mention here, another follower of Calvin, who was distinguished, perhaps above any other, for the zeal with which he defended all the doctrines of that heresiarch—especially those regarding free will and the distribution of grace—in all their extreme and revolting rigour. This is FRANCIS GOMAR, who was a professor of theology in the University of Leyden, and from whom the rigid Calvinists in Holland, got the name of *Gomarists*. He commented on select passages from the gospels of St. Matthew, St. Luke, and St. John. He commented also on several of St. Paul's epistles; on a part of the Canonical epistles, and on some chapters of the Apocalypse. His commentaries are filled with theological questions. The aim of the author, almost exclusively, as Richard Simon observes, was, to establish the rigorous doctrines of Calvin, which were then beginning to be distasteful to the

most learned of the party. The adversaries of the *Gomarists*, were called *Arminians*. They also had their commentators on the scripture.

JAMES ARMINIUS, from whom this party derived their name, was also a professor of theology in Leyden, contemporarily with Gomar. Arminius defended free will against Gomar and the strict followers of Calvin, and he rejected Calvin's absolute decrees respecting predestination and reprobation. This softening down of the doctrines of their master Calvin, brought upon Arminius and his followers the vengeance of the other party, which was much stronger in Holland. The Arminians were solemnly condemned in the Synod of Dort, and afterwards signally chastised by their powerful adversaries. Arminius himself wrote but little, in the way of commentary on the scripture. But, because the battle-ground in the scripture, between the Gomarists and the Arminians, was the epistle of St. Paul to the Romans, hence, we find among the writings of Arminius, a dissertation on the sense of the seventh chapter of that epistle, and an analysis of the ninth chapter.

SIMON EPISCOPIUS, was a distinguished member of the Arminian party. He was a professor of theology at Leyden, at the time of the Synod of Dort. That assembly cited him before it, deposed him from his office as a minister of the reformed worship, and ordered him to quit the Dutch territory. He has written commentaries on several parts of the New Testament, in which he strenuously combats Calvin's system of grace and predestination. It appears from his commentaries, as well as from his *Theological Institutions*, that he was very tolerant of the errors of the Anti-Trinitarians. Indeed, it is doubtful whether he considered their doctrine to be at all erroneous; since he unwarrantably asserted that the scripture was not clear upon the point; and, as a consistent Protestant, he held that the scripture alone should decide the controversy. Another distinguished member of the Arminian party, was GROTIUS, of whose labours, as a commentator, we have spoken already.

The Socinians, and other modern Anti-Trinitarians, have had their commentators, of whom we may mention *Servetus*, *Socinus*, and *Orellius*. The Modern opponents of the doctrine of the Trinity, may claim MICHAEL SERVETUS as their chief. He was a native of Spain, and was born in the commencement of the sixteenth century. He became a doctor in medicine at Paris, and soon distinguished himself by his attachment to novel doctrines, and especially by his opposition to the dogma of the Trinity. Having been obliged to leave France, he went to Geneva, where, because it was a Protestant city, he counted upon that toleration for his opinions, which the principles of Protestantism would appear to guarantee to him. But, in order to show him, how far the practice of the Reformers might differ from their theory, when circumstances permitted it, Calvin caused him to be burned alive, in the year 1553, in the forty-fourth year of his age. Besides other works, he published an edition of Pagninus' version of the Bible, with a preface and scholia, under the name of *Michael Villanovanus*. This bible was printed at Lyons, in 1542, in folio. It was suppressed: and, in

several places, all the copies of the writings of Servetus that could be found, were committed to the flames.

FAUSTUS SOCINUS, was an Italian, a native of Sienna. About the middle of the sixteenth century, a period fertile in errors of all kinds, he distinguished himself by his opposition to the doctrine of the Trinity. He went farther than the Arians of old, and held, like the modern Unitarians, that Christ was a mere man, having had no existence previous to his birth. He taught various other errors which were embraced by the sect, that from him got the name of Socinians. In his works are found commentaries on several portions of the scriptures, particularly of the New Testament: in all of which he mixes up his peculiar errors, which he attempts to sustain, by perverting the meaning of the clearest texts.

JOHN CRELLIUS, was a native of Germany. He was born towards the close of the sixteenth century. Having embraced the Socinian error, he was held in the highest esteem by the sect, who regarded him as the great champion of their doctrines: to defend which, he wrote several works, among the rest a commentary on a part of the New Testament. He continually, throughout this commentary, labours to pervert the meaning of every passage of scripture, which his adversaries might be disposed to urge against his doctrines; and this he does without the least regard to the plain and obvious sense of the words, or to the authority and constant tradition of the church. But we must draw these observations to a conclusion, since it is not our intention, to mention all the commentators of all the sects into which Protestantism is divided. We all know how many might be named in Germany alone, where every grade of Protestant opinion, from the highest Calvinistic views down to the lower Rationalism, has furnished its exegetical writers on the scripture. We pass over all these, and many more, to come to another portion of our subject. But, first, a word or two of a very modern commentary, which has been repeatedly printed in these countries; we refer to Bloomfield's *English Notes on the Greek Testament*. We mentioned this commentary in a preceding dissertation, when treating of the editions of the Greek Testament. It is, in a great measure, a compilation from previous Protestant commentators. The author sometimes quotes Estius on the Epistles; if he ever quotes any other Catholic commentator, such as Menochius or Calmet, it is very seldom indeed. Now, although the work appears to have been well received by Protestant readers; we have no doubt, but it would have been even more acceptable to them, had the author not confined himself, so exclusively, to Protestant sources of information. We do not mean to say, that the parading of Catholic names would have added to the attractions of his work; but what we mean is, that the information conveyed in his book would have been of a superior kind to what it is, had the author really consulted our Catholic commentators.

SECTION III.—*Of the Catholic writers on the introduction to the Study of Scripture:—*

Although our principal concern in this dissertation, is with the commentators on Scripture, we must not omit to refer, briefly, also, to the principal writers on those subjects that are considered as introductory to the study of the sacred text. Many such Catholic writers flourished during this period. In the first place, several of those already mentioned as commentators, wrote also on one or more of those *introductory questions*. To this class of works, belongs the learned treatise, in Latin, by MENOCHIUS, *on the Hebrew Republic*. The learned *Praeloquia* of BONFRERIUS are well known. In these, the author has brought together a vast deal of information, respecting the canon, inspiration, original language, ancient versions, &c., of the scripture. SERARIUS wrote prolegomena on the scripture, contained in one volume folio, Paris, 1704. They are much esteemed, as well as a learned treatise, by the same author, on the three most famous sects of the Jews—the Pharisees, Sadducees, and Essenians. MARIANA was the author of a learned dissertation, entitled *Pro Vulgata Latina*, which contains much useful information respecting that famous version. We have from PÈRE LAMY the well known introduction to the bible, entitled *Apparatus Biblicus*. It was written in French by Lamy, and afterwards translated into Latin. We have from the same author, a very learned work, in Latin, on the Tabernacle of the Covenant, and on the City and Temple of Jerusalem. In the controversies of Cardinal BELLARMINE, the treatise *De Verbo Dei Scripto*, may be viewed in the light of an introduction to the scripture. DUPIN has written on the introduction to the bible, in a preliminary dissertation prefixed to his work on the ecclesiastical writers. This dissertation, like the work, to which it is prefixed, is in French. In it, the author treats of the canon, authority and inspiration of the scripture, of the Samaritan pentateuch, of the eastern versions, of the Greck, Latin, and more modern versions: then, there are special disquisitions on each of the books—as well of the Old as of the New Testament—respecting its author, the time at which it was composed, and various other circumstances tending to illustrate it. We must observe, that the author has often, in this dissertation, wandered so far from Catholic views, that he was compelled by the Archbishop of Paris to retract publicly several of his assertions. This dissertation was printed at Amsterdam in 1701, two tomes, quarto. We have already mentioned the *Prolegomena* of DU HAMEL, when speaking of his notes on the bible. Several of the dissertations, with which the Ecclesiastical History of NATALIS ALEXANDER is enriched, bear upon the subject, of which we are treating. The title of his history, is, *Historia Ecclesiastica Veteris Novique Testamenti*. It was published at Paris, 1699, eight volumes in folio, and twenty-four volumes in octavo. This work was reprinted at Lucca in 1754, with the notes of Roncaglia, which rectify, or elucidate, several passages. The dictionary, and dissertations of CALMET, have been already mentioned. They were written in French, and have been translated into Latin by Mansi. The

dissertations are not only to be found in their proper place, in the commentary of Calmet, but have been moreover often printed separately, both in French and Latin.

Besides these authors, all of whom have been mentioned before as commentators on the scripture, several other Catholic authors, have, during this period, illustrated by their writings, this introductory department of biblical studies; among whom the following are principally entitled to notice. BENEDICT ARIAS MONTANUS: he was a native of Spain; he applied himself at an early age to the study of languages, and appeared with great distinction at the council of Trent, having gone there as theologian to the Bishop of Segovia. He is well known as the editor of the Antwerp polyglot. He wrote several works, of which the most esteemed is, a Latin treatise, in nine books, *on the Jewish antiquities*. It was published in the Antwerp polyglot: and was also printed separately in Leyden, in 1596, in quarto. It was also printed in the London edition of the *Critici Sacri*.

SIXTUS of Sienna, *Sixtus Senensis*, was a convert from Judaism to the Christian religion. He entered the Franciscan order. Having been convicted of teaching heresy, he pertinaciously refused to retract, and was about to suffer the punishment of his crime, when Pius V., who was then a cardinal, and inquisitor of the faith, overcame his obstinacy, and had him transferred from the order of St. Francis to that of St. Dominic. Here Sixtus applied himself assiduously to the study of the sacred scripture. He composed several works, of which the most famous is his *Bibliotheca Sancta*. The work is in Latin. It is a very full introduction to the study of scripture, and has been very often printed. It is divided into eight books. In it, he treats of the subject of each book of scripture, and of its author: he treats of the writers, books, and writings, mentioned in the bible, or that relate to it: he treats of the art of explaining the holy scriptures: gives us an alphabetical dictionary of all the authors, who have written upon the scriptures, and of their works: and he mentions all the ancient and modern heretics, that have rejected or opposed the books of holy scriptures; he refutes their errors, and answers the objections which they raised against those books. The work contains several other particulars: it is, on the whole, learned and curious, but is not without faults. The best edition of it, is that of Naples, 1742, two volumes, in folio.

MARTIN BECAN, *Becanus*, was a Jesuit. He was a native of Brabant, and died in 1624. He is well known as an eminent theological writer. His works are in Latin. The most popular, as well as the most valuable, of them, is his *Analogia Veteris et Novi Testamenti*. It was published in one volume, octavo, and has been often republished in various forms. In it, the author admirably explains the relations between the gospel and the ancient law, and shows how the revelations, contained in both testaments, harmonize in one body of doctrine.

JOHN MORIN, *Morinus*, was born at Blois, in France, in 1591. His parents were Calvinists. Having completed at Leyden, an extensive course of studies, embracing theology and the oriental languages, he made a journey to Paris, where he became acquainted with Cardinal Du Perron.

That learned prelate soon prevailed upon him to abjure Calvinism. Morinus now entered the congregation of the Oratory, which had been just then founded. Here he prosecuted his studies with great ardour, and acquired that high reputation as an ecclesiastical antiquarian, and a biblical scholar, with which his name is ever since associated. He was perfectly versed in the oriental languages. He conferred a vast benefit on scriptural studies, by publishing the Samaritan pentateuch in the Paris polyglot. His works, which bear upon the introduction to the scripture, are written in Latin: they are principally the two following: *Exercitationes Biblicæ*, Paris, 1633, quarto, and 1660, folio; *Exercitationes ecclesiasticæ in utrumque Samaritanorum Pentateuchum*, Paris, 1631, quarto. In these two works, as well as in the preface to his edition of the septuagint, Morinus combats vigorously, the views of Protestants regarding the perfection of the present Hebrew text of the bible.

RICHARD SIMON, was born at Dieppe, in France, in 1638. He embraced the ecclesiastical state, and entered the French Oratory. In the course of time, he left that congregation, and took charge of a parish. After a few years, he gave up his parish, and retired to Dieppe, where he died at an advanced age. His life was filled with literary labours of one kind or another; studying the ancient languages, composing books, and replying to the attacks of numerous adversaries. He was the author of a French translation of the New Testament, with literal and critic remarks. This work was condemned by Bossuet, and the Archbishop of Paris. His works on the introduction to the study of scripture, are well known: they are principally the following: The critical history of the text, the versions, and the commentators of the Old Testament: The critical history of the text of the New Testament: The critical history of the versions of the New Testament: The critical history of the principal commentators of the New Testament: New observations on the text and versions of the New Testament. These works, which are all written in French, make five volumes, quarto. The edition of the first four volumes, which is most sought after, was brought out at Rotterdam, under Protestant editorship, during the lifetime of the author. The Paris edition of the fifth volume, 1695, is esteemed. These critical histories, by Father Simon, display a great amount of erudition, but on account of the rashness of his criticism in many places, they were put on the Roman index of prohibited books. In fact, there are several assertions in the works of Simon, quite opposed to Catholic views. Hence, this author has enjoyed such favour among Protestants. At the same time, he often refutes their opinions and assertions, with a peculiar force, and in a way which provoked attacks from several of them.

HOUBIGANT, also a priest of the French Oratory, and contemporary with RICHARD SIMON, is well known by his edition, and Latin version, of the Hebrew bible. He wrote an introduction to the scripture, in Latin, entitled *Prolegomena in Scripturam Sacram*, Paris, 1747, quarto.

JOHN MARTIANAY, a learned Benedictine, was a native of France, and was born about the middle of the seventeenth century. He was specially

devoted to the study of scripture. This circumstance may explain his partiality for St. Jerome, of whose works, he has given the best edition which we have. He was the author of an historical treatise, on the canon of the books of the sacred scripture, from their first publication down to the council of Trent. The work is in French, and was published in Paris, in 1703, duodecimo.

JAMES LE LONG, was a native of Paris, where he was born in 1665. He gave his name to the congregation of the oratory in that city, in 1686; and, after some time, was appointed librarian of the Paris house of St. Honoré. That library was augmented, by more than one-third, under his care. He terminated a most laborious life, in 1721, at the age of fifty-six years. His famous work, entitled *Bibliotheca Sacra*, is of the greatest utility to the biblical student. It is written in Latin. The first edition of it appeared at Paris, in 1709, two volumes, octavo. Another edition of it was printed at Leipsic, in the same year, and in the same form, with some additions by the editor, C. F. Boerner, who appears to have been a Lutheran. A better edition than either of these, was published at Paris, in 1723, after the author's death, two volumes, folio. The care of the publication, was undertaken by Desmolets, the successor of Le Long, as librarian of St. Honoré. This work is divided into two parts: in the first, there is given a catalogue of the manuscripts; and of the original texts of the bible, with their editions and versions: the second part contains a notice of the authors who have written on the sacred scripture, and of their works. Of the additions made by Masch to the work of Le Long, we shall speak afterwards. Le Long was also the author of a work in French, entitled, *an Historical discourse on the principal editions of the Polyglot bible*, Paris, 1713, octavo.

GABRIEL FABRICY, was a native of France. He took the Dominican habit, in Aix of Provence. Having been appointed provincial of his order, he had occasion to go to Rome on business connected with that office. He there received an appointment, in connexion with the famous *Casanata* library of the Dominican convent of the Minerva. This office was quite to his taste, as it afforded him the means of gratifying his love of study. He died in Rome, in 1800, after having given to the world, the result of his laborious researches, in several learned works. His great work, bearing on the subject of which we are treating, and written in French, is entitled *Des titres primitifs de la révélation*, or, according to his own explanation of this title, *critical considerations on the purity, and the integrity of the original text of the sacred books of the Old Testament*. This work was published at Rome, in 1772, two volumes, octavo. It exhibits great learning and research. The author examines fully, the character of that portion of the original text of the Old Testament, which is still preserved; and he defends, with great ingenuity and ability, the reading of the text according to the Masoretic system, as, in general, far superior to any other that could be proposed.

JOSEPH JULIUS MONSPERGER, was professor of biblical literature in the university of Vienna. He is the author of an ample and erudite treatise,

a Latin, on Sacred Hermeneutics. It was published in the years 1776–77, at Vienna, in two parts, octavo. A second edition appeared in 1784.

We may mention here, the work of the learned Jesuit HERMANN GOLDLAGEN, written in Latin, and entitled, *an Introduction to the Sacred Scripture*. It was published at Mayence, in 1765, octavo. The author lays down the principles of Sacred Hermeneutics, and combats the objections of the French infidels against the scripture.

GREGORY MAYER, was a German, and dean of the Cathedral of Lintz, in Austria. He was a distinguished biblical scholar; and published various works on the scripture, in the end of the last century, and the beginning of the present. The most of these works are in German. One of them, however, and a very useful work, is in Latin, entitled, *Institutio interpretis sacri*. It was published in 1789, at Vienna, octavo. Besides explaining the doctrine of Hermeneutics, it contains a general introduction to the sacred books.

SEBASTIAN SEEMILLER, was another learned German priest, and professor at Ingolstadt. He published a Latin treatise on hermeneutics, in 1799, Augsburg, octavo. The author displays in this work, a profound acquaintance with the languages and contents of the scripture.

JOHN JAHN, was a canon of the metropolitan church of St. Stephen in Vienna; and he successively occupied, in the university of that city, the chairs of biblical archæology, dogmatic theology, and oriental languages. He was extensively acquainted with the languages and archæology of the bible, as his works prove; and his name is one of the best known, in connexion with modern biblical literature. If his humility and good sense had been equal to his other qualifications for prosecuting the study of scripture, he would have been perfect in that department; but his misfortune was, to have formed too high an opinion of the learning of the recent Protestant commentators of Germany—men, whose temerity, in their judgments on the scripture and its interpretation, knows no limits. In consequence of the estimate, which he formed of those men, he was not sufficiently on his guard against their pernicious views; and hence he advanced some opinions, which led to his removal from the office of professor, in 1806. He spent the remainder of his days in retirement, and in the composition of various works; and died in Vienna, in 1817. He wrote, in the German language, *an Introduction to the books of the Old Testament*. He afterwards published a Latin abridgement of this work, Vienna, 1804, octavo. Professor Ackermann gave an expurgated edition of this work in 1825, Vienna, octavo. Jahn also wrote a *Manual of Sacred Hermeneutics*, Vienna, 1812, octavo; and an appendix to it, Vienna, 1813–15, octavo. These two works are in Latin. He wrote, in the German language, *a History of the Hebrew Commonwealth from the earliest times to the destruction of Jerusalem by the Romans*. Of all his works, that which has acquired the most fame, is his *Archæology of the Bible*. This work was written by him in German, and published in five large octavo volumes. He afterwards made an abridgement of it in Latin, of which he published a second edition with corrections, in 1814, Vienna, octavo. The works of

Jahn have, with all recent writers on biblical antiquities, served the same purpose, to a great extent, as the works of Calmet did with the less modern writers; that is to say, they have been the great store-house, from which they have drawn the learning, that appears in their works. That such a treasure might be properly fitted to serve the cause of religion, the learned professor Ackermann, as he had done before for Jahn's introduction to the Old Testament, so did he with respect to this work; that is, he gave an expurgated edition of the Latin abridgement. Ackermann's edition of the *Archæology* was published at Vienna, in 1826.

The *Horæ Biblicæ* by CHARLES BUTLER, is too well known in this country, to require a lengthened description here. It is, as the author himself explains in the title, "a connected series of miscellaneous notes, on the original text, early versions, and printed editions of the Old and New Testament." It was published in Oxford and London, in 1799, octavo. It has been since repeatedly printed in royal octavo, with appendixes, and an additional volume, treating on the books accounted sacred by the Mahometans, Hindoos, Parsees, Chinese, and Scandinavians. The work, although not faultless, contains a great deal of useful matter on the subjects mentioned in the title.

JOHN LEONARD HUG, professor of theology in the university of Friburg in Brisgau, wrote, in the German language, *An Introduction to the writings of the New Testament*, which work has received great praise for its learning, even from Protestants. It has been translated by them into English. The original work was published at Tübingen, in 1808, in two volumes. The following is the judgment which Horne passes on the work (*Introduc. vol. II., part II., p. 149, seventh edition*): "Professor Hug (who is in communion with the church of Rome) may be considered as the principal and most learned writer of that class which has opposed itself to the scepticism and fanciful theories of some modern German divines. His introduction has long been held in the highest estimation on the Continent, for the variety and importance of his critical researches on the New Testament."

An introduction to the sacred scripture, was published at Liege, in 1818, by Professor J. HERMANN JANSSENS, which deserves to be noticed. It is written in Latin, bearing the title of Sacred Hermeneutics, or, an introduction to all and each of the sacred books of the Old and New Testament. It discusses almost all the questions that are considered introductory to the study of the sacred text. It is particularly valuable, on account of the chapter on the authenticity of the sacred books; in which chapter, the author examines in detail, and refutes the objections of deists, and of the modern German neologian critics, Eck and Paulus. A French translation of the work, by J. J. Pacaud, with some additions and corrections, was published at Paris in 1828, two volumes, octavo.

ARIGLER ALTMANN, was a Benedictine, and professor of the New Testament-biblical literature, in Vienna. He published in Latin, a treatise on Biblical Hermeneutics, Vienna, 1813, octavo. Without the ability of Jahn, he imitated that professor in overrating the Protestant learning of

his time, and hence, he has given expression to sentiments in this book, which drew upon him and it the disapprobation of the church.

JOHN NEPOMUCENE ALBER, already mentioned as a commentator on the scripture, is also the author of two comprehensive treatises on sacred hermeneutics; one, on the interpretation of the Old, and another on the interpretation of the New Testament. They are written in Latin, and each work is in three volumes, octavo. The work on the Old Testament, was printed at Pesth, in Hungary, in 1807: the other work was printed at the same place, in 1818. Of the treatise on the Old Testament, two editions have since appeared, also at Pesth, one in 1816, and the third in 1827. The author, besides explaining the principles of interpretation, has given, in these works, a summary of biblical archæology, a general and special introduction to the books of scripture, and an exposition of various difficult passages of the Old and New Testament. These treatises bear high testimony to the learning and diligence of the author. Even Horne does him the justice to say, that "throughout both these works, he evinces himself to be an able and vehement adversary of the modern school of German neologists."

JOSEPH FRANCIS DUCLOT, was a learned and virtuous priest of Savoy. He died in 1821, at an advanced age, having earned by his writings, the reputation of being one of the ablest defenders, in these latter times, of the Christian religion against the attacks of the infidels. His defence of the Bible is written in French, with the following title: "*La Sainte Bible vengée des attaques de l'incrédulité, et justifiée de toute superchérie, contradiction avec la raison, avec tous les monuments historiques des sciences et des arts, avec la physique, la géologie, la chronologie,*" &c. It was printed at Lyons, 1816 and the following years, six volumes, octavo. A second edition of it was printed at the same place, in 1821. This work has been translated into Italian, and has gone through several editions in that language.

A work of the same kind as that just mentioned, was written by the learned Jesuit LAWRENCE FRANCIS XAVIER VEITH. It is in Latin, bearing the title *Scriptura sacra contra incredulos propugnata*. Veith was born at Augsburg, in 1725. He died in 1796. He was profoundly learned in theological matters, and thoroughly acquainted with the works, both of the ancients and the moderns, who had written in defence of the Christian religion. In this work on the scripture he examines and solves all the objections, which the modern infidels have made, or reproduced against the sacred books. An edition of this work was printed at Mechlin, in 1824, five volumes, duodecimo. It has been also printed by Abbé Migne, in the fourth volume of the *Scripturæ sacræ cursus completus*.

CASPAR UNTERKIRCHER, was professor of the New Testament-biblical literature, in the seminary of Trent. He published, in Latin, a treatise on hermeneutics, which was received with considerable applause by Catholics; and even Protestants acknowledged it to be a work of merit. At the same time, he tells us in his preface, that he feared lest the Catholic reader might be offended by the novelty of some of his views: all of which, however, he

humbly submits to the judgment of the church. He himself informs us, that he took as the basis of his work, the hermeneutics of Arigler, already mentioned. But, whilst he availed himself of the labours of that writer, he was anxious to guard against his defects, and, therefore, he has changed some things in Arigler's work, omitted others, and added several things, whilst he has presented the whole subject in a clearer light. The first edition of Unterkircher's book was published in 1831, Inspruck, octavo. It has gone through several editions since.

Having arrived now at the period of living authors, it becomes our first duty to mention the learned CARDINAL WISEMAN, who, in addition to his other illustrious merits, has deserved well of scriptural studies, as his most learned writings abundantly testify. His *Horæ Syriacæ*, which is written in Latin, one volume, octavo, Rome, 1828, is an indispensable book for such as would investigate the Syriac versions of the scriptures. Even Horne styles it "a profoundly learned volume:" nor is Dr. Davidson, in the appendix to his *Biblical Criticism*, less complimentary in his notice of it. And, in his English works, the illustrious cardinal has treated most learnedly of several biblical subjects, investing them with all the charms of a most attractive style. In exemplification of what is here said, we may refer to his *Lectures on the connexion between Science and Revealed Religion*. Nor must we omit to mention the *Lectures on the REAL PRESENCE in the Blessed Eucharist*; for, these supply one of the very best examples, that has been ever placed before the theological student, of the application of the hermeneutical criteria to the discovery and development of the sense of scripture. We shall not delay upon several smaller essays by the same illustrious author, all bearing upon the subjects of which we are treating, and all displaying that learning and ability which characterize everything that proceeds from his pen.—J. B. GLAIRE, is a name well known in connexion with biblical literature. The learned writer is dean of, and professor of sacred scripture to, the theological faculty of Paris. His works prove him to be well acquainted with the oriental languages. He has published, in the French language, two very useful works on scriptural subjects. The first is a general and special introduction to the books of scripture, of which the first edition was printed in 1839, Paris, six volumes, duodecimo. The second work is entitled *Les Livres Saints Vengés*: it is an able defence of the historical and divine truth of the Old and New Testament, against the principal attacks of modern infidels, especially the *mythological* and *rationalistic* critics. It was printed in Paris, in 1845, two volumes, octavo. We have frequently, during the course of this work, profited by the learned labours of this writer, as we now gratefully acknowledge. A very useful introduction to the scripture, in the Latin language, was published at Rome, in three volumes, octavo, 1828–29–30. The name of the author is THOMAS MARY MORALIA. The work evinces much learning and research.—We must not conclude, without mentioning again, the learned work of FATHER PATRIZI, entitled *De interpretatione Scripturarum Sacrarum Libri duo*, Rome, 1844, two volumes, octavo.—Finally, the ABBÉ MIGNE deserves to

be commemorated, even among those who have deserved best of scriptural studies, on account of the great service which he has rendered to these studies, principally by his vast and well-known compilation, *Scripturæ Sacræ cursus completus*.

SECTION IV.: *Of the Protestant writers on the introduction to the study of scripture.*

As our limits will not permit us to mention all the Protestant works on the introduction to the scripture, we must content ourselves with noticing some of the most remarkable, and best known in these countries.

We commence with the work of a Lutheran theologian, which has received the highest encomiums from Protestant writers. SOLOMON GLASSIUS, or *Glass*, was a Lutheran doctor, and professor of theology at Jena, and superintendent general of the churches and schools of Saxe Gotha. He died at Gotha, in 1656. His work is a Latin treatise on the interpretation of scripture, bearing the title of *Philologia Sacra*. It has been very often printed. The best edition is that of Leipzig, 1725, quarto. It is divided into five books, in which the author treats of the style and sense of the scripture, and of the grammar and rhetoric of the bible. The rules of interpretation are adapted to the Lutheran theology.

JOHN DAVID MICHAELIS, as an oriental scholar and a man of great erudition, ranks high among the Protestant theologians of Germany. He was professor of philosophy in the university of Gottingen, where he died in 1791, at an advanced age. He published many works; some of them in Latin, and others in the German language. The best known in these countries are, *the Introduction to the New Testament*, and *the commentaries on the laws of Moses*. These works were written in German; but have been translated into English: the first, by Dr. Herbert Marsh, six volumes, octavo, Cambridge, 1802. A fourth edition of the work was published at London, 1823. *The commentaries on the laws of Moses* were translated by Dr. Alexander Smith, London, 1814, four volumes, octavo. Although Michaelis is considered by the Rationalists as far too credulous for their standard of judgment, yet his works are marked by a licentious criticism, and evince such a sceptical spirit as must shock the truly Christian reader.

ADRIAN RELAND, was a native of Holland, where he was born towards the end of the seventeenth century. He became, even at an early age, a distinguished oriental scholar. He died at Utrecht, where he had been professor of oriental languages and ecclesiastical antiquities. He was the author of several works. The one which is best known, is a very learned description of Palestine, written in Latin, and entitled *Palæstina ex monumentis veteribus illustrata*, Utrecht, 1714, two volumes, quarto.

BRIAN WALTON, was Protestant bishop of Chester, in England. He died in 1661. He was the principal editor of the London polyglot bible,

which, from him, is called *Walton's Polyglot*. The work, of which we intend to speak here, is what is called *Waltoni Prolegomena*. It was first printed as a preface to the polyglot bible, and consists of a number of dissertations, in Latin, on the several bibles contained in that publication. Catholic writers have been ever ready to admit, that this work displays much critical judgment, learning, and moderation; yet they are not disposed to subscribe to the justice of all the author's decisions, as regards the relative merits of those several transactions of the scripture, which he discusses. Walton's prolegomena, was published separately, at Zurich, in 1673. An edition of it was published at Leipzig, in 1777, with a long preface by John Augustus Dathe, who censures Walton occasionally, for not having been sufficiently Protestant in his views. The edition by Dathe, is in one volume, octavo. A new edition of the work, in two volumes, octavo, was printed at the Cambridge University press, in 1828: it contains the notes of Dathe, and of several others, as well as of the editor, Francis Wrangham.

HUMPHREY HODY, was Regius Professor of Greek in the university of Oxford. He died in 1706. Besides other works, he wrote a Latin treatise on "the original texts of the bible, the Greek versions, and the Latin vulgate." This work was published at Oxford in 1705, folio. It displays a great amount of learning and research, and is the great authority with all those, who impugn the authenticity of Aristeas' book on the septuagint. At the same time, it is manifest from observations, which occasionally present themselves in his work, as well as from his views respecting the Latin vulgate, that Hody was considerably imbued with Protestant prejudices. On the other hand, he gave offence to several of his own party, by refusing to admit the great antiquity of the Hebrew vowel points.

JOHN GOTTLOBB CARPZOV, was born at Dresden in 1679. He died in 1767. He composed several works, in Latin, on the introduction to the sacred scripture. The most famous of these is his *Critica Sacra Veteris Testamenti*, Leipzig, in 1738. Carpzov, although decidedly Anti-Catholic in his views, is far removed from those lax notions respecting the scripture, for which the later Protestant critics of Germany are so notorious.

ROBERT LOWTH, was Protestant bishop of London, where he died, in 1757. He had been previously professor of poetry in the university of Oxford. He was the author of a work on the Hebrew poetry, which has acquired a great fame: it has for title *De sacra poesi Hebræorum prælectiones Academicæ*. It has been repeatedly printed both in the original Latin, and in various translations. Horne considers, that the best edition of the original work, is that published at Oxford, in 1821, octavo.

HUMPHREY PRIDEAUX, was Protestant dean of Norwich, where he died in 1724. He was an eminent scholar, remarkable for his indefatigable application to study. He was the author of a work of great celebrity, which may be well ranked among the introductions to the scripture. It is written in English, and has for title "The Old and New Testament connected, in the History of the Jews and neighboring nations, from the declension of the kingdoms of Israel and Judah, to the time of Christ."

For the sake of brevity, it is usually referred to, by the name of *Prideaux's Connexion*. This work has gone through numerous editions, which, for the most part, have been brought out in four volumes, octavo. A late edition has appeared in London, 1845, two volumes, octavo: to the first volume of it, is prefixed, an account of the rabbinic authorities, arranged alphabetically, by the professor of Hebrew in the King's college, London, Rev. Dr. M'Caul. Of course, it was not to be expected, that a Protestant like Prideaux, would defend the Catholic canon of scripture, or avoid the errors of his sect on all such questions. Here, unfortunately, party prejudices misled his judgment: but with this exception, he has displayed consummate ability and learning in the composition of this work. It was early translated into French, and became as popular in that language, as it was in English. A splendid French edition of it, which had been already preceded by several others, was printed at Paris in 1742, six volumes, octavo. The French edition has this to recommend it, that it is furnished with dissertations by the learned Jesuit Tournemine, in which the Anti-Catholic errors of Prideaux are pointed out, and refuted.

JOHN HENRY PAREAU, was professor of the oriental languages in the University of Utrecht. He was the author of several works, in Latin, written with a view to illustrate the sacred scriptures. Of these, the most learned, is a work on the archæology of the bible, entitled *Antiquitas Hebraica breviter descripta*, Utrecht, 1817, octavo. Pareau has distinguished himself among Protestant writers, as an opponent of the modern school of German neologists.

There is one department of sacred literature, in which the recent Protestant theologians of Germany have particularly laboured, viz., in the elucidation of the sacred text by means of Lexicons. Of this class of writers, the most distinguished are, GESENIUS and SCHLEUSNER; the former as a Hebrew, the latter as a Greek lexicographer. An improved edition of Gesenius' Hebrew and Chaldaic Lexicon, was published at Leipzig in 1833, octavo, with the following title, *Lexicon manuale Hebraicum et Chaldaicum in veteris Testamenti libros. Latine elaboravit, multisque modis retractavit et auxit G. Gesenius*. It is to be observed, that Gesenius belongs to the neological school; a fact, which may be easily learned from his lexicon in several places. We see, therefore, that that lexicon is not a safe guide to the interpretation of the scripture. SCHLEUSNER composed a lexicon on the septuagint version of the Old Testament, published at Leipzig in 1820–21, in five parts or volumes, octavo. But his most famous work, as a lexicographer, is written on the New Testament. The fourth and best edition of it was printed at Leipzig in 1819, two thick volumes, octavo. It has for title, *Novum lexicon Græcolatinum in Novum Testamentum congressit et variis observationibus philologicis illustravit, T. F. Schleusner*. It is almost unnecessary to observe, that Schleusner is not a safe guide to the meaning of the sacred text. We may add—as a general observation, which will apply to many other works of this kind, besides the Lexicons of Gesenius and Schleusner—that the most unfit introduction to the meaning of the sacred text, is a lexicon written by any one, who, with a preconceived

and false system of Hermeneutics, endeavours to adapt his lexicon to that system.

HERBERT MARSH, lately Protestant bishop of Peterborough, has acquired great fame among Protestants, as a biblical scholar. His best known work is the translation of *Michaelis*, already mentioned. Among his original works, perhaps the most remarkable, is his *Lectures on the criticism and interpretation of the Bible*, of which a new edition was printed in 1842, London, octavo. Of course, he is a very unsafe guide upon such subjects. Even many of his co-religionists receive his doctrines with suspicion, on account of his lax theological notions.

JEREMIAH JONES was an English dissenting minister. He died in 1724. He was the author of a well known English work on the Canon of the New Testament, in three volumes, octavo. A large proportion of this work, is occupied with the examination of all those spurious writings, which have, at any time claimed to be considered a part of the New Testament. A new edition of these volumes was printed at the Clarendon press, Oxford, in 1827.

We could not in the present section, omit to notice an English octavo volume, written by the late Protestant bishop of Limerick, JOHN JEBB. It is entitled *Sacred Literature*; and its object is, to point out the poetical element in the composition of the New Testament. In pronouncing on the character of the sacred poetry, the author adopts the principles laid down by Lowth. In applying these principles to the New Testament, Jebb has investigated, with extraordinary care and attention, the poetical parallelism, which pervades that part of the sacred volume; and although his conclusions may sometimes appear more fanciful than solid, and his exegetical views will be sometimes erroneous, there is no doubt but he has expended much labour, and in many instances, exhibited learning and ingenuity, in analyzing the structure of the sacred text.

THOMAS HARTWELL HORNE is the name of the author of that *Introduction to the critical study and knowledge of the Holy Scriptures*, in four large volumes, octavo, which is so well known in these countries. This work has gone through several editions: the latest that has come in our way, is the seventh, London, 1834. I am not aware that this differs materially from the succeeding editions. To say that this work contains a vast deal of matter of one kind or another, is to enunciate a truism, and, at the same time, to pay the highest compliment to the author which we can afford to pay him. We do not intend to speak of the value of the extracts in themselves, which Mr. Horne has heaped together from so many sources: but we speak of his own authorship in the work, and we say: that he neither deserves praise for the order, in which he has arranged these extracts, nor for the display of ability or learning, much less of anything that could be called theological knowledge, in that series of running observations of his own, which form the framework of these extracts. He has endeavoured, however, to redeem the want of these qualities, with his readers, by professing himself a firm believer in the most anti-Catholic views, which the most fanatical Protestant commentator on scripture has ever advanced.

Some, perhaps, may be inclined to imagine that we would not be so sparing of our praises on this author, were it not for the asperity of his language in reference to the Catholic church. But, if such persons would read the observations of Dr. Davidson, in his *Biblical Criticism*, p. 382, they would lay aside this opinion. It is true, that we have sometimes, in the composition of this work, profited by the extracts which Horne has collected. We consider, however, that any advantage of that kind has cost us dearly enough, having gone to the expense of purchasing two copies of this clumsy compilation.

DR. SAMUEL DAVIDSON, formerly professor of biblical literature in the Royal Academical Institution, Belfast, and now, I believe, professor of biblical literature, ecclesiastical history, and oriental languages in the Lancashire Independent College, Manchester, is the author of a volume on *biblical criticism*, and another on *sacred hermeneutics*, which, no doubt, have been well received by Protestants. We have no wish to detract from the real merits of Dr. Davidson: but we must say, that the soundness of his judgment, is by no means proportionate to his learning. And his frame of mind is so *thoroughly* Protestant, that whatever may be his literary qualifications for the task which he undertook, he has misapplied them all, in endeavouring to sustain positions, respecting the scripture and its interpretation, which are as much opposed to common sense, as they are to the most ordinary degree of respect for the authorized teachers of the Christian church. The following is a sample of the way, in which this *independent* professor speaks of the Holy Fathers in general: "Their superstition, credulity and folly, were notorious. Monkish notions and mystical pietism formed an essential part of their religious creed. Not only did they believe, but sanction, the working of miracles."—*Davidson's Hermeneutics*, p. 161. This quotation speaks volumes for its author.

KITTO's publications, *the Pictorial Bible*, *the Pictorial History of Palestine and the Jews*, and *the Cyclopædia of Biblical Literature*, embody a great deal of curious information on the archæology of the bible. None of the Protestants has done so much for this department of study, as Dr. Kitto has, by bringing out these works. All other topics, which are discussed in these works, are treated after the usual manner of other Protestant publications.

To the list of Protestant authors already mentioned, we might add the names of others, whose labours have been for the most part, confined to translating or editing, the works of our Catholic writers; such as, for example, MASCH, who has given an edition (with a continuation) of a part of the *Bibliotheca Sacra* of Le Long; and TAYLOR, who edited the English translation (which had been made before his time) of Calmet's Dictionary of the Bible.

CONCLUSION.

HAVING now brought our work, such as it is, to a close, we cannot finally take leave of the Catholic reader, without again soliciting his special attention to the fact, that it is only in the Catholic church, that the Bible has been always uniformly treated with respect. There only, has no opinion been tolerated, derogatory to the dignity of the *inspired* Word. There only, has criticism been kept within proper limits, and interpretation guarded against those absurd and profane and monstrous conceits, which the principle of private judgment, applied to the exposition of scripture, has produced. On the other hand, the church, whilst guarding against the abuse of the scripture, has always invited human learning to put forth all its powers, to avail itself of recent discoveries and the progress of science, for the purpose of illustrating the sacred word; provided only, that it paid due respect to that *body of apostolic doctrine*, which the church has been commissioned, ever to guard and to teach. And nobly has this call of the church been responded to in every age, as the names of those illustrious men, whom we have mentioned, testify. This harmony between the scripture and the church—this fixing of the proper limits of human learning—and this calling forth of all the powers of that learning, within its proper sphere—these things so clearly recommend themselves to our reason, that we see at once that the bible is in its proper place in the Catholic church—in other words, the word of God is at home in the church, which is the house of God. Everywhere else, this sacred word is a stranger. And it receives the treatment of a stranger. It is thrust into the hands of thoughtless children, to meet with the usual fate of ordinary school-books. On account of this want of mutual acquaintance between the bible and those outside of the Catholic church, the word of peace becomes among them, the occasion of quarrels and dissensions: they can neither agree about its general character, nor about the meaning of its particular contents. And yet—oh! wonderful infatuation—because the Catholic church will not act as they do—because it will not treat the word of God as a stranger in its own house—therefore, do these people, whilst calling themselves the friends of the scripture cry out incessantly for the overthrow of that church. And to procure that overthrow, every art is resorted to. But all in vain. For, Christ, the founder of that church, is, above all others, the Wise Man to whom He Himself alludes: Who built His House upon a Rock; and the rain fell, and the floods came, and the winds blew, and they beat upon that House, and it fell not, for it was founded on a rock.—St. Matt. vii. 24, 25.

GENERAL INDEX.

~~~~~  
The Numeral Letters denote the Volume, and the Arabic Figures the Page.  
~~~~~

- | | |
|--|--|
| <p> A, the <i>Codex Alexandrinus</i>, i. 75.
 Aaron Ben Asher, i. 62.
 Abilene, district of, i. 239.
 Abulensis, ii. 221.
 Abulpharagius, i. 117.
 Abon Said, i. 120.
 <i>Accommodationes Scripturæ</i>, i. 178.
 Adam Clarke, ii. 241, 245.
 Adultery, punishment of, ii. 179.
 Æmilius Røediger, i. 120.
 Affinity, prohibited degrees of, according to the Jewish Law, ii. 177.
 Agriculture, state of, among the Hebrews, ii. 119, &c.
 A Lapide (Cornelius,) i. 20; ii. 227.
 Alber John Nepomucene, ii. 241, 255.
 Alcasar, ii. 235.
 Alcuin, ii. 213, 222.
 Aldine text of the Septuagint version, i. 101.
 Aldus Manutius, i. 101.
 Alford, edition of the Greek Testament, i. 83.
 Allegorical sense of Scripture, i. 176.
 Allegorizing interpretations of Scripture, i. 179.
 Alexandria, city of, i. 229.
 Alexandria, school of, ii. 205.
 Alexandrian printed text of the Septuagint version, i. 102.
 Alter, his editions of the Greek Testament, i. 81.
 Amalechites, the people so called, i. 235.
 Ambrose (St.) ii. 206.
 Amelotte, translated the New Testament into French, i. 136.
 Ammonian sections, i. 52.
 Ammonites, the people so called, i. 235.
 Ammonius, i. 52, ii. 210.
 <i>Ἀναγνωστὰς</i>, division of New Testament into, i. 53, 165.
 Anagogical sense of Scripture, i. 176.
 Analogy of Faith, what, i. 198.
 Andrew, Bp. of Cæsarea, i. 53.
 Anselm, St. ii. 217.
 Anti-figurists, who, i. 177.
 Anti-Libanus, mountain, ii. 9.
 Antiochus Epiphanes, ii. 196.
 Antipatris, town of, i. 243.
 Antiquities of the Jews, Political, ii. 24; Sacred, ii. 62; Domestic, ii. 108.
 Apocalypse of dubious authority among protestants, i. 43. </p> | <p> Aquila, his version of the Scripture, i. 102.
 Arabia, i. 228; Desert of, ii. 13.
 Arabic versions of the Scripture, i. 120.
 Arabic version of the Samaritan Pentateuch, i. 120.
 Aram Beth Rohob, i. 225.
 Aram or Aramæa, country of, i. 225.
 Aram Naharayim, i. 225.
 Archæology of the Bible, i. 225.
 Areopagus, tribunal of, at Athens, ii. 39.
 Arias Montanus, his edition of Pagninus' Latin version of Scripture, i. 125; on Jewish antiquities, ii. 250.
 Arigler Altmann, ii. 254.
 Arimathea, city of, i. 241.
 Aristeas, his account of the Septuagint version, i. 97.
 Aristobulus, on the same, <i>ibid.</i>
 Ark of the Covenant, ii. 63.
 Armenian version of the Scripture, i. 122.
 Arminius, James, ii. 247.
 Arms of the Hebrew Soldiers, ii. 56; defensive arms, <i>ibid.</i>; offensive arms, ii. 57.
 Arrianus, i. 183.
 Arts, state of the, among the Hebrews, ii. 128.
 Assemani, i. 117.
 Assyria, i. 225.
 Astarte or Ashtoreth, ii. 103.
 Augustine (St.) ii. 207 and 211.
 Auranitis, district of, i. 239.
 Authority, paternal, ii. 183.
 Azyms, feast of, ii. 73.
 Azotus, town of, i. 241. </p> <p> B, the <i>Codex Vaticanus</i>, i. 75.
 Baal and Baalim, ii. 102.
 Baalberith, ii. 102.
 Babylon, city of, i. 227.
 Babylonia, country of, <i>ibid.</i>
 Balsam or Balm plant, ii. 126.
 Banquets, how conducted among the Jews, ii. 175.
 Barradius, ii. 225.
 Basan, mountains of, ii. 10.
 Bashmuric dialect, i. 119.
 Bathansea, district of, i. 239.
 Bathing, custom of, ii. 189.
 Baver, i. 120.
 Beards, worn long by the Jews, ii. 163. </p> |
|--|--|

- Beating to death, punishment of, ii. 48.
 Beausobre and L'Enfant, their French version of the New Testament, i. 137.
 Becanus Martinus, ii. 250.
 Bede, Venerable, ii. 212.
 Beelen, John Theodore, i. 176.
 Beelzebub, ii. 102.
 Beggars, treatment of, ii. 190.
 Belphegor, ii. 102.
 Bel, an idol of the Babylonians, ii. 103.
 Belgian versions of the Scripture, i. 138.
 Bellarmine, ii. 237, 249.
 Benedict XIV, on the reading of Scripture, i. 148.
 Belus, river, ii. 17.
 Bengel, i. 74 and 80.
 Benjamin Martin disapproves of making the Bible a school book, i. 158.
 Bereans, mentioned in the Acts of the Apostles, i. 150.
 Bernardin de Picquigny, ii. 240.
 Bertharius, ii. 222.
 Besor, torrent of, ii. 17.
 Bothania, town of, i. 241.
 Bethlehem, town of, *ibid.*
 Bethphage, village of, i. 242.
 Bethsaida, town of, i. 244.
 Beza, Theodore, his editions of the Greek Testament, i. 79; his Latin version of the New Testament, i. 127 and ii. 246.
 Biblical criticism, elements of, i. 159, &c.
 Biblical Hermeneutics, i. 169, &c.
 Biel, Lewis de, his edition of the Hebrew Bible, i. 70.
 Birch, his edition of the Gospels, i. 81.
 Bishop's Bible, i. 130.
 Blasphemy, laws against, ii. 42.
 Bloomfield, his edition of the Greek Testament, i. 83, ii. 248.
 Boerner, (C. F.,) ii. 252.
 Bohemian versions of the Scripture, i. 140.
 Bomberg, Daniel, his editions of the Hebrew Bible, i. 68.
 Bonfrerius, ii. 232, 249.
 Bossuet, ii. 238.
 Bouhours, translated the New Testament into French, i. 136.
Boustrophedon, ancient method of writing, i. 47.
Breves, division of Scripture into, i. 52.
 Bride or Bridegroom, customs in regard to, ii. 177.
 Bristow (Richard,) i. 128.
 Brother of a husband who died without issue, ii. 179.
 Bruccioli, his Italian version of the Bible, i. 138.
 Bruising in a mortar, punishment of, ii. 48.
 Burke (Edmund,) description of the Bible, i. 157.
 Burning to death, punishment of, ii. 47.
 Burning of the dead, custom of, ii. 201.
 Butler (Charles,) ii. 254.
 Buxtorf, on the antiquity of the Hebrew points, i. 66.
 Buxtorf, his edition of the Hebrew Bible, i. 69.
Byblus, i. 47 and 48.
Byssus of the Vulgate, what it signifies, ii. 157.
 C, the *Codex rescriptus Ephremi*, i. 76.
 Calamities to which the Holy Land was liable, ii. 21.
 Calmet, ii. 240, 249. *Passim* in, i.
 Calvary, Mount, ii. 10.
 Calvin, John, ii. 246.
 Camels frequently mentioned in Scripture, ii. 117.
 Cana, torrent of, ii. 17.
 Cana, town of, i. 244.
 Canon of Scripture, i. 17 and 18. Protestant Canon of Scripture, i. 18. Proof of the Catholic Canon, i. 32, &c. Testimony of the Eastern Churches in favour of ours, i. 33. Objections solved, i. 36.
 Capharnaum, city of, i. 245.
Capitula, division of the Scripture into, i. 52.
 Cappel (L.,) on the antiquity of the Hebrew vowel points, i. 63.
 Carmel, mountains of, ii. 9.
 Carpio, ii. 258.
 Case of conscience on the book of Jansenius, ii. 239.
 Cassiodorus, ii. 209.
 Cassiodorus de Reyna, his Spanish version of the Scripture, i. 139.
 Castalio, his Latin version, i. 126. French version, i. 137.
 Cedars of Libanus, ii. 9.
 Cerethi and Phelethi, ii. 55.
 Cæsarea of Palestine, city of, i. 245.
 Cæsarea Philippi, town of, i. 243.
 Chaldaic paraphrases, i. 85.
 Chaldea, where situated, i. 228.
 Challoner's edition of the Douay Bible, i. 129.
 Chanaan, land of, i. 232.
 Chapters, division of the Scriptures into, i. 53.
 Character of the Hebrews, ii. 187.
 Cherubim of the ancient Sanctuary, ii. 64.
 Childbirth, customs at, ii. 180.
 Children, education of, ii. 182; how they were to inherit, ii. 183.
 Christian Druthmar, ii. 214.
 Circumcision, ii. 181.
 Cison, torrent of, ii. 17.
 Clarke, Adam, ii. 241.
 Clement of Alexandria, ii. 205.
 Clement VIII, his edition of the Latin Vulgate, i. 109.
Codex, whence called, i. 47.
Codex rescriptus or *palimpsestus*, what, i. 124.
 Commentary on the Bible, what it ought to be, i. 216.
 Commentators on the Scripture, ii. 204, &c.
 Commerce, state of, among the Hebrews, ii. 145.
 Complutensian Polyglot, i. 68, and 78.
 Concordance of the Bible, what, i. 191, ii. 218.
 Concubines, what is the meaning of, in the Bible, ii. 179.

- Consanguinity, prohibited degrees of, among the Jews, ii. 177.
 Contarini, ii. 230.
 Contest in the race, allusions to it in the New Testament, ii. 197.
 Conversation among the Hebrews, ii. 189.
 Copts, the people so called, i. 118.
 Coptic versions of the Scripture, *ibid.*
 Corbin translated the Scripture into French, i. 136.
 Corozain, town of, i. 244.
 Cosin on the deuterocanonical books of the Old Testament, i. 40.
 Council of Toledo, i. 43.
 Courts of judicature among the Hebrews, ii. 38.
 Coverdale's English Bible, i. 129.
 Crellius, ii. 248.
Critici Sacri, ii. 243.
 Criticism of the Old Testament, i. 159.
 Criticism of the New Testament, i. 164.
 Crucifixion, dreadful tortures inflicted by, ii. 48.
 Cyril (St.), of Alexandria, ii. 208.

 D, the *Codex Bezae*, i. 76.
 D, the *Codex Claromontanus*, i. 76.
 Dagon, ii. 104.
 Damascus, city of, i. 246.
 Dan, town of, i. 243.
 Daniel Bomberg's editions of the Hebrew Bible, i. 68.
 Dathe, his Latin translation of the Hebrew Bible, i. 127; ii. 258.
 Davidson (Samuel), ii. 261.
 Dead Sea, ii. 14.
 Dead, treatment of the, among the Hebrews, ii. 199.
 Debtors, laws respecting, ii. 43.
 Decapitation, punishment of, ii. 47.
 Decapolis, district of, i. 239.
 Dedication, the feast of, ii. 77.
 Delta, a part of Egypt, i. 228.
 De Lyra (Nicholas), ii. 219, 223.
 Demetrius Phalerius, i. 94.
 Demoniacal possession, ii. 143.
 Denis Laewis, or Dionysius Carthusianus, ii. 221.
 De Sacy (Le Maistre), his French translation of the Bible, i. 136.
 Desmolets, ii. 252.
 Deuterocanonical books of Scripture, i. 18.
 Dietemberger, translated the Bible into German, i. 135.
 Dichotomy, punishment of, ii. 48.
 Dieu Lewis de, i. 113; ii. 243.
 Diodati, his French version of the Bible, i. 137; his Italian version, i. 138.
 Diodorus Siculus, i. 183.
 Dionysius Carthusianus, ii. 221.
 Distinction, marks of, occurring in the Scripture, i. 50.
 Divination, laws against, ii. 42; various kinds of, ii. 101.
 Divisions of the Scripture, i. 50.
 Division of the Commandments, i. 217.

 Divorce, how regulated by the law of Moses, ii. 180.
 Doederlein and Meisner, their edition of the Hebrew Bible, i. 71.
 Dogmatical laws for interpretation of Scripture, i. 195.
 Domestic Society among the Hebrews, ii. 176.
 Dort, Synod of, orders a Belgian translation of Bible, i. 138.
 Douay version of the Old Testament, i. 128.
 Dress of the Hebrews, ii. 156.
 Dromedaries, ii. 117.
 Drowning, punishment of, ii. 47.
 Drusius, ii. 243.
 Duclot (Joseph Francis), ii. 255.
 Duhamel, ii. 238.
 Du Pin, ii. 238, 249.

 E, the *Codex Basileus*, i. 77.
 E, the *Codex Sangermanensis*, *ibid.*
 E, the *Codex Laudianus*, *ibid.*
 Earthquakes of Palestine, ii. 21.
 Ear-rings of the Jews, ii. 165.
 Eating, manner of, among the Jews, ii. 167.
 Eckius' German Bible, i. 135.
 Edomites, the people so called, i. 235.
 Education of Children, ii. 182.
 Egyptian versions of the Scripture, i. 118.
 Egypt, i. 228.
 Eichhorn's system of Hermeneutics, i. 203.
 Elders, their office, ii. 24.
 Elias, why not called *Elijah*, i. 132.
 Eliseus, why not called *Elisha*, *ibid.*
 Elymais, where situated, i. 227.
 Elzevir editions of the Greek Testament, i. 79.
 Emims, who, i. 235.
 Emmaus, village of, i. 242.
 Encampments, as described in Scripture, ii. 56.
 Engaddi, Desert of, ii. 12.
 English Protestant authorized version of Scripture, i. 131.
 English versions of the Scripture, i. 128.
 Ennom, valley of, ii. 11.
 Ephod, of the High Priest, ii. 81.
 Ephraim, Forest of, ii. 13.
 Ephrem (St.), ii. 208.
 Ephrem, city of, i. 242.
 Epiphanius (St.), his account of the Septuagint version, i. 95; see also ii. 211.
 Epistle of St. Paul to the Romans, occasion of, i. 192.
 Epistle of St. Paul to the Corinthians, occasion of, i. 193.
 Episcopius, ii. 247.
 Erasmus, his editions of the Greek Testament, i. 78; his Latin version of the New Testament, i. 126, and ii. 219.
 Erpenius, i. 120.
 Escol, Torrent of, ii. 17.
 Esdrelon, Plain of, ii. 11.
 Espencæus, ii. 231.
 Espousals, how conducted among the Hebrews, ii. 178.

- Essenes**, ii. 106.
Estius, ii. 235.
Ethiopian version of the Scripture, i. 121.
Eusebius, ii. 211.
Eusebian Canons, i. 52.
Euthalius, i. 53.
Euthymius Zigabenus, ii. 217.
Evangelistaria, i. 165.
Excommunication among the Jews, ii. 50.
Expiation, great day of, ii. 75.
Exposing to wild beasts, punishment of, ii. 48.

Faber Stapulensis, i. 136; ii. 222.
Fabrice (Gabriel), ii. 252.
Falsely prophesying, laws against, ii. 42.
Fell, his edition of the Greek Testament, i. 79.
Fertility of the soil of the Holy Land, ii. 19.
Fifth, sixth, and seventh ancient Greek versions, i. 104.
Fig trees of Palestine, ii. 125.
Figured Syriac version of the Scripture, i. 117.
First-born, its consecration to God, ii. 90; its rights and privileges, ii. 181.
First-fruits, ii. 91.
Flaminius Nobilius, i. 106.
Food, Jewish method of preparing it, ii. 168; how seasoned, ii. 171.
Forerius, ii. 224.
Frassen, his division of the Commandments, i. 223.
French versions of the Scripture, i. 136.
Furniture of the Hebrew dwellings, ii. 113.

Gagnœus, ii. 224.
Galaad, district of, i. 239; mountains of, ii. 10.
Galilee, province of, i. 238.
Galileans, a Jewish sect so called, ii. 107.
Gallican Psalter, i. 114.
Games to which allusion is made in Scripture, ii. 194.
Gardens, culture of, among the Hebrews, ii. 124.
Gaulonitis, district of, i. 239.
Gaza, city of, i. 242.
Gehenna, ii. 12.
Gelboe, mountains of, ii. 10.
Genesareth, lake of, ii. 14.
Geneva Bible, i. 129.
Geography (historical) of the Holy Land, i. 225.
Geography (physical) of the Holy Land, ii. 9.
German Protestant views on the inspiration of Scripture, i. 30.
German versions of Scripture, i. 134.
Gerson, ii. 220.
Gesenius, ii. 259.
Gessen, land of, i. 229.
Girdle of the Jews, ii. 159.
Glaire, J. B., ii. 256.
Glassius, ii. 257.
Glossa interlinearis, ii. 217.
Glossa ordinaria, ii. 214.

Godeau, his French Testament, i. 136.
Goldhagen, ii. 258.
Gomar, ii. 246.
Gothic version of Scripture, i. 123.
Grabe, i. 102.
Grain, kinds of, sown by the Jews, ii. 122.
Greek manuscripts of the New Testament, i. 72; families or recensions of MSS. i. 73.
Greek Testament, printed editions of, i. 78.
Greek text of New Testament, present state of, i. 59.
Greek version of Scripture, preserved in St. Mark's library at Venice, i. 104.
Gregory Bar-Hebræus, i. 117.
Gregory Nazianzen (St.), i. 144.
Gregory (St.), the Great, ii. 209.
Gregory XVI., on the Bible Society, i. 148.
Griesbach, his edition of the Greek Testament, i. 80, 81.
Grotius (Hugo), ii. 243.
Guyard des Moulins, his French version of the Scriptures, i. 136.
Gymnasium, ii. 195.

Habitations, or dwellings of the Hebrews, ii. 108.
Hagiographa, i. 51.
Hammon, i. 172.
Hammond, ii. 244.
Haphtarâh, what, i. 51.
Haphtoroth, what, i. 51.
Harclean Syriac version, i. 117.
Hareth, forest of, ii. 18.
Harmony of the Scripture, what, i. 52.
Head-dress of the Jews, ii. 161.
Hebrew armies, how raised, ii. 54.
Hebrew Bible, printed editions of, i. 68.
Hebrew, derivation of the word, ii. 24, note.
Hebrew MSS. i. 61; synagogue rolls, *ibid.*; MSS. for private individuals, i. 62; MSS. of the Spanish, French, and German Jews, i. 62.
Hebrew quiescent letters, i. 65.
Hebrew text, present state of, i. 56.
Hebrew vowel points, when invented, i. 63.
Hellenistic biblical Greek, i. 182.
Hellenist Jews, i. 98.
Hendricks, his Belgian version of the New Testament, i. 138.
Hengstenberg, i. 47, 231.
Henry, Matthew, ii. 245.
Herodian, i. 183.
Herodians, ii. 107.
Hesychius, his edition of the Septuagint version, i. 101; ii. 210.
High places mentioned in Scripture, ii. 67.
High Priest of the Jews, ii. 81.
Hilary (St.), of Poitiers, ii. 206.
Historical context, what, i. 190.
Holden, on extent of inspiration, i. 19.
Holy Land, historical geography of, i. 225.
Holy Land, physical geography of, ii. 9.
Holy of Holies, ii. 62.
Homoioteleuton, what, i. 159.
Honours, public, ii. 193.
Horæ Biblicæ, ii. 254.

- Horeb, mountain of, ii. 11.
Horne (T. H.), views on the extent to which the writers of Scripture were inspired, i. 29; his remarks on the Sixtine and Clementine editions of the Vulgate, i. 110; his *Introduction to the Scripture*, ii. 260.
Hospitality among the Jews, ii. 191.
Houbigant, his edition of the Hebrew Bible, i. 70; his Latin version, i. 125; his introduction to the Scripture, ii. 251.
Houses of the Hebrews, description of, ii. 109.
Hug, i. 75; ii. 254.
Hugo (Cardinal), de Sancto Caro, divided the Bible into chapters, i. 53; his *Concordance of the Bible*, and commentaries, ii. 218.
Humphrey Hody, ii. 258.
- Icelandic versions of the Scripture, i. 140.
Idolatrous worship, practices of, ii. 99.
Idolatry, laws against, ii. 42; causes of, ii. 97; its progress, ii. 98.
Idumæa, province of, i. 239.
Imagery of the Bible, i. 186.
Imprisonment, punishment of, ii. 50.
Ink of the ancients, i. 49.
Innocent III., on the reading of the Scripture, i. 147.
Inspiration of Scripture, nature and extent of, i. 19; verbal inspiration, i. 20; proof of, i. 21.
Interpreter of Scripture, duty of, i. 191, 213.
Irish versions of Scripture, i. 140.
Isidore (St.), of Pelusium, ii. 209.
Isidore (St.), of Seville, ii. 212, and 222.
Israel, kingdom of, i. 238.
Italian versions of Scripture, i. 138.
Ituræa, district of, i. 239.
- Jablonski, his edition of the Hebrew Bible, i. 69.
Jaboc, torrent of, ii. 17.
Jacob Ben Nephtali, i. 62.
Jahn, his edition of the Hebrew Bible, i. 71; his works on the introduction to the study of Scripture, ii. 253.
James' *Bellum papale*, i. 109.
James (King), his Bible, i. 131.
Jansenius *Gandavensis*, ii. 229.
Jansenius *Yprensensis*, ii. 231.
Janssens J. Herrmann, ii. 254.
Jebb, his *Sacred Literature*, ii. 260.
Jericho, city of, i. 242.
Jerome (St.), i. 38, &c.; his translation of Scripture, i. 106; his commentaries on the Scripture, ii. 206, 210.
Jerusalem, city of, i. 240.
John Chrysostom (St.), ii. 207.
John Damascen (St.), ii. 212.
Jones Jeremiah, ii. 260.
Joppe, city of, i. 242.
Jordan, river, ii. 16.
Josaphat, valley of, ii. 12.
Joseph Athias' editions of the Hebrew Bible, i. 69.
- Josephus, i. 37, 46, 95, 97, 183.
Josue, his division of the Holy Land, i. 236.
Jubilee, year of, ii. 72.
Juda, desert of, ii. 12.
Juda, kingdom of, i. 237.
Judea, country of, i. 233; province of, i. 238.
Judges of the Jewish, people, nature of the authority of, ii. 26, 38.
Judgment, a Jewish tribunal, ii. 39.
Julian, (St.), ii. 212.
Junilius, ii. 211.
Junius and Tremellius' Latin version of the Old Testament, i. 127.
Justinian, Emperor, constitution of, authorizing the Hellenistic Jews to continue the use of the Septuagint, in their synagogues, i. 99.
Justin Martyr (St.), his account of the Septuagint version, i. 95.
- K, the *Codex Cyprianus*, i. 77.
Kant's system of hermeneutics, i. 202.
Karkaphensian recension of the Peschito-Syriac version of the Scripture, i. 118.
Kennicott, his edition of the Hebrew Bible, i. 70.
Kenrick, i. 40, ii. 242.
Kephalaia, division of the Scripture into, i. 52.
Kings of the Jewish people, mentioned in Scripture, nature of their authority, ii. 29; how inaugurated, ii. 29; their table how supplied, ii. 30; their duties, ii. 31; their rights, ii. 31; their revenues, ii. 32.
Kitto, ii. 261.
Kiyyoun, ii. 104.
Kuinoel, ii. 244.
- Lachmann, i. 83.
Laewis Denis, ii. 221.
Lamy, ii. 236, 249.
Lambecius, Peter, i. 81.
Lanfranc, i. 53, ii. 215.
Langton, Cardinal, i. 53.
Latin (modern) versions of the Scripture, i. 125.
Latin Vulgate version, i. 105; history of *ibid*; character of, i. 110.
Laurentius Valla, ii. 218.
Lead ore, powder of, used for ornamenting the eye lids, ii. 164.
Leclerc, his French version of the New Testament, i. 137; his commentaries on the Scripture, ii. 244.
Lefevre, James, 222.
Legal proceedings among the Hebrews, ii. 40.
Legal purification, nature of, ii. 89.
Le Long, ii. 252.
Leo Juda's Bible, i. 126.
Leopoldo Sebastiani, his Latin version of New Testament, i. 126.
Leprosy, ii. 141.
Leusden, John, His edition of the Hebrew Bible, i. 69.
Levita, Elias, on the Hebrew vowel points, i. 63.

- Levites, their duties, ii. 79.
 Libanus, mountain, ii. 9.
Liber, whence called, i. 48.
 Lingard, his edition of *Ward's errata of the Protestant Bible*, i. 130.
 Lippoman, ii. 228.
 Locusts, account of their depredations, ii. 21.
 Logical context, what, i. 185.
 London Polyglot, i. 79.
 London, Protestant Bishop of, on the inspiration of Scripture, i. 22.
 Looking glasses of the ancient Hebrews, ii. 166.
 Lorinus, ii. 236.
 Lots, feast of, ii. 76.
 Lowth, ii. 258.
 Lucas Brugensis, ii. 234.
 Lucian, (St.), his edition of the Septuagint, i. 101; ii. 210.
 Lucinius, i. 108.
 Ludolph, Kuster, his edition of the Greek Testament, i. 80.
 Luther, translation of the Bible, i. 134; commentaries on the Scripture, ii. 246.
 Lydda, town of, i. 242.
 Lyra, Nicholas de, ii. 219, 223.
 Machabee, derivation of, ii. 36.
 MacKnight, judgment on Beza's Latin version of the New Testament, i. 127; on English Protestant authorized version, i. 134; his commentaries, ii. 246.
 Madianites, the people so called, i. 234.
 Mæso-Goths, i. 123.
 Mai, (Cardinal), i. 123, 124.
 Malcolm, testimony against reading the Bible, i. 157.
 Maldonatus, ii. 225.
 Malermi, Italian version of the Scriptures, i. 138.
 Malou, Bishop of Bruges, on the reading of the Scriptures in the vulgar tongue, i. 151, 157.
 Manslaughter, laws against, ii. 45.
 Marchesini, ii. 223.
 Mariana, ii. 204, 234, 249.
 Maronites, i. 116.—*note*.
 Marsh, views on the interpretation of Scripture, i. 207, ii. 260.
 Marsilius, Ficinus, ii. 221.
 Martianay, ii. 251.
 Martini, Italian version of Scripture, i. 138, ii. 241.
 Martin (Gregory,) i. 128.
 Masch, ii. 261.
 Masius, ii. 230.
Masora, what, i. 55.
Matres lectionis, what, i. 161.
 Matthew Henry, ii. 245.
 Matthew Parker, i. 129.
 Matthæi, edition of Greek Testament, i. 81.
 Mayer (Gregory,) ii. 253.
 Maximus (St.), ii. 212.
 Meats, forbidden to the Hebrews, ii. 168.
 Media, where situated, i. 227.
 Memphis, city of, i. 229.
 Melchites, i. 118.
 Memphitic dialect, i. 119.
 Menochius, ii. 228, 249.
 Merom, Lake of, ii. 14.
 Michaelis (John David,) ii. 257.
 Michaelis (John Henry,) his edition of the Hebrew Bible, i. 69.
 Miesrob, Armenian version of Scripture, i. 122.
 Migne (Abbé,) ii. 256.
 Mill, edition of the Greek Testament, i. 79.
 Ministers of the Hebrew Kings, ii. 32.
Mirificam edition of the Greek Testament, i. 78.
 Moabites, the people so called, i. 235.
 Modern versions of the Scripture, i. 125.
 Molina, on the spiritual sense of the Scripture, i. 177.
 Moloch, ii. 103.
 Money, kinds of, mentioned in Scripture, ii. 151.
 Mons, New Testament of, i. 136.
 Monsperger, Joseph Julius, ii. 252.
 Montanus, Arias, Latin version of Scripture, i. 125.
 Months, names of the, among the Hebrews, ii. 140.
 Moralia, T. M., ii. 256.
 Moria, mount, ii. 10.
 Morinus, ii. 250.
 Moses of Marden, i. 116.
 Moses, why not called Mosheh, i. 132.
 Mountains of Palestine, ii. 9.
 Mourning customs and duration among the Jews, ii. 202.
 Munster, Sebastian, edition of Hebrew Bible, i. 68; his Latin version, i. 126.
 Murder, laws against, ii. 45.
 Music of the Hebrews and musical instruments ii. 131.
 Mystical sense of the Scripture, i. 176.
 Myth, the signification of, i. 179, 203.
 Mythic interpretation of Scripture, i. 179.
 Nabuchodonosor, nature of punishment of, ii. 142.
 Naim, town of, i. 245.
 Name, custom of giving a child its, ii. 181.
 Naplouse, city of, i. 243.
 Nary (Cornelius), English Translation of the New testament, i. 129.
 Natalis, Alexander, ii. 239, 249.
 Navigation, state of, among the Hebrews, ii. 145.
 Nazareth, town of, i. 244.
 Nazarites, their obligations, ii. 84.
 Nebo, mountain of, ii. 11.
 New Exegesis, or Rationalistic Systems of Hermeneutics, i. 201.
 New Year, feast of, ii. 72.
 New moons, sacred among the Jews, ii. 72.
 Nicetas, ii. 215.
 Nile, the river, i. 228.
 Nineve, city of, i. 226.
 Nolan, i. 74.
 Noonday nap, ii. 189.
 Notes, or Scholia on the Scripture, what, i. 215.

- Nomadic life of the ancient Hebrews, ii. 114.
 Nuptials, how celebrated among the Hebrews, ii. 178.
 Oaths, ii. 91.
 Occasion of writing, a criterion of sense in Scripture, i. 192.
 Odo, ii. 223.
 Oecumenius, ii. 215.
 Offerings prescribed in punishment of transgressions, ii. 51.
 Officers of the Hebrew armies, ii. 55.
 Olivetan's French Bible, i. 137.
 Olive trees of Palestine, ii. 124.
 Olives, mount of, ii. 10.
 Olympiodorus, ii. 214.
 Origen, his Hexapla, Tetrapla, Octapla and Enneapla, i. 100; Commentaries on Scripture, ii. 205.
 Original languages of Scripture, i. 45.
 Ovens used by the Jews, ii. 113.
 Palm tree, a symbol of Palestine, ii. 126.
 Palestine, i. 233.
 Pamphilus, (St.) ii. 210.
 Pancas, town of, i. 243.
 Pantoenus (St.), ii. 205.
 Paper made from cotton, i. 48.
 Papyrus, i. 48.
 Parable, nature of the, i. 188.
 Parallelism, a criterion of the sense of Scripture, i. 190; the distinguishing mark of Hebrew poetry, ii. 130.
 Paraphrase of Scripture, what, i. 215.
Parashioth, what, i. 51.
 Parchment, when introduced as a writing material, i. 48.
 Parcau, ii. 259.
 Parents, disrespect towards, severely punished by the Mosaic law, ii. 43.
 Parentheses, their connection with the context, i. 189.
 Pasch, festival of, ii. 73.
 Paternal authority very extensive in the law of Moses, ii. 183.
 Patrizi, ii. 256.
 Paul, Bishop of Zela, Syriac version of Scripture, i. 118.
 Paulus Brugensis, ii. 220.
 Paulus, a doctor and professor of theology, i. 206.
 Paul Fagius, i. 112.
 Pentecost, festival of, ii. 74.
 Peræa, district and province of, i. 239.
 Pereira Antonio. Portuguese version of Scripture, i. 139.
 Pererius, ii. 232.
 Pergamena, i. 48.
 Perrone, i. 19.
 Persia, i. 227.
 Persian versions of the Scripture, i. 122.
 Perjury, laws against, ii. 43.
Peschito-Syriac version of Scripture, i. 115.
 Peter Waldensis, translation of the Scripture into French, i. 136.
 Pezron, ii. 237.
 Pharisees, ii. 105.
 Philistines, i. 234.
 Philoxenian Syriac version, i. 117.
 Philo, i. 95, 183.
 Phœnicia, province of, i. 227.
 Pierius, ii. 210.
 Pietists, system of, in the interpretation of Scripture, i. 205.
 Pineda, ii. 236.
 Piscator, translation of Bible into German, i. 135.
 Pistachio tree, ii. 127.
 Pius IV., constitution of, *Dominici gregis*, i. 147.
 Pius VII., on the reading of the Bible, i. 147.
 Plague in Palestine, ii. 21.
 Ploughing among the Hebrews, ii. 120.
 Poetry of the Hebrews, ii. 130.
 Polish versions of Scripture, i. 140.
 Polite usages of the Hebrews, ii. 188.
 Polybius, i. 183.
 Polygamy, ii. 176.
 Polyglott editions of the Bible, i. 124.
 Pomegranate trees, ii. 126.
 Poole's Synopsis, ii. 243.
 Poor, treatment of, ii. 190.
 Portuguese versions of Scripture, i. 139.
 Precipitation, punishment of, ii. 47.
 Presents, custom of sending, ii. 188.
 Prideaux, ii. 258.
 Priests of the ancient law, their duties, ii. 80.
 Primasius, ii. 211.
 Procopius, ii. 210.
Prologus galeatus, *ibid.* and i. 51.
 Propitiatory or Mercy seat, ii. 64.
 Prophets, character of the, ii. 85.
 Proselytes, Jewish, ii. 78; of the gate, *ibid.*; of justice, ii. 78.
 Protocanonical books of Scripture, i. 18.
 Psalms, divisions of the, i. 51.
 Psalms of the Latin Vulgate, i. 107.
 Psychological context, i. 185.
 Ptolemais, city of, i. 245.
 Ptolemy, son of Lagus, i. 94.
 Ptolemy, Philadelphus, i. 94.
 Publicans, character of, ii. 53.
 Pugilistic contest, allusion to, ii. 196.
 Punctuation of the Bible, i. 54.
 Punishments mentioned in Scripture, ii. 47.
 Purim, feast of, ii. 76.
 Quarantania, mount of, ii. 10.
 Quesnel, i. 137.
 Rabanus Maurus, ii. 213.
 Rabbins, the utility of the writings of the, ii. 204.
 Rabbi Justus, Polish version of Scripture, i. 140.
 Rain, early and later, ii. 19.
 Rama, town of, i. 242.
 Rational of Judgment, ii. 82.
 Rationalistic mode of interpretation, i. 204.
 Reading of the *Lord's Prayer* in St. Matthew, i. 167.
 Reading of the Scriptures in the Vulgar tongue, i. 142.

- Rechabites, ii. 85.
 Reland (Adrian), ii. 257.
 Remigius of Auxerre, ii. 214.
 Remphan, ii. 104.
 Renaudot, on the canon of Scripture, i. 34.
 Retaliation, nature of the law of, ii. 45.
 Rhemish version of the New Testament, i. 128.
 Richard of St. Victor, ii. 223.
 Ribera, ii. 233.
 Roediger, i. 121.
 Roman tribunals mentioned in the New Testament, ii. 39.
 Roman or Vatican printed text of Septuagint, i. 101.
 Roman Psalter, i. 114.
 Rosenmüller, ii. 244.
 Ross's state of *Protestantism in Germany*, i. 30, 44.
 Rossi, J. Bernard de, i. 71.
 Rufinus, testimony in favor of our canon, i. 41.
 Rupert, ii. 217.
 Sa, ii. 229.
 Saadias, Arabic version of Pentateuch, i. 120.
 Sabbath, its origin, ii. 70; how to be observed, ii. 70.
 Sabbatical year, ii. 71.
 Sacraments of the old Law, ii. 96.
 Sacrifices of the old Law, ii. 86.
 Sadducees, ii. 105.
 Sadolet, ii. 230.
 Sahidic dialect, i. 119.
 Salmeron (Alphonsus), ii. 233.
 Salutation, forms of, ii. 192.
 Samaria, province of, i. 238; city of, i. 243.
 Samaritan Pentateuch, i. 88, 90.
 Samaritan version of the Pentateuch, i. 92.
 Samaritans, their origin and history, i. 89.
 Samson, why not called *Shimshon*, i. 132.
 Sanchez (Gaspar), ii. 226.
 Sanctes Marmochini, i. 138.
 Sanctes Pagninus, his Latin version of Scripture, i. 125.
 Sanctuary, slaves of the, ii. 78.
 Sandals of the Jews, ii. 164.
 Sanhedrin of the Jews, i. 97; ii. 38.
 Schleusner, ii. 259.
 Scholz, edition of Greek Testament, i. 82.
 Schultens (Albert), i. 184.
 Sciences among the Hebrews, ii. 133.
 Scio de San Miguel, Spanish version of Scripture, i. 139.
 Slavonic (modern) versions of Scripture, i. 140.
 Scope of writer, a criterion of the sense of Scripture, i. 193.
 Scott (Thomas), ii. 245.
 Scourging, punishment of, ii. 49.
 Scribes, their office, ii. 33.
 Scripture, various senses of, i. 174.
 Seals or signets worn by the Jews, ii. 165.
 Sedulius, two of the name, ii. 216.
 Seemiller (Sebastian), ii. 253.
 Semler, i. 172; his system of Hermeneutics, i. 203.
 Septuagint version, i. 93, &c.
 Sepulture, rites of, ii. 199.
 Serarius, ii. 233, 249.
 Servetus, ii. 247.
 Sherlock, ii. 236.
 Shaw's *Travels in Barbary and the Levant*, ii. 159, &c.
 Sicera of the Vulgate, ii. 167.
 Sichem, city of, i. 243.
 Siderim, what, i. 51.
 Sidon, city of, i. 227.
 Simon (Richard), ii. 251; passim in, i.
 Sinai, mount, ii. 11.
 Sion, mount, ii. 10; why not called Zion, i. 132.
 Sixtus V., his edition of the Vulgate, i. 109.
 Sixtus Senensis, ii. 250.
 Slaves, origin and condition of, among the Hebrews, ii. 184; among other nations, ii. 186.
 Slavonic, or old Russian version of Scripture, i. 124.
 Social manners among the Hebrews, ii. 188.
 Socinus (Faustus), ii. 248.
 Sodom, Lake of, ii. 14.
 Solomon, why not called *Shelomoh*, i. 132.
 Son, privileges of the first-born, ii. 181.
 Soncinales, editions of the Hebrew Bible, i. 68.
 Spanish versions of Scripture, i. 139.
Speculum of S. Augustine, i. 108.
 Stephen (St.), ii. 222.
 Stephens (Robert), editions of Hebrew Bible, i. 68; of Greek Testament, i. 78, divided New Testament into verses, i. 54; alters Vatable's notes on the Bible, ii. 225.
Stichoi or lines, division of some MSS. into, i. 53.
 Stoning, punishment of, ii. 47.
 Strabo Walafrius, ii. 214.
 Strangers, kind treatment of, ii. 191.
 Strauss, Hermeneutics of, i. 204.
Stylus, used for writing, i. 47.
 Susiana, where situated, i. 227.
 Sycamore Fig-tree, ii. 125.
 Symmachus, version of Scripture, i. 103.
 Synagogues, manuscripts for, i. 61.
 Synagogue, worship of, order of, ii. 66.
 Synagogues, description of, ii. 69; officers of, ii. 83.
Synopsis Criticorum, ii. 243.
 Syriac versions of the Scriptures, i. 115.
 Tabernacle, description of, ii. 62; furniture of, ii. 63.
 Tabernacles, feast of, ii. 74.
 Tablets used for writing, i. 47.
 Talmud, of Jerusalem, and of Babylon, i. 64.
 Tammouz, ii. 103.
 Tanis, city of, i. 229.
 Targum of Onkelos, i. 85; of Jonathan Ben Uzziel, i. 85; of Pseudo-Jonathan, i. 86; of Jerusalem, i. 86.
 Targums or Chaldaic paraphrases, i. 85.
 Tatian, i. 52; ii. 210.
 Taylor, ii. 261.

- Temperature of the Holy Land, ii. 17.
 Temple of Solomon, ii. 65; of Zerobabel, ii. 66; of Herod, ii. 66.
 Tents, ii. 109.
 Teraphim, idols so called, ii. 104.
 Testament or last will, ii. 183.
 Tetrarch, derivation, ii. 36; authority, ii. 37.
Textus receptus of the Greek Testament, i. 79.
 Thabor, mount, ii. 10.
 Thebes, city of, i. 229.
 Theatres, mentioned in the New Testament, ii. 196.
 Theft, laws against, ii. 43.
 Theocracy, the ancient government of the Jews, ii. 25.
 Theodore, ii. 208.
 Theodotion, his version of the Scripture, i. 103.
 Theophylact, ii. 215.
 Therapeutæ, ii. 106.
 Thomas (St.) Aquinas, ii. 216.
 Threshing corn among the Hebrews, ii. 121.
 Tiberias, city of, i. 244.
 Tiberias, school of, i. 62 and 63.
 Tichonius, ii. 211.
 Time, Divisions of, ii. 135.
 Tindal's translation of the Scripture, i. 129.
 Tirinus, ii. 226.
 Tischendorf, i. 83.
 Tithes in the ancient law, ii. 91.
Titloi, division of Scripture into, i. 52.
 Toelner, i. 172.
 Toletus, ii. 232.
 Tombs of the Jews, ii. 200.
 Topheth, ii. 103.
 Tostatus, ii. 221.
 Toulouse, Council of, on reading the bible, i. 147.
 Tournemine, ii. 259.
 Trachonitis, district of, i. 239.
 Trent, Council of, on the Latin Vulgate, i. 110.
 Tribute paid for the support of the Temple, ii. 53.
Triplex Expositio, ii. 240.
 Tropological sense of Scripture, i. 176.
 Tunic of the Jews, ii. 158.
 Turpentine Tree, ii. 127.
 Tyre, city of, i. 227.
 Ulenberg, German version of Scripture, i. 135.
 Ulphilas, i. 123.
 Unshod, house of the, ii. 179.
 Unterkircher, i. 169, 174, 176, ii. 255.
 Upper garments of the Jews, ii. 160.
 Urim and Thummim, ii. 82.
 Usan, Armenian Bishop, i. 123.
 Usury, laws regarding, ii. 44.
Usus loquendi, a criterion of the sense of Scripture, i. 181, 216.
 Valera, Cyprian de, i. 139.
 Valla (Laurentius,) ii. 218.
 Vander Hooght's Hebrew Bible, i. 69.
 Van Winghe, Belgian version of Scripture, i. 138.
 Vatable, i. 126; ii. 224.
 Vatican, printed text of the Septuagint, i. 101.
 Veil, worn by Jewish women, ii. 163.
 Veith on the Hebrew vowel points, i. 66; ii. 255.
 Venerable Bede, i. 128; ii. 212.
 Verses, division of Bible into, i. 54.
 Version of Scripture, what it ought to be, i. 214.
 Versions of Scripture, i. 85; ancient versions, *ibid.*
Vetus Italica version, i. 105.
 Victor, ii. 211.
 Vienne, Council of, i. 171.
 Vineyards, ii. 123.
 Visiting, custom of, ii. 193.
 Vives, Lewis, i. 96.
 Vows, ii. 92.
 Walafridus Strabo, ii. 214.
 Walton, i. 88; ii. 257; and *passim* in, i.
 War-chariots, mentioned in Scripture, ii. 59.
 Ward's *Errata of the Protestant Bible*, i. 130.
 Wegscheider's *Hermeneutics*, i. 203.
 Weights and measures, ii. 148.
 Weisse, *Hermeneutics* of, i. 204.
 Weitenauer, Latin version of Sacred Scripture, i. 125.
 Westminster Confession, on the inspiration and Canon of Scripture, i. 23.
 Wetstein, edition of Greek Testament, i. 80.
 Wette de, German translation of Bible, i. 135.
 Whately, Protestant archbishop of Dublin, censured, i. 150, 212.
 Wickliff, i. 129.
 Wife suspected of adultery, Mosaic law for, ii. 179.
 Wilkins, David, i. 119.
 Will or testament, ii. 183.
 Wind, the pestilential, ii. 23.
 Wiseman (Cardinal,) i. 70, 118; ii. 256.
 Witham's English translation of New Testament, i. 129.
 Worthington, Thomas, i. 128.
 Zaid, a part of Egypt, i. 228.
 Zealots, a Jewish sect, ii. 107.
 Zohar, book of, i. 66.
 Zohrab, edition of Armenian version of Scripture, i. 123.
 Zomzommims, who, i. 235.





3 2044 069 659 1

